The New Testament

Anointed Standard Translation

Second Edition

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The Anointed Standard Translation

An Exactingly Literal and Accurate Translation of the New Testament Presented in Chronological Order with Copious Notes and Appendices.

Second Edition

The New Testament, The Anointed Standard Translation (AST)
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Introduction

There are literally hundreds of English translations of the New Testament available today. What then is the need for a new translation, and how does the Anointed Standard Translation (AST) satisfy that need? To begin to answer this question, we must learn something of the history of the English translations that are today popular, and we must learn something of the advances in Biblical sciences that have been made only recently.

The earliest English translations were made from the Latin Vulgate, an early translation of the Greek New Testament made by Jerome. The Vulgate was a poor translation of questionable Greek manuscripts when it was made, and in the more than 1,000 years that passed since the time of Jerome to the time of the first English translation of the Vulgate, the text of the Vulgate suffered both accidental and deliberate tampering. The results were poor English translations filled with additions and omissions from the text which are even less useful today than when they were made due to the antiquated nature of the English they contain.

The next wave of English translations of the New Testament that were made were based on the Greek. Of this group, the King James Version (KJV) is the only one that still maintains popularity. Yet, the King James Version, like the other translations of its time, is riddled with mistakes and corruptions which make it virtually useless today. Consider the following:

1. The KJV was constructed between 1607 and 1611 and it is filled not only with archaic speech but with the poetic narrative of the Elizabethan age; in other words, it was not written in the common language. The same is true of other Bibles of the time, including the Geneva Bible, Bishop's Bible, etc. In other words, it was not only hard to understand to the man of its day, but all the more difficult nearly four hundred years later, on a different continent, by an entirely different culture, etc. Even verses that the King James Version translated correctly are misunderstood and abused by the modern reader because the modern reader is nearly 400 years removed from the KJV's usage of the English language. Appendix 30 herein provides an excellent example of the type of confusion that is created by the KJV's archaic language.

2. Despite the obsolete language of the KJV and the corrupted nature of its manuscript basis (which will be considered shortly), it is widely held by mainstream scholars that the KJV contains over 20,000 mistakes (please consult the introduction to the *Emphatic Diaglot*). Add to these mistakes those errors that mainstream scholars will not recognize, plus the manuscript problems and the difficulty of its archaic language, and then we see the error count for the KJV climb much higher. Again, the same thing is true for other

early translations.

3. Perhaps one of the most significant problems with the KJV is the manuscripts from which it was translated. The Old Testament (mentioned here for the sake of completeness) was translated from the Masoretic Text, a thoroughly corrupt and Talmudic Jewish-produced and inspired text of the Hebrew Old Testament. The fact that the MT was used for the Old Testament of the KJV also has a clear impact upon the New Testament, for the translators of both Testaments had direct and indirect contact with the leading Hebraists of the day for purposes of textual and etymological consultation, and it must be understood that all of these leading Hebraists were Talmudic Jews. Not only does history tell us of the thoroughly corrupt nature of the Masoretic Text, but new evidence found with the Dead Sea Scrolls of Qumran confirms beyond any doubt that the Masoretic Text is horribly corrupt when compared to the Scriptures of Jesus and His students, the Greek Septuagint.

As for the New Testament source-text of the King James Version, the primary manuscript was Erasmus's so-called Textus Receptus. The Textus Receptus was a very noble attempt at textual restoration for the Greek of the New Testament, but it cannot be trusted for two reasons. First, it was based literally upon only a handful of Greek witnesses, with most of the critical decisions being based upon the Latin. Secondly, Erasmus several times succumbed to the threat of excommunication from the Catholic Church regarding what he included and omitted from his text (see Appendix 4 for an example). Thus, it can be concluded that the KJV New Testament was based upon only eight important Greek texts, all of which dated later than the 10th century. In contrast, the AST has as a basis some 5,600 witnesses, some dating back to 60 AD (See Appendix 2). Therefore, these early translators were at an enormous disadvantage, especially when we consider that it is an indisputable, scientific fact that nearly every one of the best and oldest Greek manuscripts of the NT were not discovered until after the KJV, Douai Bible, Bishop's Bible, Geneva Bible, The Great Bible, etc., had been published.

4. Yet another problem with the KJV are the guidelines under which it was translated. These guidelines were set forth by the appointees of King James (who was a notorious homosexual) and they specifically provided that the translation not depart from previous English translations of the Bible, such as those mentioned above. The mistake here was that those previous translations were based upon even poorer source-texts than those of the KJV and they too preserved even more archaic language. Additionally, the translators of the KJV must have felt pressure not to offend the King in anyway, a fact made clear in that they refused to translate the two occurrences of the word *homosexual* as *homosexual*, but rather veiled the word in euphemistic language (See Appendix 11).

There are many other reasons besides those given above why the KJV and other translations that predate it lack credence as responsible translations of the New Testament. As for translations made since the KJV, the overwhelming majority of those translations were also made using the Textus Receptus (and the Masoretic Text for the OT). Additionally, the theological terms ingrained into Roman Catholicism and Protestantism by the KJV have been retained by modern translations (e.g. *adultery*, *faith*, *grace*, *holy*, etc.; see Appendix 17). Also, the translation teams of modern translations invariably are composed of trans-denominational translators, and this includes Jews, blacks, Catholics, Masons, atheists, etc. In such an environment, intellectual honesty is overcome by political and religious correctness and accurate translation is overcome by blasphemy.

The points illustrated thus far but scratch the surface of the need for a new translation. The problems with existing translations are so numerous that even a cursory examination of those problems is a work unto itself, and time, space, and the patience of the reader certainly does not permit such an exhaustive approach herein. In addition to the innumerable problems with existing translations which necessitate a new translation that is literal to the most reliable Greek manuscripts and free of denominational, Judeo, and Talmudic Jewish influence, there have also been hundreds of important textual and archeological discoveries in the past century and a half which makes all previous scholarship obsolete. A few highlights are listed below:

1. Codex Vaticanus, one of the earliest complete New Testament Greek texts and the oldest of the great uncial manuscripts, was first published in 1868.
2. Codex Sinaiticus, the second oldest of the great uncial manuscripts, was not published until 1862.
3. Also in 1868, the first papyrus manuscript of the New Testament was discovered. Papyrus manuscripts today preserve the oldest version of the Greek New Testament and are many times the single most important witness for a particular passage.
4. In 1897-1898, the 27 Oxyrhynchus papyri of the New Testament were discovered, which began to revolutionize our understanding not only of the original Greek text, but also the type of Greek the New Testament was written in. Up until this time, it had been thought that the New Testament had been written in a special, Biblical Greek. But with the discovery of hundreds of non-Biblical, 1st century papyri, scholars realized that the New Testament was written in Koine or Common Greek, the everyday language of 1st century Greek speakers. This knowledge made obsolete many previous New Testament Greek dictionaries and demanded a reevaluation of the new evidence regarding Koine Greek. This also led to the updating of many of the most important Greek lexicons, such as Liddell-Scott-Jones.
5. In 1930-31, the Chester Beatty papyri were first published, which con-

tained large portions of the New Testament dating to as early as 85 AD.

6. In the 1950s, the Bodmer papyri were published, which also contained large portions of the New Testament dating to as early as 125 AD.
7. In 1956, the Nag Hammadi codices were published, some 1200 manuscripts which are important for studying the early Coptic versions of the NT.
8. Numerous archeological discoveries, such as the discovery of the first non-Biblical mention of Nazareth on an inscription found in 1962, or an inscription confirming that Pontius Pilate was Prefect of Judea found in 1961.
9. New Greek manuscripts, including missing pages from Codex Sinaiticus, were discovered after a fire at St. Catherine's Monastery at Mt. Sinai in March, 1978.
10. In 1947, the documents now called the Dead Sea Scrolls were discovered at Qumran. Included in these finds were 1st century Hebrew copies of nearly every Old Testament book which have shown considerable agreement with the Greek Septuagint and at the same time vast disagreement with the Hebrew Masoretic Text. The Greek Septuagint was the Bible of Jesus and His students, whereas the Hebrew Masoretic Text was the Jew-corrupted text which became the source of nearly every English translation of the Old Testament.
11. Other such finds which have aided Septuagint studies were made at Wadi Murabba'at, near Bethlehem, in 1951 (8HevXIIgr), and at Nahal Hever, in 1961.
12. The identification in 1972 of 7Q4 and 7Q5, discovered in Cave 7 of Qumran, as fragments of I Timothy and Mark, respectively, and the dating of these manuscripts to before 68 AD. This in turn revolutionized our understanding of when the books of the New Testament were written.
13. Finally, the dating in 1995 of the Magdalene papyrus of the New Testament, $\mathfrak{p}^{64/67}$, to 60 AD using modern computer and scientific techniques.

This brief summary does not include the thousands of other discoveries and advances made in the last century of a linguistic, archeological, or historical nature which are not of a Biblical nature but which, nevertheless, have helped to increase our degree of understanding of Biblical matters.

Thus, how do all of these facts affect the Anointed Standard Translation?

1. Perhaps one of the most important elements of the AST is its source-text. By 'source-text,' we mean the Greek for which the AST is translated. As you surely understand by now, there is not a single Greek manuscript from which a translation of the New Testament can be made. Before the invention of the moveable type printing press, all copies of the New Testament in Greek were hand-made (thus the name *manuscripts* or 'written by hand'). Since the texts were written by hand, they were the subject of widespread human error. Depending upon how the manuscripts were copied, they were

the subject of either visual or audible errors, as either a copyist would read one manuscript and write to another or have a manuscript read to him while he copied to another. The chances of errors occurring were often heightened by the poor visual condition of a manuscript, or because the oldest uncial manuscripts did not have spaces between the words or punctuation, or quite often because the copyist was not fluent in Greek or at least in Koine Greek.

To try and understand the difficulty involved in copying an ancient manuscript, you might procure a copy of a book in French or another language with which you are not fluent. Then, have someone read the book to you while you write what is being read. Or, make a copy of the work leaving out all punctuation and spaces and all capital letters. Then, set out to make a copy of it while reading it. Then try to do this for several hours for several days and not make a single mistake. Thus, you can imagine the types of mistakes that must have been made in the many thousands of manuscripts and other Greek witnesses we now have at our disposal: simple errors of spelling, omission of words, omission of lines of words, etc.

Now notice carefully that the errors discussed thus far are only those of an accidental nature. However, an equally preponderant problem was deliberate glossing and interpolations. In the early days of copying manuscripts, when the manuscripts were still being made to be read in the Greek, scribes would quite often replace what they felt to be an obsolete or outmoded word with a more current word, or they might at least write the word over to the margin of the text. They would also write explanatory notes over to the side of the margin and many other scribblings. The result was that fifty or a hundred years later when someone else came along to copy that manuscript, the copyist sometimes thought that the marginal annotations were actually corrections to the text, perhaps mistakes that were discovered after a proofreading. Thus, the later copyist would incorporate the annotation as a part of his text and by the time his text was copied again, there would be no way to know that the words, phrases, or verses inserted were not original.

Therefore, in making a translation of the New Testament, one must decide which readings of the Greek to accept and which not to accept. This immediately shatters the concept that we should have faith that God would not allow His Bible to be corrupted, because which of the 5,600 manuscripts and witnesses are we to believe is divinely inspired? No matter how the argument is made, in the end, someone has to sit down and decide which texts are to be used and which are not to be used. Thus, to argue that any one text is divinely inspired is to argue that the scribe or creator of that text was divinely inspired. This is the same as arguing that the KJV is divinely inspired: the real argument being made is that the translators working for King James and finally the homosexual king himself were somehow divinely inspired. Those who make this argument are actually endorsing the errors not only of King James but of other homosexuals and individuals who participated in the translation. No amount of stubborn dogmatism in defense of a corrupt translation of the New Testament will restore men to the faith of their

fathers or guide us into once again understanding that "old time religion" of the 1st century truth-loving Christians. It matters not what men have believed or what corruption their traditions have created since the original Greek autographs were written by the Holy Spirit of Truth. Obviously, the only way to know the truth is to return to the original Greek manuscripts or faithful copies that we believe to be the inerrant, Holy Spirit-inspired Word of the Everling Most High God.

Many who tout that textual restoration is actually tampering, and a violation of the add to/take away principle stated in Revelation, willfully fail to realize that every translator of the New Testament has to perform the task of assembling an eclectic text and has to decide which readings are spurious and which are authentic. They fail to realize that there is not "one" text of the New Testament that we can go to and translate from. Every translator has to make these decisions, including the translators of the KJV. It is rather a question of honesty in making those decisions and the amount of evidence available to make those decisions. We have more evidence available today than ever before and can more confidently make such decisions.

Therefore, in the AST, all questionable readings of any importance (and especially those readings that find conflict with the Textus Receptus) are footnoted with an explanation of the rationale behind the decision and a presentation of the evidence for and against the decision. Thus, the AST empowers the reader to actually weigh the evidence for himself. In other translations, the reader is not even permitted to know that there is a question of the original reading, much less allowed to decide for himself whether the appropriate decision was made in accepting or rejecting a reading. Appendix 8 herein lists every text cited in the footnotes, along with their age, contents, etc. Note also that wherein a reading finds equal support in the witnesses, it is retained in the translation and placed in open brackets (i.e., ⌊ and ⌋).

2. Once the issues of a source-text are resolved, the next problem lies in translation. The AST is NOT a paraphrase. In a few places throughout the translation, it was deemed necessary to add a word for the sake of understanding, but in all such instances, the word is contained in closed brackets and is italicized (e.g., *[added word]*). In virtually every translation currently available, words are freely added in throughout with the excuse that doing so eases the reading of the text and brings the translation up to speed with modern English. The danger of a paraphrase or a 'conceptual translation,' however, is that it reflects the understanding and therefore the theology of the translator, which more often than not is wrong. Thus, the AST is a literal translation. Theology and personal understanding have no influence whatsoever on the translation, even to the extent that theological euphemisms have been replaced with the literal meanings of the words (see Appendix 17). Also, archaic language has been avoided throughout. The Koine Greek in which the New Testament was written was literally the language of the streets. It was not a poetic or formal dialect, but was the language of the

common man. Thus, the AST has been translated with this in mind. Tradition has been thrown out. For example, the mother of Jesus is commonly known as 'Mary' when in fact her name is 'Mariam' (see Appendix 23); also, the name 'James' is the product of tradition; the original name, 'Jacob,' has been restored in the AST.

3. Another tradition that has been laid aside is the order of the books. The traditional order of the books is based upon their order in the manuscripts. However, the order of the manuscripts was derived for cataloguing purposes with types of books grouped together, i.e., the Gospels, Acts, the Pauline Epistles, the Catholic or General Epistles, and the Revelation. The order used herein, however, is the chronological order in which the books were written. A date is supplied for each book at the beginning of the book in the margin (see Appendix 2).

4. Many other elements that distinguish the AST will become obvious to the reader as he studies it. One such detail is the way verse and chapter divisions have been handled. Quite often, the verse and chapter divisions (which were created in the 16th century) interrupt a thought or sentence. For this reason, the chapter and verse numbers have been made as uninterfering as possible, with paragraph divisions being made only were a thought is clearly finished. For study purposes, the text has been divided into sections (1.1, 1.2, 1.3, ...) with a brief topic header. However, it must be remembered, these divisions and the topic headers are in no way a part of the Greek text of the New Testament, just as verse and chapter divisions are not. Also, it will be noted that where quotations are made of the Old Testament, a reference is given identifying the source of the quote and also clearly noting that the quote is derived from the Septuagint. Many translations have made it a habit to not state that the quotations were derived from the Septuagint, thus implying and deceiving the reader into believing that the quotations were taken from the Masoretic Text from which their Old Testaments were translated. However, it is a fact of scholarship that all of the quotations made by Jesus and His ambassadors of His Government were taken from the Septuagint. The reader is encouraged to study further the issues surrounding the Septuagint and the Masoretic Text.

Thus, no claim of perfection is made regarding the Anointed Standard Translation since new textual and archeological discoveries will continue wherever men are desirous of truth. However, we do make the claim that the AST is the best and most literal translation based upon the preponderance of the latest and best critical information available at the time of publication. Several appendices are provided at the end of this volume which address several major issues of importance as an aid to exegesis. In addition to the footnotes and appendices, occasional marginal notes offering alternative translations or other information are to be found throughout.

Also new to the second addition is a list of all the Old Testament quotations which occur in the New Testament, along with a key demonstrating which quotes could only have come from the Septuagint because they are so vastly different from the Hebrew Masoretic Text. Throughout the text, more than 300 Messianic prophecies from the Old Testament that are referred to by or relevant to a New Testament passage are indicated with a sidenote using the symbol ⁹.

It is our hope that this second edition of the Anointed Standard Translation will be but a stepping stone to throwing off bad translations and false scholarship and serve as an aid to even greater understanding on the part of the reader. While we are thankful that numerous Christians and Church groups have formally adopted the AST as their official English translation of the Holy Scriptures originally penned down in the Koine Greek of the 1st century by the Holy Spirit of Truth, it is our most sincere desire that truth-loving men and women simply use the AST as an enabling tool to recapture the great truths and understanding of the true Christian persuasion as originally taught and penned down by Jesus Christ as He finished His Work as the Holy Spirit of Truth, delivering to His chosen people of the Church the persuasion and wonderful gospel of God once and for all times delivered.

V.S. Herrell
July, 2001

Symbols, Abbreviations, and Conventions

The following information is meant to be used in conjunction with Appendix 8, which further explains symbols and conventions used within the footnotes of the translation.

Symbols and Abbreviations Used Herein

⌊ ⌋ open brackets, found in the text, and indicate that the words enclosed have an equal amount of evidence supporting their inclusion as evidence supporting their exclusion.

[ ] when these brackets surround italicized words in the text, they indicate that the enclosed words are entirely added in to the translation and have no basis in any witness, but have been added to ease a difficult passage.

[ ] following the symbol *Byz*, enclose symbols of Byzantine witnesses.

( ) when these symbols are found surrounding the symbols for witnesses in the footnotes, they indicate that the witness is in overall support of the issue at hand but do contain minor and negligible differences.

[( )] Byzantine witnesses with negligible differences but overall supportive.

* indicates the reading of the original hand of a manuscript.

? because of potential discrepancies in translation, this symbol indicates that an early version is more than likely in support of a reading, but there is a potential doubt due to translation.

$^{1,2,3,\,c}$ etc. indicate the readings of successive correctors.

$^{1/2,\ 2/3,\ 3/4}$ etc. these indicate statistics for variant readings in multiple instances of a passage, i.e., in lectionaries or the manuscripts of an early Church Father where the passage occurs more than once and there is a variance in the readings. The bottom number indicates the total times the passage is cited and the top number indicates how many of these occurrences support the attested reading.

$^{\text{acc. to}}$ according to; indicates the source of a citation by a Church Father which is indirectly preserved through quotation.

AD Apostoliki Diakonia.

Byz the reading of the majority of Byzantine witnesses.

Byz$^{\text{pt}}$ the reading of a part of the Byzantine witnesses.

^{c} indicates the reading of a corrector.

$^{\text{com(m)}}$ the reading of the commentary text of a manuscript when it is different from the actual text of a manuscript.

cont. contextually, i.e., the meaning of a word given the context in which it is cited.

$^{\text{dub}}$ indicates a citation dubiously attributed to a Church Father.

[ed] the reading of an edition of a Church Father when it is different from the reading of the papyrus tradition of the text.

f^1 indicates "Family 1" manuscripts: 1 118 131 209 1582, etc.

f^{13} indicates "Family 13" manuscripts: 13 69 124 174 230 346 543 788 826 828 983 1689 1709, etc.

ftnt. footnote.

Gr. Greek.

[gr] a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.

ℓ a lectionary manuscript (*q.v.*).

Lat. Latin.

[lat, syr, arm, slav, arab] the Latin, Syriac, Armenian, Slavonic, or Arabic translation of a Greek Church Father.

Lect the reading of the majority of Lectionaries.

Lect[pt] the reading of a part of the Lectionaries.

[lem] refers to a *lemma*, which is the text of the New Testament found in the Church Fathers preceding a commentary.

LXX the Septuagint.

Met. Metaphorically, i.e., an implied meaning of a word or term.

[mg] textual evidence in the margin of a manuscript.

MT indicates the Masoretic Text.

[ms(s)] manuscript(s) of a Church Father's text or of a version which differ from the edited text.

[pap] a reading of a Church Father's text preserved in papyrus which differs from an edition of the Father.

[supp] a portion of a witness supplied by a later hand where the original was missing.

Theodotion Theodotion's text of the Greek Old Testament.

[txt] a reading of the text of a witness when it differs from the marginal reading or a reading from the commentary section.

[*vid*] *(videtur)* indicates the most probable reading of a manuscript where the condition of the manuscript makes a certain reading impossible.

[v.r.] a variant reading which is designated in the manuscript as an alternative.

Conventions

The following typefaces have been used within the text to illustrate the origins of the text.

The quotations of Jesus are printed this way.
Direct quotations of God are printed this way.
All other quotations are printed this way.

Wherein an omission of a passage changes the sequence of verse num-

bering (e.g., omitting a number), the following convention is used (with the verse number being omitted represented by *n*).

VERSE *n* HAS BEEN OMITTED

The notice is usually footnoted as well, wherein evidence of the omission is presented or the reader is referred to an appendix.

In order to distinguish between footnote numbers and verse numbers, the following convention has been adopted:

Footnote Numbers. All footnote numbers are *subscript*, that is, below the line of type, and are larger than verse numbers.

Verse Numbers. All verse numbers are *superscript*, that is, above the line of type, and are smaller than footnote numbers.

Sidenotes. Sidenotes are indicated in the text by the symbols *, †, and ‡.

Messianic Prophecies. New Testament references or passages pertinent to Old Testament Messianic prophecies are indicated by the symbol ♀ and noted in the margin.

Explanatory Diagram

sied well concerning you, hypocrites; as it has been written, 'This people honors$_1$ Me with the lips, but their heart is far away from Me; [7]and they worship Me in vain, teaching as teachings the commandments of men.'$_2$ (9) (8)For forsaking the commandment of God, you hold the tradition of men.$_3$' (9)And He said to them, "Do you do well to set aside the commandment of God, that you may establish$_4$ your traditions? (10)For Moses said, 'Honor your father and your mother;' (5)and 'He speaking evil of father or mother, let him end by death.' (6)[11]But you say that if a man says to his father or mother, 'Corban', which is, 'A gift' — 'whatever you might have profited by me (†)[12]And you no longer allow him to do anything for his father or his mother, [13]making void the Word of God by your traditions which you delivered. And many such like things you do." [14]And calling all the crowd near, He said to them, "All hear Me, and understand. [15]There is nothing from outside the man, having entered into him which is able to make him common, but the things going out from him, those are the things making the man common."

VERSE 16 HAS BEEN OMITTED$_7$

[17]And when He entered into a house from the crowd, His students questioned Him about the parable. [18]And He said to them, "Thus, you also are discerning? Do you not

Prophecy And Reference Marker

(9) (8) ϙ Isa. 29:13.

Verse Numbers

Footnote Numbers

Sidenote And Reference Marker

† A *corban* was a gift consecrated to God (Lev. 2:1,4,12). The man was declaring that what he would have used to support his parents was a *corban* and thus he could not support them.

Omitted Verse Marker

1. Some Western manuscripts (D^{gr} W it^{a,b,c} Clement Tertullian) replace τιμᾷ or *honor* with ἀγαπᾷ or *love*. However, the original passage in the Septuagint supports τιμᾷ, as do $\mathfrak{p}^{45}$ ℵ A B L Δ Θ f^{1} f^{13} 33 565 700 892 it^{d,ff2,i,l,q} vg syr^{s,p,h} cop^{sa,bo} goth arm geo Diatessaron^{p}.
2. Jesus is quoting from Isaiah 29:13-LXX.
3. The Textus Receptus adds the Greek βαπτισμοὺς ξεστῶν καὶ ποτηρίων. καὶ ἄλλα παρόμια τοιαῦτα πολλὰ ποιεῖτε, or *washing of utensils and cups and many other such like things that you do*. This phrase is not found in any of the older manuscripts, and in those that it is found in, it is located at different places in the passage, thus indicating that this phrase is an interpolation based upon verse 4.
4. Some manuscripts substitute τηρήσητε or *keep* for στήσητε or *establish*. *Establish* seems to be the more probable reading, but the evidence is divided.
5. Exodus 20:12; Deuteronomy 5:16-LXX.
6. Exodus 21:17-LXX.

Footnote For An Alternate Reading

Footnotes Indicating Source of Quotations

1.1
Introduction

Section Number and Topic Header

The General Letter of Jacob[1]

Jacob was written c. 47-48 A.D.

CHAPTER 1

1.1
Introduction

1.2
Trials and Temptations

[1]Jacob, a slave of God and of the Master Jesus the Anointed, to the twelve tribes in the dispersion, greetings:

[2]Count it all as joy, my brothers, when you fall into various temptations, [3]knowing that the proving of your persuasion works patience, [4]and let patience have its perfect work, that you may be perfect and complete, having lacked in nothing.

[5]But if any of you lack wisdom, let him ask from God Who gives to all in racial purity and Who is not dishonorable, and it will be given to him. [6]But let him ask in persuasion, doubting nothing, for the one doubting is like a wave of the sea, being driven and tossed by wind. [7]For let not that man be persuaded that he will receive anything from the Master – [8]he is a man with two lives‡ and undependable in all of his ways.

‡ Gr. ψυχή. See Appendix 9.

[9]But let the humble brother boast in his height; [10]and the rich in his humiliation, because he will pass away as the flower of grass. [11]For the sun rose with hot wind and dried the grass, and its flower fell out, and the beauty of its appearance perished; so also the rich one in his ways will fade away.

[12]Blessed is the man who endures temptation, because having become approved, he will receive the crown of life, which was$_2$ promised to those loving Him. [13]Let no one being tempted say: **"I am tempted from God."** For God is

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1. Virtually every English translation supplies the name *James* as opposed to the form herein of *Jacob*. This is true not only here but in all other occurrences of *James* in the New Testament, including those citations in reference to other men by the same name. The fact remains, however, that the Greek name is Ἰακώβος or *Jacobos*. This is the same Greek name used in the Septuagint for the Jacob of the Old Testament and the continuity of the names throughout the Septuagint and New Testament is lost when the English name *James* is unfoundedly substituted for the correct name, *Jacob*. Thus, the name *James* does not appear in this translation anywhere, but instead the correct form *Jacob*.

not tempted by evils and He tempts no one. [14]But each one is tempted by his own lusts, being drawn out and being seduced, [15]then lust, having conceived, gives birth to failure, and failure being fully formed, brings forth death. [16]Do not go astray, my beloved brothers. [17]Every good act of giving and every perfect gift is from above, coming down from the Father of Lights, with Whom there is no variation or shadow of turning. [18]Having willed, He brought us forth by the Word of Truth, for us to be a certain first-fruit of His creatures.

1.3
Listening and Doing

[19]Understand$_1$, my beloved brothers: and$_2$ let every man be swift to hear, slow to speak, and slow to anger, [20]for the anger of man does not work the justice of God. [21]Therefore, putting away all filthiness and overflowing of evil, in gentleness receive the implanted Word that is able to save your life‡. [22]And become doers of the Word and not only hearers, deceiving yourselves. [23]Because if anyone is a hearer of the Word and not a doer, this one is like a man perceiving the face of his birth in a mirror, [24]for he perceived himself and went away, and immediately forgot of what character he was. [25]But he having looked into the perfect law of freedom, and continuing in it, this one has not become a forgetful hearer, but a doer of the work. This one will be blessed in his deeds. [26]If anyone among you imagines to be religious, not restraining his tongue, but deceiving his heart, this one's religion is worthless. [27]Religion purified and of the unmongrelized before God and the Father is this: to

‡ Gr. ψυχή. See Appendix 9.

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2. Some texts add a subject here. C 1829 and ℓ^{680} add κύριος or *Master*, and K L P most minuscules and syr^{h} add ὁ κύριος or *the Master*, so that the verse would read *the Master promised to those loving Him*. 33^{vid} 322 323 463 547 945 1241 1739 2492 vg syr^{p} eth add ὁ θεός or *God*. The witnesses supporting the inclusion of no subject as herein include 𝔓^{23} ℵ A B Ψ 81 206* 323 it^{ff} cop^{sa,bo} arm, and thus make up a far more impressive group than the others. It should be noted that the Textus Receptus erroneously includes ὁ κύριος.

1. The word *understand* is translated for ἴστε as opposed to ὥστε or *So that* in the Textus Receptus. The reading herein is well-attested by ℵ^{2} B C 81 945 1739 it^{ar,ff,s,t} vg cop$^{bo(a)}$ syr^{hmg} (arm) geo.

2. *And* or δὲ is not present in the Textus Receptus. See previous ftnt. for evidence.

visit the orphans and widows in their affliction, keeping himself unspotted from the world.

CHAPTER 2

2.1 *Preference to Persons Forbidden*

[1]My brothers, do not have persuasion in our Master, Jesus the Anointed of reputation, with preference to persons. [2]For if a gold-fingered man in fancy clothes comes into your synagogue, and a poor one in shabby clothes also comes in, [3]and you look on the one wearing the fancy clothes, saying, **"You sit here comfortably,"** and to the poor one you say, **"You stand there,"** or **"Sit here under my footstool,"** [4]did you not make a difference among yourselves and become judges with evil reasonings? [5]Hear, my beloved brothers, Did not God choose the poor of this world to be rich in persuasion, and heirs of the Government which He promised to those loving Him? [6]But you dishonored the poor one. Do not the rich ones oppress you, and they drag you to judgment seats? [7]Do not they blaspheme the good name you are called? [8]If indeed you fulfill the royal law according to the Scripture **"You will love your neighbor as yourself,"**[1] you do well. [9]But if you have preference for persons, you work failure, being rebuked by the law as transgressors. [10]For he who keeps all the law and stumbles but in one, he has become guilty of all. [11]For He Who said, **"You will not mongrelize,"**[2] also said, **"You will not murder."**[3] But if you do not mongrelize, but commit murder, you have become a transgressor of the law. [12]So speak, and so act, as being about to be judged by the law of freedom. [13]For the judgment will be uncompassionate to the one showing no compassion, and compassion rejoices over judgment.

2.2 *Persuasion and Actions*

[14]Where is the profit, my brothers, if anyone says he has persuasion, but he has no actions? Is the persuasion able to save him? [15]But if a brother or sister is naked, or may be lacking of daily food, [16]and anyone of you say to them: **"Go in peace, be warmed and be filled,"** but you do not give them the necessities of the body, what is the profit? [17]So

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1. Leviticus 19:18-LXX.
2. Exodus 20:14(20:13)-LXX; Deuteronomy 5:18-LXX.
3. Exodus 20:13(20:15)-LXX; Deuteronomy 5:17-LXX.

indeed, persuasion, if it has no actions, is dead by itself.
[18]But one will say, **"You have persuasion, and I have actions."** Prove to me your persuasion without your actions, and I will show you by my actions my persuasion.
[19]You are persuaded that God is One[1]. You do well; even the demons are persuaded and tremble. [20]But are you willing to know, O vain man, that persuasion without actions is inactive[2]? [21]Was not our Father Abraham justified by actions, offering up Isaac, his son, on the altar? [22]You see that persuasion acted with his actions, and by the actions, the persuasion was completed, [23]and the Scripture was fulfilled, saying: **"And Abraham was persuaded by God, and it was counted to him for justification,"**[3] and he was called a friend of God. [24]You see[4] that by actions a man is justified, and not by persuasion only. [25]And was not Rahab the whore also justified by actions, entertaining the messengers and sending them out by another way? [26]So as the body without the

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1. The Textus Receptus has here ὁ θεὸς εἷς ἐστιν, which are the right words, but they are in the wrong order. This form is based upon that found in K^{mg} 049 056 0142 88 436 *Byz Lect* and others. The correct order, although not changing the translation, is εἷς ἐστιν ὁ θεὸς, which is supported by 𝔓^{74} ℵ A 945 1241 1739 2464 vg syr^{p} cop^{sa,bo}. The Textus Receptus, or rather the witnesses on which it bases this verse, no doubt reversed the order of the words to make the phrase appear more emphatic, but this would be effective only visually, as the grammatical syntax demands the same understanding in translation. Other witnesses, including 945 1241 1739 Ψ, change the translation to *there is one God* with the Greek phrase εἷς θεὸς ἐστιν, which is undoubtedly not the original form.
2. The Textus Receptus has here νεκρά or *dead* as opposed to ἀργή, or *inactive,* as herein. The Textus Receptus does so on the support of ℵ A C^{2} K P Ψ 614 1241 *Byz Lect* syr^{p,h} cop^{bo}. However, in support of the reading of *inactive* are B C* 322 323 945 1739 it^{ff} vg cop^{sa} arm. 𝔓^{74} is silent in the matter with the reading κενή or *vain,* no doubt taken from earlier in the verse. The reading of ἀργή, however, seems superior as νεκρά could have been taken from vs. 17 or 26 and ἀργή is the opposite of ἔργων or *actions* immediately preceding.
3. Genesis 15:6-LXX
4. The Textus Receptus adds here τοίνυν or *then.* It is absent in 𝔓^{56vid} ℵ A B C P Ψ 33 81 614 it vg etc.

Mentality is dead, so also persuasion without actions is dead.

CHAPTER 3

3.1
Restraining the Tongue

[1]Do not become many teachers, my brothers, knowing that we will receive greater judgment. [2]For we all stumble in many ways. If anyone does not stumble in word, this one is a mature* man, able to restrain the whole body also. [3]And therefore$_1$, we put bits in the mouths of the horses for them to obey us, and we turn their whole body about. [4]Behold also the ships being so great and driven by hard winds, they are directed by a very small rudder, where the impulse of the one steering wishes. [5]So also the tongue is a little member, and boasts great things. Behold how a little fire kindles great forests. [6]And the tongue is a fire – the world of lawlessness; so the tongue is set among our members, spotting all of the body and inflaming the course of nature, and having been inflamed by Gehenna$_2$. [7]For every nature of beast, both of birds and reptiles and of sea animals, have been tamed by natural man, [8]but the tongue, no one of man is able to tame. It is an unrestrainable evil, full of death-dealing poison. [9]By this, we bless the Master$_3$ and the Father, and by this we curse men who were born according to the image of God. [10]Out of the same mouth comes forth blessing and cursing. It is not right, my brothers, for these things to be so. [11]Does the fountain send forth out of the same hole both the sweet and the bitter? [12]My brothers, a fig tree is not able to produce olives, or a vine figs. Neither can sweet and salt water be produced.$_4$

* Or, *complete, perfect.* Gr. τέλειος.

3.2
Earthly Wisdom and Heavenly Wisdom

[13]Who is wise and knowledgeable among you? Let him show by good behavior his actions in the gentleness of wis-

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1. *And therefore* is translated for εἰ δὲ instead of *behold* for ἰδού as in the Textus Receptus.
2. See Appendix 20.
3. The Textus Receptus has here θεόν or *God* instead of κύριον or *the Master.* This was done no doubt because the combination of *the Master and the Father* occurs nowhere else in the New Testament except here. However, the textual witnesses are decidedly in favor of κύριον with ℵ A B C P 4* 5 33 623 1739 1852 it^{ff} vg^{ms} syr^{p} cop^{bomss} arm supporting.

dom. [14]But if you have hostile envy and contention in your heart, do not brag and lie against the truth. [15]This is not the wisdom from above coming down, but is earthly, beastly, and demonic. [16]For where there is envy and contention, there is confusion and every foul deed. [17]But the wisdom from above is first truly pure, and is then peacable, forbearing, accommodating, full of compassion and of good fruits, not partial and not pretended. [18]And the fruit of justice in peace is sown for those making peace.

CHAPTER 4

4.1
Submission to God

[1]From where do conflicts and fights among you come? Is it not from this, from your lusts warring in your members? [2]You desire and have not, you murder and are envious and are not able to obtain; you fight and you war, and you do not have, because you ask not; [3]you ask, and do not receive, because you ask wrongly, in order that you may spend on your lusts. [4]Oh$_1$ female mongrelizers! Do you not know that the love of the world is enmity with God? Whoever then purposes to be a lover* of the world is established to be an enemy of God. [5]Or do you think that the Scripture says in vain that the Mentality which He has made to dwell$_2$ in us hungers to envy? [6]But He gives greater favor; therefore

* Or, *friend.* Gr. *φίλος.*

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4. This sentence is translated for the Greek words οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ as opposed to the Textus Receptus which replaces this sentence with one which would be translated *And thus, neither can a fountain produce salt and sweet water.* This expansion in the Textus Receptus is supported very scantly by K (P) 049 056 0142 104 614 917. The text as given herein is supported by A B C* 88 2492^{txt} syr^{h} cop^{sa} arm, and it is also supported, but with the addition of οὕτως or *so*, by ℵ C^{2} L 81 1739 it^{ff} vg syr$^{p,h\ with\ *}$ cop^{bo}.

1. Many later witnesses add here μοιχοὶ, or the masculine form of *mongrelizer.* This was probably done by copyists who could not understand why the feminine form would specifically be given and not a neuter form or a masculine form as well. However, in the Septuagint, the concept of μοιχαλίς, or *female mongrelizer* or *seedline corrupter,* was used figuratively of Israel (Ho. 3:1; Ps. 73:27; Is. 54:5; Jr. 3:20; Eze. 16, 23; Ho. 9:1). Additionally, there is strong textual support for the omission of the masculine form (ℵ* A B 33 81 1241 1739 it^{ff} vg syr^{p} cop^{sa,bo} arm eth).

it says, **"God sets Himself against arrogant ones, but to the submissive ones He gives favor."**$_1$ [7]Be subject, therefore, to God, oppose the Diabolical One, and he will flee from you. [8]Draw near to God and He will draw near to you. Clean your hands, failures, and purify your hearts, you of double-lives‡. [9]Be distressed and mourn and weep. Let your laughter be turned to mourning, and the joy to shame. [10]Be submissive before the Master and He will exalt you.

‡ Gr. ψυχή. See Appendix 9.

[11]Do not slander one another, brothers. He slandering a brother is judging his brother, and slanders law and judges law. And if you judge law, you are not a doer of law but a judge. [12]One is the Lawgiver and Judge$_2$ Who is able to save and to destroy. Who are you who judges the other?

4.2
Boasting About Tomorrow

[13]Come now, those saying, **"Today or tomorrow we will go into this city, and we will spend there one year, and we will trade and will make a profit;"** [14]who does not know of tomorrow! $_3$Of what kind is your life? For you are$_4$ a mist†, which for a little while appears and then disappears.

† Or, *vapor, steam.* Gr. ἀτμίς.

2. *He has made to dwell* is translated for the causative verb κατῴκισεν as opposed to the intransitive verb κατῴκησεν, as in the Textus Receptus, which would be translated *which dwells.* The causative is supported by $\mathfrak{p}^{74}$ ℵ A B Ψ 049 104 226 241 462 547 807 1241 1739 1877*, whereas the intransitive is weakly supported by K L P 056 0142, and the minuscules. The versions are not reliable witnesses as the languages that they contain are incapable of showing the causative verb.
1. Proverbs 3:34-LXX.
2. The words *and Judge* or καὶ κριτὴς are omitted in the Textus Receptus. However, they are present in ℵ A B P Ψ 33 81 323614 630 it vg syr cop.
3. Many reliable witnesses ($\mathfrak{p}^{74vid}$ ℵ^c A K L P Ψ 049 056 minuscules vg syr^p cop^{bo}) add γάρ or *for.* However, its absence is supported by ℵ* B 614 it^{67} syr^h cop^{boms} arm eth^{ro}, and additionally it appears that scribes probably added γάρ in order to correct the ambiguity that is created by the words as they were originally penned down in the Greek.
4. The second person, *you are* (ἐστε), is preferable to the third person ἐστιν as given in the Textus Receptus, which would be translated *it is.* Textual support for the second person is overwhelming, but it seemed more plausible to many later scribes for the answer to the question to be in the third person, thus being in reference to the subject *life* instead of the answer being directly in reference to the reader.

15Instead of you saying, **"If the Master wills, even we will live and we will do this or that;"** 16but now you brag in your false pretensions. All such bragging is evil. 17Then to the one knowing to do good, and who does it not, to him it is failure.

CHAPTER 5

5.1
Warning to the Rich

1Come now, rich ones, weep, crying aloud over the hardships you are coming upon. 2Your riches have rotted, and your garments have become eaten by moths. 3Your gold and your silver have rusted over, and their poison will be a testimony to you, and will eat your flesh as fire. You heaped treasure in the last days. 4Behold the wages of the workmen who have harvested your fields cry out, being kept back by you. And the cries of the ones having harvested have entered into the ears of the Master of the Armies*. 5You lived luxuriously on the earth, and lived riotously, you fed your hearts as in a day of slaughter. 6You condemned, you murdered the just one, he does not resist you.

* Or, *Sabaoth.* Gr. Σαβαώθ. Fr. Hbrw. צְבָאוֹת, or *Armies.* Cf. Rom. 9:29, Is. 1:9, 6:3.

5.2
Long-suffering
‡ Lit. *being beside.* Gr. παρουσία.

7Be long-suffering then, brothers, until the presence‡ of the Master. Behold, the farmer awaits the precious fruits of the earth, being long-suffering about it, until it may receive$_1$, both the early and the late *[rain].* 8You also be long-suffering, establish your heart, because the presence of the Master has drawn near. 9Complain not against one another, brothers, that you be judged not; behold, the Judge stands before the door. 10Take as an example of ill

1. Many texts add here ὑετόν or *the rain* (A K L P Y syr^{p,h}). While it was obvious to the original reader of this epistle that rain is the implied noun, it did not seem as obvious later in time, and indeed, the ambiguity of the phrase is seen in the English translation herein. For this reason, since it is implied, the word *rain* is added in closed brackets in the translation. Other witnesses (א 255 398 1175 it^{ff} syr^{hmg} (cop^{bo})) added καρπόν or *fruit,* not realizing themselves the importance of the early and late rains in the arid Palestinian climate. This would have made the previous *it* into *he,* in reference to the farmer. However, the omission of any noun here altogether is supported by the best textual witnesses, including 𝔓^{74} B 048 1739 vg cop^{sa}.

suffering, my brothers, and of long-suffering, the prophets who spoke in the authority of the Master. [11]Behold, we count blessed those who endure. You have heard of the patience of Job, and you saw the end of the Master, that the Master is very compassionate and pitying.

5.3
The Prayer of Persuasion

[12]But before all things, my brothers, do not swear, either by the heaven, nor by the earth, nor any other oath. But let your yes be yes and your no be no, that you do not fall under judgment. [13]Does any among you suffer ills? Let him pray. Are any cheerful? Let him sing. [14]Are any among you sick? Let him summon the elders of the Body Politic, and let them pray over him, anointing him with oil in the authority of the Master. [15]And the prayer of persuasion will cure those being sick, and the Master will raise him up, and if he may have failed, it will be forgiven him. [16]Confess then$_1$ to one another the failures, and pray for one another so that you may be healed. The petition of the just one has great strength, having been made effective. [17]Elijah was a man of like feeling to us, and he prayed in prayer for it not to rain, and it did not rain on the earth for three years and six months. [18]And again, he prayed, and the heavens gave rain, and the earth produced its fruit.

[19]My$_2$ brothers, if anyone among you errs from the truth, and anyone turns him back, [20]know that the one turning a failure from the error of his way will save his$_3$ life‡ from death, and will hide a multitude of failures.$_4$

‡ Gr. ψυχὴ. See Appendix 9.

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1. With the support of 049 vg, the Textus Receptus omits *then.* The word is present in ℵ A B K.
2. The Textus Receptus omits *My* or μου; however, this reading is well-attested by $\mathfrak{p}^{74}$ ℵ A B K P Ψ 048 049 it vg etc.
3. The Textus Receptus omits *his* or αὐτοῦ. The word is present in ℵ A P etc.
4. A few later witnesses (181 378 614 1518 1765 1898 syr^{h}) add here ἀμήν or *so be it.*

I Thessalonians was written in early 50 A.D.

The First Letter of Paul the Ambassador to the Thessalonians

CHAPTER 1

1.1
Introduction

[1]Paul and Silvanus and Timothy to the Body Politic of the Thessalonians in God the Father and the Master Jesus Anointed: Favor to you and peace[1].

1.2
Thanks to God For The Thessalonians

[2]We give thanks to God always concerning all of you, making mention of you in our prayers, [3]remembering without ceasing your action of persuasion and labor of honorable brotherly love, and the patience of confidence of our Master Jesus Anointed, in the presence of our God and Father; [4]knowing, brothers, beloved of God, of your choosing. [5]Because our good message came not to you in word only, but also in power, and in the Mentality of Separation, and in much assurance, even as you know what sort we became among you, because of you. [6]And you became imitators of us and of the Master, welcoming the Word in much affliction with joy of the Mentality of Separation, [7]so that you became an example[2] to all those living in Macedonia and Achaia. [8]For the Word of the Master sounded from you, not only in Macedonia and Achaia, but also in every place your persuasion toward God has gone out, so that there is no need for us to say anything. [9]For they announce about us what kind of entrance we have to you, and how you had turned to God from the idols to serve the True and Living

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1. Some witnesses add here a variety of other introductory phrases common in other Pauline letters. The Textus Receptus adds ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, or *from God the Father and the Master Jesus Anointed.* The shorter reading as contained herein is supported by an array of early manuscripts from many types including B G Ψ 1739 it^{g,r,61} vg syr^{p,palms} cop^{sa,fay}.
2. Some texts have τύπους, or *examples* as opposed to τύπον, or *an example.* The singular reading is supported by B D* 6 33 81 104 181 424^{c} 442 1311 1739 1908 2005 it^{d,r} vg syr^{p,pal} cop^{sa,bo,fay} arm eth arab. There is also wide support for the plural, such as in ℵ A C etc., but this support is more narrowly traced to the Neutral types and represents the easier reading.

God, [10]and to await His Son from the Heavens, Whom He raised from the dead, Jesus, the One delivering us from the coming anger.

CHAPTER 2

2.1
Paul's Ministry in Thessalonica

[1]For you yourselves know, brothers, our entrance to you, that it has not been in vain. [2]But suffering also before, and having been insulted, as you know, in Philippi, we were bold in our God to speak to you the good message of God, in great struggle. [3]For our admonishment was not of error, nor of uncleanness, nor of deceit, [4]but as we have been approved by God to be entrusted with the good message, so we speak, not as pleasing men, but God, the One testing our hearts. [5]For then, we had neither words of flattery, as you know, nor with pretense of greediness – God is a witness – [6]nor seeking reputation from men, neither from you, nor from others, though we were able to be so with heaviness as ambassadors of the Anointed. [7]But we were babes$_1$ in your midst, as a wet-nurse should cherish her children. [8]Desiring you in this manner, we were well-pleased to impart to you not only the good message of God, but also our lives‡, because you have become beloved to us. [9]For you remember, brothers, our labor and toil, night and day, working in order to not put a burden on anyone of you, we proclaimed to you the good message of God. [10]You and God are witnesses how we were to you, those having persuasion: separate, just, without fault, even as you know how I was to each of you, [11]as a father to his children, exhorting and comforting you, testifying [12]for you to walk worthily of God, the One calling you to His Government and Reputation.

[13]And therefore we give thanks to God without ceasing, that having received the Word of hearing from us, you welcomed it as of God, not as the word of men, but as it truly is, a Word of God, which also works in you – those having

‡ Gr. ψυχή. See Appendix 9.

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1. Some manuscripts here read ἤπιοι, or *gentle*, as opposed to νήπιοι, or *babes*. The reading of *gentle* could have easily arisen by dropping off the initial ν, which is easy to explain through the process of haplography, since the final letter of the preceding word is also ν.

persuasion. [14]For you became imitators, brothers, of the Body Politics of God being in Judea in Anointed Jesus, because you also suffered these things, by your own fellow-countrymen, as they also by the Judeans, [15]who killed the Master Jesus and the$_1$ prophets, driving us out also and not pleasing God; being contrary to all men, [16]hindering us to speak to the nations, that they be saved – to fill up their failures always. But the anger has come on them to the end*.

* Or, *forever.* Gr. *εἰς τέλος.*

2.2
Paul's Desire To See The Thessalonians

[17]But we, brothers, being taken away from you for an hour's time – in person, not in heart – were more abundantly eager with much desire to see your face. [18]Therefore, we desired to come to you, indeed, I, Paul, both once and twice, but Satan hindered us. [19]For what is our confidence or joy or crown of boasting? Will not even you be before our Master, Jesus Anointed, at His presence‡? [20]For you are our reputation and joy. [1]So no longer containing, we were pleased to be left in Athens alone, [2]and sent Timothy, our brother and minister of God$_2$ in the good message of the Anointed, to establish and encourage you concerning your persuasion, [3]that no one be drawn aside by these afflictions. For you know yourselves that to this we are appointed. [4]For even when we were with you, we said before to you that we were about to be afflicted, as also it happened, as you know. [5]Therefore, I no longer containing also, sent to know your persuasion, lest the tempter somehow tempt you, and

‡ Lit. *being beside.* Gr. *παρουσία.*

CHAPTER 3

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1. The Textus Receptus adds ἰδίους, or *own.* If the reading of *own* were accepted, then the phrase would read *their own,* omitting *the.* However, the omission of *own* is supported by A B D* G I P 33 81 1739 it vg cop^{sa,bo,fay} arm eth. If the passage is taken to read *their own,* then it would indicate that the *prophets* were of the Judeans mentioned, and thus it would indicate that the Judeans spoken of here were true Israelites, when in fact, it is indicated elsewhere that they are *mongreled.* The insertion of *own* appears primarily to be of a Western nature.
2. The Textus Receptus adds here καὶ συνεργὸν ἡμῶν, or *and our fellow-worker.* The textual evidence for this passage is very confounded because there are also a variety of other readings here. The addition of this phrase is supported by such diverse witnesses as ℵ A it^{61}, but its absence in a variety of other equally important manuscripts and the surplus of additional readings point to the shorter reading.

our labor should become in vain.

3.1 *Timothy's Good Report*

[6]But now Timothy has come to us from you and announced a good message to us of your persuasion and honorable brotherly love, and that you always have good remembrance of us, longing to see us, even as we also you; [7]for this reason, we were comforted, brothers, over you, in all our affliction and distress through your persuasion, [8]because we now live if you stand in the Master. [9]For what thanks are we able to return to God concerning you, as to all the joy with which we rejoice because of you before our God, [10]night and day, petitioning more than ever before to see your face and to complete the things lacking in your persuasion?

[11]But may our God and Father Himself and our Master Jesus direct our way to you. [12]And may the Master make you to abound and to exceed in honorable brotherly love toward one another and toward all, even as also, we toward you, [13]to establish your hearts without fault in separation before our God and Father, in the presence‡ of our Master, Jesus, with all of His Separated Ones. ⌊So be it.⌋[1]

‡ Lit. *being beside.* Gr. παρουσία.

CHAPTER 4

4.1 *Living To Please God*

[1]For the rest, then, brothers, we ask you and we exhort in the Master Jesus, even as you received from us how you ought to walk and to please God, even as also you walk[2], that you abound more. [2]For you know what charges we gave you through the Master Jesus. [3]For this is the will of God, your separation, for you to abstain from whoredom, [4]each one of you to know to possess his vessel in separation and honor, [5]not in passion of lust, even as also the

1. The textual evidence on the inclusion or omission of this word, ἀμήν, or *So be it,* is indecisively divided. It may possibly have been inserted here just as it is elsewhere, as in the close of this letter, because it was considered an appropriate place to end a liturgy, but the high value of the textual evidence warrants its insertion.
2. The phrase *even as also you walk* is absent from the Textus Receptus, but this omission is based largely on Western and later witnesses. It is present in ℵ A B D* F G 33 104 181 218 330 1311 1611 1836 1906 1912 2005 2127 it^{d,g} vg syr^{h} cop^{sa,bo} goth arm eth.

nations do, not knowing God; [6]not to go beyond and defraud* in the business of his brother, because the Master is the Avenger concerning all of these, as indeed we told you before and solemnly witnessed. [7]For God did not call us to impurity, but in separation. [8]Therefore, those despising despise not man, but God, the One ⌊also⌋[1] giving His Mentality of Separation to you.

* Or, *take advantage of, overreach.* Gr. πλεονεκτέω.

[9]Now concerning honorable brotherly love. You have no need *[for me]*[2] to write to you, for you yourselves are taught by God to love one another; [10]for indeed you do it toward all the brothers in all of Macedonia. But we exhort you, brothers, to be increased more, [11]and to try earnestly to be quiet, and to practice your own things, and to work with your own hands, as we commanded you, [12]that you may walk in good appearance toward those outside, and that you may have need of nothing.

4.2
The Presence of the Master

[13]But I do not desire you to be ignorant, brothers, about those who fall asleep, lest you grieve, as do the rest, not having confidence. [14]For if we are persuaded that Jesus died and rose again, even so God will bring with Him those having fallen asleep through Jesus. [15]For this we say to you by a word of the Master, that we, the living, who remain to the presence‡ of the Master will not go before those who have fallen asleep; [16]for the Master Himself, by a word of command by a voice of a leading-messenger, and with a trumpet of God, will descend from heaven, and the dead in the Anointed will rise again first; [17]then, we, who remain alive, will be caught up together with them to a meeting with the Master in the air†, and in this way always with the Master we will be. [18]So then comfort one another with these words.

‡ Lit. *being beside.* Gr. παρουσία.

† See Appendix 22.

CHAPTER 5

[1]But concerning the times and the seasons, brothers, you have no need to be written to, [2]for you yourselves know accurately that the Day of the Master comes as a thief at night. [3]For when they say, **"Peace and safety,"** then, suddenly, destruction comes upon them, as the travail of a

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1. The textual evidence is here divided. *Also*, translated for καὶ, finds excellent support for its inclusion but there is also excellent support for its omission.
2. The awkward construction of this phrase appears to be original. The insertion of *for me* or the changing of the phrase *to write to you* to *to be written to*, are possible solutions.

pregnant woman, and they will not escape at all. [4]But you, brothers, are not in darkness, that the day should overtake you as a thief. [5]For you are all sons of light and sons of day; we are not of night and we are not of darkness; [6]therefore, let us not sleep as also the rest sleep, but let us watch and be sober. [7]For the ones who sleep, sleep by night, and the ones having been drunk are drunk by night; [8]but we being of day should be sober, putting on a breastplate of persuasion and of honorable brotherly love, and a helmet of confidence and of salvation, [9]because God has not appointed us to anger, but for obtainment of salvation through our Master, Jesus Anointed, [10]the One having died on our behalf, so that whether we watch or we sleep, we may live together with Him. [11]So comfort one another and build up one another, as indeed you do.

5.1
Final Instructions

[12]And you, brothers, we ask to know those laboring among you and taking the lead of you in the Master, and warning you, [13]and esteem them most exceedingly in honorable brotherly love because of their work. Be at peace among yourselves. [14]And we exhort you, brothers, warn the undisciplined. Comfort the despondent. Care for those being infirmed. Be long-suffering toward all. [15]See that no one returns evil for evil to anyone, but always pursue the good, both towards one another and towards all. [16]Rejoice without ceasing. [17]Pray without ceasing. [18]Give thanks in everything, for this is the will of God in Anointed Jesus toward you. [19]Do not extinguish the Mentality. [20]Do not despise prophecies. [21]But$_1$ test all things, hold fast to the good. [22]Keep back from every form of evil.

* Or, *in every part.* Gr. *ὁλοτελεῖς.*

5.2
Salutation

[23]And may the God of peace Himself separate you fully* and may your whole mentality and life‡ and body be kept without fault at the presence† of our Master, Jesus Anointed. [24]He Who calls you is trustworthy, Who also will do it.

‡ Gr. *ψυχή.* See Appendix 9.

† Lit. *being beside.* Gr. *παρουσία.*

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1. Δὲ, or *but,* is absent from the Textus Receptus. Although absent from witnesses such as ℵ* A syr^{p,pal} etc., the textual evidence for its inclusion is overwhelming. In those texts where it is absent, it must be assumed that it was absorbed by the first syllable of δοκιμάζετε, the word immediately following. Deletions of this nature in texts are common for words that are considered as unimportant as δὲ by the scribes.

[25]Brothers, pray ⌊also⌋[1] concerning us.

[26]Greet all the brothers with a kiss of separation. [27]I charge you by the Master that this letter be read to all the[2] brothers.

[28]The favor of our Master, Jesus Anointed, be with you.[3]

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1. The textual evidence is here divided. If *also*, translated for καὶ, is to be accepted, then Paul tells the brothers to pray, and then, as an afterthought, to pray for him and those with him also. Or, if the omission of the continuative is accepted, then Paul simply told them to pray for him and those with him straightforwardly, as in the Textus Receptus.
2. The Textus Receptus, based on some very credible witnesses (א[c] A K Π, syr[p,h,pal] cop[bo] etc.) here adds ἁγίοις, or *Separated.* However, aside from the fact that Paul nowhere else uses this phrase, it is also absent from such texts as א* B D F G 431 436 1311 1835 1907 2004 it[d,g,86] cop[sa] eth[ro] Ambrosiaster Ephraem Pelagius Cassiodorus etc. Thus, on the whole, the evidence supporting its omission is greater than that supporting its inclusion.
3. The Textus Receptus here, like in many other letters of Paul, adds ἀμήν, or *So be it.* These additions are doubtlessly added for the purpose of reading the letters liturgically. Although it is present here, as in many other letters, in good witnesses (א A K L it[61,86] vg syr[p,h] etc.), it is also absent from texts such as B D* F G 33 424[c] 1881 it[d,g] syr[pal] cop[sa] arm Ambrosiaster.

The Second Letter of Paul the Ambassador to the Thessalonians

II Thessalonians was written c. 50-51 A.D.

CHAPTER 1

1.1 *Introduction*

[1]Paul and Silvanus and Timothy to the Body Politic of the Thessalonians in God our Father and the Master Jesus Anointed: [2]Favor to you and peace from God ⌊our⌋[1] Father and the Master Jesus Anointed.

1.2 *Thanksgiving and Prayer*

[3]We are indebted to give thanks to God always concerning you, brothers, even as it is right, because your persuasion grows exceedingly, and the honorable brotherly love of each one of you all multiplies toward one another, [4]so as for us to boast ourselves in you in the Body Politics of God for your patience and persuasion in all your persecutions and the afflictions which you endure, [5]a clear token of the just judgment of God for you to be counted worthy of the Government of God, for which, truly, you suffer; [6]since it is just for God to repay afflictions to the ones afflicting you; [7]and to you, those being afflicted, rest[2] with us at the unveiling of the Master Jesus from heaven with messengers of His power, [8]in flaming fire, giving full vengeance to those not knowing God, and to those not obeying the good message of our Master Jesus Anointed, [9]who will pay the penalty: eternal destruction from the face of the Master and from the reputation of His strength [10]when He comes to be reputed in His Separated Ones and to be adored in all those who are persuaded in that day, because you were persuaded by our testimony. [11]For which, indeed, we always pray concerning you, that you may be counted worthy of the calling of our God and may fulfill every good pleasure of goodness and work of persuasion in power, [12]so that the authority of our Master Jesus Anointed may be reputed in you, and you in Him, according to the favor of our God and the Master Jesus Anointed.

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1. If not *our,* then *the.*
2. Gr. ἄνεσις: *a relaxing, relaxation, listlessness, letting loose.*

CHAPTER 2

2.1
Man of Lawlessness
‡ Lit. *being beside.*
Gr. παρουσία.

[1]And we ask you, brothers, by the presence‡ of our Master, Jesus Anointed, and of our gathering together to Him, [2]for you not to be quickly shaken from the mind, nor to be troubled, either through a mentality or through speech, or through a letter, as through us, as if the Day of the Anointed has come. [3]Do not let anyone deceive you, by any method, because first comes the falling away and the man of lawlessness$_1$ is unveiled, the son of destruction, [4]the one opposing and exalting himself over everything being called God, or object of worship, so as for him to sit in the house of God$_2$, displaying himself that he is a god. [5]Do you not remember, that yet being with you, I told you these things? [6]And now you know the thing holding back, for him to be unveiled in his time. [7]For the mystery of lawlessness already works, only he is holding back now until he comes out of the midst.$_3$ [8]And then the lawless one will be unveiled, whom the Master ⌊Jesus⌋$_4$ will consume by the Mentality of His mouth and bring to nothing by the brightness of His presence‡. [9]His presence‡ is concerning the working of

‡ Lit. *being beside.*
Gr. παρουσία.

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1. Some texts, including the Textus Receptus, read ἁμαρτίας, or *failure,* as opposed to ἀνομίας, or *lawlessness.* There is broad external support for *failure,* but there is also strong Neutral, Alexandrine support for *lawlessness,* including ℵ B 81 88^{mg} 1739 cop^{sa,bo} arm Marcion Tertullian etc. In addition to this, verse 7 seems to hold the reading of *lawlessness* as necessary.
2. Some texts insert ὡς θεὸν, or *as God,* in this passage. However, the texts that read this way are of a later and mostly Western nature. The strong witnesses that support its absence (ℵ A B D* Ψ 33 330 1739 it vg syr^{h} cop^{sa,bo} goth arm eth Marcion etc.), in addition to the fact that some witnesses interpolate the phrase in different places, point to its spurious nature.
3. The subject of each *he* in this verse is debated, but since there is no object for *holding back* (κατέχον), then it seems to be intransitive with the meaning of *holding back oneself,* which would mean that the subject is not Jesus. Additionally, since *holding back* is a participle and there is no new subject stated for *comes out of,* a finite verb, then each *he* is in reference to the same person, specifically, the son of destruction.

Satan‡ in all power and signs and lying wonders, [10]and with all deceit of injustice in those being lost, because they did not receive the honorable brotherly love of the truth for them to be saved. [11]And because of this, God will send to them a working of error for them to be persuaded by the lie, [12]that all may be damned, those not persuaded by the truth, but who have delighted in injustice.

‡ Or, *Adversary.* Gr. *Σατᾶν(ᾶς).* Hbrw. שָׂטָן. LXX sometimes renders as *ἐπίβουλος* or *Accuser.*

2.2
Exhortation to Stand

[13]But we are indebted to thank God always concerning you, brothers, beloved of the Master, because God chose you as first-fruits$_1$ to salvation in Separation of the Mentality and persuasion of the truth, [14]to which He called you through our good message, to gain the reputation of our Master Jesus Anointed. [15]So then, brothers, stand, and hold the established teachings which you were taught either by word or by our letter. [16]And our Master, Jesus Anointed Himself, and our God and Father, the One loving us and giving us eternal encouragement and good confidence by favor, [17]may He encourage your hearts and establish you in every action and good word.

CHAPTER 3

3.1
Request For Prayer

[1]For the remainder, pray concerning us, brothers, that the Word of the Master may run and be reputed, as indeed with you, [2]and that we be delivered from the perverse and evil men – for persuasion is not in all. [3]But the Master is trustworthy, Who will establish you and will guard you from the evil one. [4]And we are persuaded in the Master concerning you, that what things we charged you, you both do

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4. The textual evidence is divided for the insertion or omission of Ἰησοῦς, or *Jesus.* For its omission: B D^c K 88 614 1739 1881 *Byz Lect* cop^{boms}. For its insertion: ℵ A D* G P Ψ 33 1241 it vg syr^{p,h} cop^{sa,bo} arm eth. It is omitted in the Textus Receptus.

1. Some texts (ℵ D K L Ψ it^{d,g,61,86} syr^p cop^{sa} arm eth), including the Textus Receptus, read ἀπ' ἀρχῆς, or *from the beginning,* as opposed to ἀπαρχήν, or *as first-fruits.* It is easy to see how merely spacing and accentuation marks could change the one into the other. *First-fruits* is supported textually by B F G^{gr} P 33 81 1739 vg syr^h cop^{bo} etc. In addition, Paul nowhere else uses the phrase *from the beginning,* while he uses *first-fruits* six times.

and will do, [5]and the Master direct your hearts into the honorable brotherly love of God, and in the patience of the Anointed.

3.2
Warning Against the Undisciplined

[6]And we charge you, brothers, in the persuasion of our Master, Jesus Anointed, to draw yourselves back from every brother walking undisciplined and not according to the established teaching which he[1] received from us. [7]For you, yourselves, know how it is right to imitate us, because we were not without discipline among you, [8]nor did we eat bread from anyone as a gift, but by labor and toil, night and day, working not to burden anyone of you. [9]Not that we do not have authority†, but that we give ourselves as an example to you for you to imitate us. [10]For even when we were with you, we charged this to you. If anyone desires not to work, let him not eat. [11]For we hear of some walking among you undisciplined, not working at all, but being meddlers, [12]and such we charge and exhort through our Master, Jesus Anointed, that working with quietness, they may eat their own bread. [13]And you, brothers, do not become despondent in well-doing. [14]And if any do not obey our word by way of this letter, mark that one and do not associate with him, that he be shamed; [15]but do not count him as an enemy, but warn him as a brother.

† Or, *right, ability, power.* Gr. ἐξουσία.

3.3
Final Greetings

[16]And may the Master of peace Himself continually give peace to you in every way. The Master be with you all.

3.4
Salutation

[17]The salutation of Paul, by my hand, which is a sign in every letter, so I write. The favor of our Master, Jesus Anointed, be with you all.[2]

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1. Many manuscripts contain here the second person form of the verb, or *you received* (παρελάβετε), as opposed to the third person form, or *he received* (παρελάβοσαν). Reading in context shows that this changes the person receiving instruction from the offending brother to the reader of the letter. The third person form is supported by ℵ* A D* 33 88 1827 1845 2005 Basil etc. The second person is primarily in Western texts.
2. The Textus Receptus here adds ἀμήν, or *So be it.* This addition is added for the purpose of reading the letter liturgically. It is absent here from ℵ* B 6 33 328 424^{c} 462 1739 1836 vg^{mss} cop$^{sa,bo^{mss}}$ arm Ambrosiaster Athanasius Pelagius.

The First Letter of Paul the Ambassador to the Corinthians

I Corinthians was written in the Spring of 55 A.D.

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador called of Jesus Anointed through the will of God, and Sosthenes the brother, [2]to the Body Politic of God existing in Corinth, those having been separated in Anointed Jesus, called out Separated Ones, with all those calling on the authority of our Master Jesus Anointed, in every place, both theirs and ours: [3]Favor to you and peace from God the Father and our Master Jesus Anointed.

1.2
Thanksgiving

[4]I give thanks to my[1] God concerning you always, for the favor of God given to you in Anointed Jesus, [5]that in everything you were enriched in Him, in all discourse and all knowledge, [6]even as the testimony of the Anointed was confirmed in you, [7]so that you are not lacking in any gift, awaiting the unveiling of our Master, Jesus Anointed, [8]Who also will confirm you to the end*, without reproach in the Day of our Master, Jesus ⌊Anointed⌋[2]. [9]God is trustworthy, through Whom you were called into the Communion of His Son, Jesus Anointed, our Master.

* Or, *forever.* Gr. ἕως τέλους.

1.3
Say The Same Thing

[10]Now I exhort you, brothers, through the authority of our Master, Jesus Anointed, that you all say the same thing, and have no divisions among you, but that you be united in the same mind and in the same judgment. [11]For it was shown to me about you, my brothers, by those of Chloe, that there are strifes among you. [12]And this I say, that each

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1. A few texts omit μου or *my* (ℵ* B eth Ephraem). The textual evidence for its inclusion, however, is overwhelming (ℵ[a] A C D G P Ψ 33 614 1739 *Byz Lect* it vg syr[p,h] cop[sa,bo] arm).
2. The evidence for the presence of Χριστοῦ or *Anointed* is evenly divided, and, for this reason, it has been retained in the translation in open brackets. The word is absent from 𝔓[46] and B, which, considering the value of these two texts, is substantial proof. At the same time, it is present in ℵ A C D G P Ψ 33 81[vid] 614 1739 and the versions. Additionally, its absence in 𝔓[46] and B might be explained by an accidental omission due to the two other occurrences of Χριστοῦ nearby and the ambiguous look of the word as it was written in contracted form in the uncials ($\overline{\text{ΧΥ}}$).

of you say, **"I indeed am of Paul,"** and, **"I of Apollos,"** and,
* Same as *Peter.*
"I of Cephas*," and, **"I of the Anointed."** [13]$_1$Has the Anointed been divided? Was Paul crucified for you? Or were you baptized in the authority of Paul? [14]I give thanks ⌊to God⌋$_2$ that I did not baptize one of you, except Crispus and Gaius, [15]lest anyone should say that you were baptized in my authority. [16]And I also baptized the house of Stephanas. For the rest, I know not of any other I baptized. [17]For the Anointed did not send me to baptize, but to proclaim the good message; not in wisdom of words, lest the torture stake of the Anointed be nullified.

1.4
The Wisdom and Power of God

[18]For the word of the torture stake is indeed foolishness to those being lost; but it is the power of God to us being saved. [19]For it has been written, **"I will destroy the wisdom of the wise, and the understanding of those perceiving, I will set aside."**$_3$ [20]Where are the wise? Where is the scribe? Where is the disputer of this age? Did God not make the wisdom of the$_4$ world foolish? [21]Since in the wisdom of God the world did not know God through wisdom, God was pleased through the foolishness of preaching to save the ones having persuasion. [22]And since the Judeans ask for a sign and the Greeks seek wisdom, [23]but we preach the Anointed having been crucified; to Judeans – indeed a

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1. Because, in the Greek, the following question can be understood as both a question and a statement, several witnesses (𝔓^{46} 326 1962 ℓ^{599} syr^{p,pal} cop^{sa} arm) have added here the word μή, or *not*, thus changing the question to the statement *The Anointed has not been divided.*
2. Τῷ θεῷ or *to God* is left in open brackets due to the indecisiveness of the textual evidence. It is omitted in such important texts as ℵ* B 1739, but it is also contained in some very strong texts and it is difficult to determine whether a deletion or addition is more viable.
3. Isaiah 29:14-LXX.
4. The Textus Receptus here adds τουτοῦ or *this*, which if read, would replace *the*. It does so with large support (ℵ^{c} C^{3} D^{c} F G L Y 6 104 326 623 1739^{c} it^{d,g,r} vg syr^{p,h,pal} cop^{sa,bo} goth arm^{mss}), but these witnesses seem to have added the word to conform better with surrounding phrases, and the textual support against the inclusion of the word is also quite decisive (𝔓^{46} ℵ* A B C* D^{gr*} 33 181 206 314 429 917 1610 1758 1827 1836 1898).

stone of offense; and to the nations$_1$ – foolishness. [24]But to the chosen ones, both to Judeans and to Greeks, the Anointed is the power of God and the wisdom of God. [25]For the foolish thing of God is wiser than men, and the weak thing of God is stronger than men.

[26]For you see your calling, brothers, that there are not many wise according to flesh, not many powerful, not many well-born. [27]But God chose the foolish things of the world that the wise might be shamed; and God chose the weak things of the world that He might shame the strong things; [28]and God chose the base things of the world and the things that are despised,$_2$ those that are not, so that He might nullify the things that are; [29]so that no flesh might boast before God$_3$. [30]But because of Him you are in Anointed Jesus, Who became wisdom from God to us, and justice and separation and redemption, [31]so that even as it has been written, **"He boasting, let him boast in the Master."**$_4$ [1]And when I came to you, brothers, I came not according to excellence of word* or wisdom, announcing to you the mysteries$_5$ of God. [2]For I decided to know nothing among you except Jesus Anointed, and He having been crucified. [3]And I was with you in weakness and in much fear and trembling. [4]And my word and my preaching were not in persuasive†

CHAPTER 2

* Or, *speech, oratory.* Gr. λόγος.

† If *words* is not read, then *persuasive* becomes *persuasion.* See ftnt.

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1. The Textus Receptus, in accordance with less credible texts and witnesses, such as C^3 D^c 6 177 206 326 489 919 920 1739 1835, replaces ἔθνεσιν or *the nations* with Ἕλλησιν or *the Greeks.*
2. Many texts (א^c B C^3 D^b P Ψ 81 614) add καὶ or *and* here, a doubtless interpolation, inserted to make the clause more harmonious with the rest of the passage. Supporting its omission are: 𝔓^{46} א* A C* D* G 0129 33 1739.
3. The Textus Receptus reads *Him* instead of *God.*
4. Jeremiah 9:24-LXX.
5. *Mysteries* is translated for μυστήριον as opposed to *teachings* translated for μαρτύριον as in the Textus Receptus. *Mysteries* finds more ancient support in 𝔓$^{46vid?}$ א* A C 88 436 it^{r,61} syr^p cop^{bo} Hippolytus Ambrosiaster Ephraem Ambrose Pelagius Augustine Antiochus. *Mysteries* also seems to fit better with the context (agreeing with verse 7) than *teachings* which finds support in א^c B D G P Ψ 33 81 614 1739 *Byz* it^{d,g} vg syr^h cop^{sa} arm eth Origen.

* i.e., *sophistry.* Gr. *σοφίας [λόγοις].*

2.1
Wisdom From The Mentality

† Or, *complete, mature.* Gr. *τέλειος.*

[words]$_1$ of wisdom*, but in proof of the Mentality and of power; [5]that your persuasion not be in the wisdom of men, but in the power of God. [6]But we speak wisdom among the perfect†; but not the wisdom of this age, neither of the rulers of this age – those being brought to nothing. [7]But we speak the wisdom of God in a mystery, having been hidden, which God predetermined before the ages for our reputation; [8]which not one of the rulers of this age has known. For if they had known, they would not have crucified the Master of reputation. [9]But even as it has been written: **"The eye did not see and the ear did not hear, nor has it come upon the heart of man what things God has prepared for those that love Him."**$_2$ [10]But$_3$ God unveiled to us through the$_4$ Mentality, for the Mentality searches all things, even the deep things of God. [11]For who among men knows the things of a man, except the mentality of a man in him? [12]So also no one has known the things of God except the Mentality of God. And we received not the mentality of the$_5$ world, but the Mentality from God, that we may know the things given freely by God to us. [13]Which things we also

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1. This passage represents the product of eleven variant readings. While most of the variations can be discarded, there are two, represented here, neither of which possess enough proof to be accepted or rejected. Thus, the reading of the Greek is either πειθοῖς σοφίας λόγοις or πειθοῖ σοφίας. The former would be translated *persuasive words of wisdom* while the latter would be translated *persuasion of wisdom.* The Textus Receptus further unfoundedly interpolates ἀνθρωπίνης, or *manly* as an adjective modifying *wisdom,* possibly because of vs. 13. As to the difference in the two readings preserved herein, λόγοις is absent in 𝔓^{46} G 35*, all very good witnesses, and πειθοῖς is an adjective form found nowhere else in Greek literature.
2. Isaiah 64:4-LXX.
3. Some witnesses replace δέ or *but* (א A C D G P Ψ 33 81 614) with γάρ or *for* (𝔓^{46} B 1739).
4. The Textus Receptus (along with א^{c} D F G L minuscules vg syr^{p,h} cop^{sa} arm eth) adds here αὐτοῦ or *His,* which if accepted would replace *the.* Its absence, however, is supported by 𝔓^{46vid} א* A B C 33^{vid} 1611 cop^{bo} Clement Cyril Basil.
5. A few texts (D E F G it^{d,g,r} cop^{samss}) add here τουτοῦ or *this,* which if read, would replace *the.*

speak, not in words taught in the wisdom of man, but taught in the Mentality of Separation, comparing things of the Mentality with things of the Mentality. [14]But a natural man does not receive the things of the Mentality of God$_1$: for to him they are foolishness and he is not able to know, because they are discerned by the Mentality. [15]But one with the Mentality, truly, sits in judgments* over all things, but he is judged* by no one. [16]**"For who knew the mind of the Master? Who will teach Him?"**$_2$ But we have the Mind of the Anointed.

* Or, *discern, examine, test.* Gr. *ἀνακρίνω.*

CHAPTER 3

[1]And, brothers, I was not able to speak to you as those of the Mentality, but as to those of the flesh, as to infants in the Anointed. [2]I gave you milk to drink and not food, for you were not able then. But, yet, you are neither able now, [3]for you are yet of the flesh. For whereas among you is jealousy and strife$_3$, are you not of the flesh and walking according to man? [4]For when one may say, **"I truly am of Paul,"** and another, **"I of Apollos,"** are you not men$_4$? [5]What$_5$ then is Apollos, and what$_6$ Paul$_7$, but ministers

3.1 *Divisions in the Body Politic*

1. The words τοῦ θεοῦ or *of God* are omitted in many minuscules and most of the versions and Patristic writers, with the exception of the Ethiopic which replaces the words with ἁγιοῦ or *of Separation*. The overall body of evidence, however, favors inclusion.
2. Isaiah 40:13-LXX.
3. A great many texts add here καὶ διχοστασίαι or *and divisions*, including $\mathfrak{p}^{46}$ D (G) 33 614 *Byz* it^{d,g,61} syr^{p,h}. The omission of these words, however, seems to be more solidly supported by $\mathfrak{p}^{11vid}$ א B C P Ψ 81 1739, and the relation of the witnesses that support the interpolation seem to point to a Western gloss.
4. The Textus Receptus reads σαρκικοί or *fleshly* as opposed to ἀνθρωποί or *men*. The reading herein is well-supported by $\mathfrak{p}^{46}$ א* A B C 048 0289 33 81 etc.
5. Instead of τί or *what*, the Textus Receptus has here τις or *who*, following the reading of $\mathfrak{p}^{46}$ C D F G. However, the witnesses supporting *what* are quite varied and the internal problems of the reading *who*, both grammatically and sense-wise, point to the reading of *what*.
6. Same as above ftnt.

through whom you have persuasion, and to each as the Master gave? [6]I planted; Apollos watered; but God made to grow. [7]So as neither he planting is anything nor he watering, but God, He making to grow. [8]So he planting and he watering are one, and each one will receive his own reward according to his own labor. [9]For we are fellow-workers of God; a field of God, and you are a building of God.

[10]According to the favor of God_1 given to me, as a wise master-builder, I laid a foundation, but another builds on it. But let each one observe how he builds it. [11]For no one is able to lay any other foundation beside the One being laid, Who is Jesus the Anointed. [12]And if anyone builds on the_2 foundation gold, silver, precious stones, wood, hay, stubble, [13]the work of each one will be manifest, for the day will declare it, because it is unveiled by fire, and the fire will prove of what sort the work of each one is. [14]If the work of someone remains which he built, he will receive a reward. [15]If the work of anyone will be consumed, he will suffer loss, but he will be saved, but as through fire.

[16]Do you not know that you are a house of God? And the Mentality of God dwells in you? [17]If anyone mongrelizes the house of God, God will mongrelize that one. For the house of God is separate, which you are.

[18]Let no one deceive himself: If anyone thinks to be wise among you in this age, let him become foolish so that he may become wise. [19]For the wisdom of this world is foolishness with God. For it has been written: **"He has taken the wise in their craftiness."**$_3$ [20]And again: **"The Master knows the reasonings of the wise, that they are vain."**$_4$ [21]So let no

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7. In the Textus Receptus, the locations of *Paul* and *Apollos* are interchanged, that is, Paul comes first and Apollos second. The reading herein, however, is supported very strongly by $\mathfrak{p}^{46vid}$ ℵ A B C D^{*,c} (F G) P 31 33 it^{d,g,r} vg.
1. The words τοῦ θεοῦ or *of God* are omitted from $\mathfrak{p}^{46}$ 0142 81 1962 2495 vg^{mss} arm^{mss} etc., but find strong support for their retention in ℵ A B C D P Ψ 33 614 1739 etc.
2. The reading here omits τουτόν or *this* (which would replace *the*) of the Textus Receptus on the support of $\mathfrak{p}^{46}$ ℵ* A B C* 6 81 cop^{sa} eth.
3. Job 5:13-LXX.
4. Psalms 94:11-LXX.

one boast among men; for all things are yours, [22]whether Paul, or Apollos, or Cephas*, or the world, or life, or death, or things present, or things to come, all things are yours, [23]and you are the Anointed's, and the Anointed is God's.

* Same as *Peter.*

CHAPTER 4

4.1
Ambassadors of the Anointed

[1]So let a man count us as ministers of the Anointed and stewards of the mysteries of God. [2]And the rest, it is sought among stewards that a trustworthy one be found. [3]But to me it is a little thing that I am judged by you, or by a man's day. But I do not judge myself, [4]for I know nothing against myself, but I have not been justified by this, but judging me is the Master. [5]So do not judge anything before the time, until the Master comes, Who will both shed light on the hidden things of darkness and will reveal the counsels of the hearts. And then the praise will be to each one from God.

[6]And these things, brothers, I transferred to myself and Apollos because of you, that in us, you may learn not to think above what has been written, that you not be puffed up one over the other. [7]For who makes you to differ? And what do you have that you did not receive? And if you received it, why do you boast as if you did not receive it? [8]You have already been satisfied; you have already become rich; you reigned without us – and oh I wish that you really did reign, so that we might also reign with you. [9]For I think that God set out the ambassadors last, as appointed to death, because we became a spectacle to the world, and to messengers, and to men. [10]We are fools because of the Anointed, but you are prudent in the Anointed; we are weak, but you are strong. You are reputed, but we are dishonored. [11]Until the present hour, we both hunger and thirst and are naked and are battered and wander about homeless, [12]and labor, working with our own hands. Cursed, we bless; persecuted, we bear; [13]having been defamed, we entreat – we have become as filth of the world, dirt wiped off by all until now. [14]I do not write these things shaming you, but warning you as my beloved children. [15]For though you have 10,000 teachers in the Anointed, yet not many fathers, for I fathered you in Anointed Jesus through the good message. [16]I urge you,

then, become imitators of me. [17]Because of this, I sent Timothy to you, who is my child, beloved and trustworthy in the Master, who will remind you of my ways in the Anointed ⌊Jesus⌋$_1$, as I teach everywhere, in every Body Politic. [18]As to my not coming to you now, some were puffed up. [19]But I will come shortly to you, if the Master wills, and I will not know the words of those having been puffed up, but the power. [20]For the Government of God is not in word, but in power. [21]What do you desire? That I come to see you with a rod or in honorable brotherly love and a mentality of discipline?

CHAPTER 5

5.1
Delivering the Ungodly Brother to Satan

[1]Everywhere, it is heard that whoredom is among you, and such whoredom which is not named among the nations, so as one to have his father's woman. [2]And you are puffed up and have not rather mourned that he that behaved$_2$ thusly might be taken from your midst. [3]For I indeed, as being absent in the body but present in the Mentality, have already judged the one who has worked out this thing as if I were present. [4]In the authority of ⌊our⌋$_3$ Master Jesus$_4$, you being gathered together with my mentality, with the power of our Master, Jesus Anointed, [5]to deliver such a one to Satan$_5$ for destruction of the flesh that the Mentality may be saved in the Day of the Master$_6$. [6]Your boast is not good. Do you not know that a little leaven leavens$_7$ all the lump? [7]Then purge out the old leaven, that you may be a

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1. The manuscripts are divided nearly equally on the inclusion or omission of this word. For its inclusion: $\mathfrak{p}^{46}$ ℵ C D^1 6 33 81 104 it^{ar,o} vg^{cl} syr^h cop^{bo} arm ethTH. For its omission: A B D^2 Ψ 0150 256 365 1241 1319 1573 1852 2127 it^b vg^{ww,st} syr^p cop^{sa} eth^{pp} geo^2 slav.
2. *Behaved* is translated for πραξάς as opposed to the Textus Receptus word ποιήσας or *did*. The reading herein is supported by $\mathfrak{p}^{11vid}$ ℵ A C 33 81 88 104 326 436 462 1912, whereas the reading of the Textus Receptus is supported by $\mathfrak{p}^{46}$ B D F G L P Ψ 049 056 0142 and most of the minuscules.
3. The word ἡμῶν or *our* is absent in A Ψ 1108 1611 2495 syr^h eth^{ro} Lucifer. At the same time, it is present in B D* 429 918 1175 1739 1836 1984 it^d.

new lump, as you are unleavened. For also, the Anointed, our Passover, was sacrificed for us♀. 8So let us keep the feast, not with old leaven, not with leaven of low birth and of evil but with the unleavened of racial purity and truth according to nature.

♀ Exod. 12:21-27.

9I wrote to you in the letter not to associate intimately with whores; 10and not altogether with the whores of this world, or with the greedy, or with robbers, or with idolaters, since then you must go out of this world. 11But now I wrote to you not to associate intimately; if anyone is called a brother and is either a whore or is greedy or an idolater or a reviler, or a drunk, or a robber, do not eat with such a one. 12For what is it to me to also judge the ones outside? Do you not judge those inside? 13But those outside, God will judge. **"And you will cast out the evil from you."**[1]

CHAPTER 6

6.1
Lawsuits Among Brothers

1Does anyone of you who has a matter against another dare to be judged before the unjust and not before the Separated Ones? 2Do you not know that the Separated Ones will judge the world? And if the world is judged by you, are you unworthy of small judgments? 3Do you not know that we will judge messengers, not to speak of this life? 4Of this life, truly then, if you have judgments, those being least

4. The Textus Receptus here adds Χριστοῦ with the support of a wide variety of texts (𝔓[46] D[c] G P 33 614 *Byz Lect* it[g,61] vg syr[p,h with*] cop[sa,bo] goth arm eth[pp]). The mass of reliable witnesses that do not contain the word, coupled with the fact that Χριστοῦ was often added to make a passage seem more reverential by Western scribes when the name *Jesus* was present by itself, makes it clear that it was an interpolation.
5. Delivering not to Satan but to the judgments that God has pronounced on Satan. Therefore in reference to eternal destruction. *See also:* I Timothy 1:20.
6. Many later witnesses, followed by the Textus Receptus, erroneously add here Ἰησοῦ or *Jesus*.
7. Many Western witnesses, including D* it[d] vg Marcion Irenaeus[lat] Tertullian Origen[lat] Lucifer Augustine Ambrosiaster, replace ζυμοῖ or *leaven* with δολοῖ or *adulterate*. See also Galatians 5:9.

1. Deuteronomy 17:7; 19:19; 21:21-LXX.

esteemed in the Body Politic, you appoint these. [5]For I speak shame to you. Thus, is there not a wise one among you, not even one who will be able to discern his brother in your midst? [6]But brother is judged with brother, and this before those without persuasion! [7]Truly then, there is already a failure with you all, that you have lawsuits with yourselves. Why not instead be wronged? Why not instead be despoiled? [8]But you do wrong and despoil, and these things to brothers! [9]Or do you not know that the unjust ones will not inherit the Government of God? Do not be led astray, neither prostitutes, nor idolaters, nor mongrelizers, nor effeminates, nor homosexuals$_1$, [10]nor thieves, nor greedy persons, nor drunks, nor revilers, nor robbers will inherit the Government of God. [11]And these things, some were. But you were washed; but you were separated; but you were justified in the authority of the Master Jesus Anointed$_2$ and in the Mentality of our God.

6.2
The Unjust

6.3
Whoredom

[12]To me, all things are lawful, but not all things contribute. All things are lawful to me, but I will not be ruled by any. [13]Foods for the belly and the belly for foods; but God will destroy both this and these. But the body is not for whoredom, but for the Master, and the Master for the body. [14]And God also raised the Master, and will raise us up through His power. [15]Do you not know that your bodies are members of the Anointed? Then taking the members of the Anointed, shall I make them members of a whore? Let it not be! [16]Or do you not know that he being joined to a whore is one body? For He says, **"The two will be into one flesh."**$_3$ [17]But he being joined to the Master is one Mentality. [18]Flee whoredom! Every failure which a man may do is outside the body, but he committing whoredom against his own body fails. [19]Or do you not know that your body is a house of the Mentality of Separation, which you have from God, and you are not of yourselves? [20]You were bought for a price; then give reputation to God in your body.$_4$

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1. See Appendix 11.
2. The Textus Receptus omits Χριστοῦ or *Anointed.* Its presence is supported by $\mathfrak{p}^{11vid}$ $\mathfrak{p}^{46}$ ℵ B C^{vid} D* P it^{d} Irenaeus^{lat} Tertullian.
3. Genesis 2:24-LXX.

CHAPTER 7

7.1
Marriage

[1]But concerning what you wrote to me: it is good for a man not to have sex with a woman, [2]but because of whoredom, let each have his own woman, and let each have her own man. [3]Let the man render that due$_1$ to the woman, likewise and also, the woman to the man. [4]The woman does not have authority over her own body, but the man; likewise, and also the man does not have authority over his own body, but the woman. [5]Do not deprive one another, unless by agreement for a time, that you may be free$_2$ for prayer; and again, on the same place, come to$_3$, that Satan‡ may not tempt you through your uncontrollable passion. [6]And this I say by permission, not by command. [7]But$_4$ I desire all men to also be as myself. But each has his own

‡ Or, *Adversary.* Gr. *Σατᾶν(ᾶς).* Hbrw. שָׂטָן. LXX sometimes renders as *ἐπίβουλος* or *Accuser.*

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4. The Textus Receptus interpolates here an obvious gloss: καὶ ἐν τῷ πνεύματι ὑμῶν ἅτινά ἐστιν τοῦ θεοῦ or *and in your mentality, which are of God.* In support of the omission of this clause are 𝔓^{46} ℵ A B C* D* F G 33 81 1739* it vg cop^{sa,bo,fay} eth Irenaeus^{lat} Tertullian Origen Cyprian etc.
1. In order to euphemize the sexual implications of this passage, the Textus Receptus, with the support of K L and the minuscules, changed ὀφειλὴν or *that due* to ὀφειλομένην εὔνοιαν or *that kindness due.* However, supporting the reading herein are 𝔓^{11} 𝔓^{46vid} ℵ A B C D F G P 6 33 181 424^{c} 1912 1944 vg cop^{sa,bo,fay} arm eth Tertullian Clement Cyprian Origen Methodius etc.
2. The Textus Receptus adds here τῇ νηστείᾳ καὶ or *for fasting and.* It does so with the support of ℵ^{c} K L 88 614 *Byz Lect* syr^{p,h} goth. This is, however, an obvious interpolation, brought about by ascetic scribes and copyists. The omission of the words is supported by 𝔓^{11vid} 𝔓^{46} ℵ* A B C D G P Ψ 33 81 104 1739 it vg cop^{sa,bo,fay} arm eth.
3. Here, *come to* is translated for ἦτε as opposed to the Textus Receptus word, συνέρχησθε, or *come together.* The latter word was probably introduced as a replacement to the vague ἦτε and thus is found in mostly later witnesses (𝔓^{46} K L P the minuscules vg syr^{p,h} goth arm). In support of ἦτε, however, are ℵ A B C D F G 33 88 181 255 263 467 618 1838 1912 1944 2127 it^{g,r} eth.
4. Many texts replace δὲ or *but* (𝔓^{46} ℵ* A C D* G 33^{vid} 81 326 it vg cop^{bo} goth) with γάρ or *for* (ℵ^{c} B D^{b,c} K P Ψ 88 614 1739 *Byz Lect* syr^{p,h} cop^{sa} arm eth).

gift from God, one thus, and one thus.

[8]And I say to the bachelors and to the widows, it is good for them if they remain as I also. [9]But if they do not have self-control, let them marry; for it is better to marry than to be inflamed. [10]But I command the ones being married – not I, but the Master – that a woman should not be separated from her man. [11]But if indeed she is separated, remain unmarried; or be reconciled to the man. And a man not to leave his woman. [12]And to the rest, I say, not the Master, If any brother has a woman without persuasion, and she consents to live with him, let him not leave her. [13]And a woman who has a man without persuasion, and he consents to live with her, let her not leave the man$_1$. [14]For the man without persuasion has been separated by the woman, and the woman without persuasion has been separated by the brother$_2$, else then your children are impure; but now they are separated. [15]But if those without persuasion separate, let them be separated; the brother or the sister is not in bondage in such matters. But God has called you$_3$ in peace. [16]For what do you know, woman, whether you will save the man, or what do you know, man, if you will save the woman? [17]Only as God has divided to each, each as the Master has chosen, so let him walk. And so in all the Body Politics I command. [18]Was anyone chosen having been circumcised? Do not destroy your circumcision. Was anyone

1. *The man* is translated for τὸ ἄνδρα as opposed to *him* or αὐτόν in the Textus Receptus. The reading herein is overwhelmingly supported by the best and earliest manuscripts.
2. The Textus Receptus has here ἀνδρί or *man* instead of ἀδελφῷ or *brother.* The Textus Receptus does so with the support of ℵ^{c} D^{c} K L 81 104 326 614, all of which felt they had corrected the text by replacing *brother* with *man,* not realizing that the force that *brother* implied was that of *a man of persuasion,* thus, in fact, being more correct. Additionally, *brother* is supported by 𝔓^{46} ℵ* A B C D* G P Ψ 33 1739 it^{d,g} cop^{sa,bo,fay} etc.
3. Most latter texts have here ἡμᾶς or *us* as opposed to ὑμᾶς or *you.* The two Greek words are pronounced identically and thus were often interchanged as an audible mistake in copying. Thus, the external evidence for the two words is nearly equally divided, but the 2nd person pronoun was more than likely the original intent. For ἡμᾶς: 𝔓^{46} B D G 33 104 614 1739 it vg syr^{p,h} cop^{sa,fay}. For ὑμᾶς: ℵ* A C 81 326 2127 cop^{bo}.

chosen not being circumcised? Do not be circumcised. [19]Circumcision is nothing and uncircumcision is nothing; but the keeping of God's commandments. [20]Each one remain in the calling in which he was chosen. [21]Were you chosen as a slave? It does not matter to you. But if you are able to be free, rather use it. [22]For the one chosen a slave in the Master is a freed man of the Master. And, likewise, the one being chosen a freed man is a slave of the Anointed. [23]You were bought for a price, do not become slaves of men. [24]Each one, in whatever state called, brothers, in this, remain with God.

[25]And about virgins, I have no command of the Master. But I give judgment as having received mercy from the trustworthy Master. [26]Then I think this to be good, because of the present necessity, that it is good for a man to be so. [27]Have you been bound to a woman? Do not seek to be loosed. Have you been loosed from a woman? Do not seek a woman. [28]But if indeed you marry, you fail not. And if the$_1$ virgin marries, she fails not. But such will have trouble in the flesh. But I am sparing you. [29]But I say, brothers, that the time has been shortened. For the rest is that even those having women should be as not having; [30]and those weeping, as not weeping; and those rejoicing, as not rejoicing; and those buying, as not possessing; [31]and those using this world, as not abusing it; for the mode of this world is passing away. [32]But I desire you to be without care. The unmarried one cares for the things of the Master, how to please the Master; [33]but he having married cares for the things of the world, how to please the woman. [34]And the woman and the unmarried are different. The virgin$_2$ cares for the things of the Master, that she be separate both in body and in mentality; but the married cares for the things of the world, how to please the man. [35]And this, for your advantage I say, not that I put a snare before you; but for the fitting thing and waiting on the Master without distraction. [36]But if anyone thinks it behaving indecently toward his virginity – if he is beyond his prime, and so it ought to be – what he desires, let him do; he fails not. Let them marry. [37]But he who stands firm in the heart, not having necessity, but has authority†

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. B F G 429 omit ἡ or *the,* a doubtless error.

concerning his own will, and has judged this in his heart, to keep his virginity, he does well. [38]So as both he giving in marriage does well, and he not giving in marriage does better. [39]A woman is bound by law for as long a time as her man lives, but if her man sleeps, she is free to be married to whom she desires, only in the Master. [40]But she is happier if she remains so, according to my judgment. And I think that I also have the Mentality of God.

CHAPTER 8

8.1
Sacrificial Foods

[1]And concerning the idolatrous sacrifices, we know that we have all knowledge. Knowledge puffs up, but honorable brotherly love builds up. [2]But if anyone thinks to know anything, he has yet to know anything that he ought to know. [3]But if anyone loves God, this one has been known by Him. [4]Then about the eating of the idolatrous sacrifices: we know that an idol is nothing in the world, and that there is no other God except One. [5]For even if there are some called gods, either in Heaven or upon the earth, even as there are many gods and many masters, [6]but to us is one God the Father, of Whom are all things, and we for Him; and one Master Jesus Anointed, through Whom are all things, and we by Him$_1$. [7]But the knowledge is not in all: for some being accustomed to$_2$ the idol eat as an idolatrous sacrifice until now; and their conscience, being weak, is mongrelized. [8]But food will not commend us to God. For neither do we excel if we eat nor are we behind if we do not eat. [9]But watch lest this authority† of yours becomes a

† Or, *right, ability, power.* Gr. *ἐξουσία.*

2. The structure of the words *And the woman...The virgin* differ greatly in the Textus Receptus. The words herein are translated for καὶ μεμέρισται καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος, whereas in the Textus Receptus, the initial καὶ or *and* is dropped and the order is changed to μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος, which would be translated *And the woman and the virgin are different. The unmarried...* There are many variants of this passage in the various witnesses, but the version represented herein is supported by the earliest and best texts (𝔓^{15} B 104 vg cop^{sa,bo}). The absence of καὶ in the Textus Receptus can be credited entirely to Western corruption, and it is found in the best witnesses (𝔓^{15} 𝔓^{46} ℵ A B D^{gr*} P 33 81 1739).

stumbling block to the weak ones. [10]For if anyone sees you, the one having knowledge, sitting in an idol-temple, will not his conscience, being weak, be built up so as to eat idolatrous sacrifices? [11]For$_1$ the weak brother is destroyed by your knowledge, for whom the Anointed died. [12]And so failing against the brothers, and wounding their conscience, being weak, you fail against the Anointed. [13]Therefore, if food offends my brother, I will forever, in no way, eat flesh, that I do not offend my brother.

CHAPTER 9

9.1 *Rights of Ambassadors*

[1]Am I not free? Am I not an ambassador?$_2$ Have I not seen our Master Jesus Anointed? Are you not my work in the Master? [2]If I am not an ambassador to others, yet, truly, I am to you, for you are the seal of my ambassadorship in the Master. [3]To those examining me, my defense is this. [4]Do we not have authority† to eat and to drink? [5]Do we not have authority† to lead about a sister, a woman, as also the rest of the ambassadors and Cephas, and the Master's brothers do? [6]Or is it only Barnabas and I who do not have authority to not work? [7]Who soldiers at his own wages, at any time? Who plants a vineyard and does not eat from its fruit? Or who shepherds a flock and does not eat of the milk of the flock? [8]I do not speak these things according to man; does

† Or, *right, ability, power.* Gr. ἐξουσία.

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1. At the end of this passage, we find in a few texts an early Trinitarian interpolation. In 0142 234 460 618 and a few other equally minor texts, the words καὶ ἓν πνεῦμα ἅγιον ἐν ᾧ τὰ πάντα καὶ ἡμεῖς ἐν αὐτῷ are appended, which would be translated *and one Mentality of Separation, in Whom are all things, and we in Him.* This blatant interpolation was introduced sometime before the 4th century, because we find Gregory Nazianzus quoting it (*Orat.* 34:12).
2. The words *accustomed to* are translated for συνηθεία as opposed to the Textus Receptus's συνειδήσει or *conscious of.* The former is supported by ℵ* A B P Ψ 33 81 1739, while the latter is supported by ℵ^c D G 88 614 *Byz Lect.*
1. The Textus Receptus reads καὶ or *And* contrary to the evidence of the best manuscripts.
2. The order of these first two clauses is reversed in the Textus Receptus. The order herein is well-attested by 𝔓^{46} ℵ A B P 33 104 365 vg syr^p etc. The oldest witness for the reversed order is D.

not the law say these things? 9For in the law of Moses it has been written: **"You will not muzzle a threshing ox."**[1] Is it that it matters to God as to oxen? 10Or does He say it altogether because of us? For it was written for us, so that the one plowing ought to plow in confidence, and the one threshing[2] to partake of his confidence. 11If we have sown things of the Mentality to you, is it a great thing if we shall reap of your fleshly things? 12If others of your authority† have a share, why rather not we? But we did not use this authority†, but endured all things, that we would not give an obstacle to the good message of the Anointed to anyone. 13Do you not know that those who have labored eat of the sacred things of the temple? Those attending the altar partake with the altar. 14So also the Master ordained that those announcing the good message live from the good message. 15But I have not used one of these. And I do not write these things that it be so with me. For it is good to me rather to die than that anyone nullify my boasting, 16for necessity is laid on me, and it is woe to me if I do not announce the good message. 17For if I do this willingly, I have a reward, but if unwillingly, I am entrusted with a stewardship. 18What then of my reward? That proclaiming the good message, I place the good message of the Anointed without price, so as not to use fully my authority† in the good message. 19For being free to all, I enslaved myself to all, that I might gain the more. 20And I became to the Judeans as a Judean that I might gain the Judeans; to those under the law as under the law (not that I am under the law),[3] that I might gain those under the law; 21to those without the law, without the law (not being without the law of God, but under the law of the

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. Deuteronomy 25:4-LXX.
2. The Textus Receptus adds here τῆς ἐλπίδος or *in confidence* with the support of ℵ^{c} D^{b,c} K L Ψ 88 326 623 920 1175. Against this interpolation are: 𝔓^{46} ℵ* (A) B C P 33 69 vg syr^{p,h} cop^{sa,bo,fay} arm and others.
3. The Textus Receptus omits entirely the phrases here contained in parenthesis (μὴ ὢν αὐτὸς ὑπὸ νόμον). However, there is no doubt that this clause is original, for it finds support in (𝔓^{46}) ℵ A B C D* F G P it vg syr^{h} cop^{sa} goth arm. In those manuscripts that do not contain it, it is easy to see how it could have been left out due to the frequent recurrence of the phrase ὑπὸ νόμον within close proximity.

Anointed), that I might gain those without the law; [22]I became to the weak as weak, that I might gain the weak. To all I have become all things, that in any case, I might save some. [23]And I do all$_1$ for the good message that I might become a fellow-partaker of it. [24]Do you not know that those running in a stadium, truly run, but only one receives a prize? So run that you might obtain. [25]But everyone striving controls himself in all things. Then those truly that they may receive a mongrelizable crown, but we, an unmongrelizable. [26]So I run accordingly, not as uncertainly; so I fight, as not beating air; [27]but I batter my body and lead it captive, that proclaiming to others, I myself might not be rejected.

CHAPTER 10

10.1
Warnings From Israel's Past

[1]For I do not desire you to be ignorant, brothers, that our fathers were all under the cloud; and all passed through the Sea; [2]and all were baptized to Moses in the cloud and in the Sea; [3]and all ate the same food of the Mentality; [4]and all drank the same drink of the Mentality; for they drank of the Rock of the Mentality following – and that Rock was the Anointed.♀ [5]But God was not pleased with most of them, for they were scattered in the desert. [6]And these things were examples for us, for us not to be lusters after evil, even as indeed those lusted. [7]Neither be idolaters, even as some of them, as it has been written: **"The people sat down to eat and drink and stood up to play."**$_2$ [8]Neither commit whoredom, even as some of them committed whoredom, and twenty-three thousand fell in one day. [9]Neither overtempt* the Anointed, even as also some of them tempted, and were destroyed by snakes. [10]Neither murmur, even as some of them murmured, and were destroyed by the destroyer. [11]And$_3$ these things happened as examples to them, and *[it]* was written for a warning to us, to whom the end of the ages has arrived. [12]So that he that thinks to stand, let him

♀ Exod. 17:6.

* Or, *put to the test, tempt exceedingly.* Gr. *ἐκπειράζω.*

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1. The Textus Receptus (and K L Ψ syr^{p,h} goth) has here τοῦτο or *this* rather than πάντα or *all. All* finds overwhelming support, however, in 𝔓^{46} ℵ A B C D E F G P 33 69 181 424^{c} 436 1611 1837 it vg cop^{sa,bo} arm eth.
2. Exodus 32:6-LXX.

watch, lest he fall. [13]No temptation has taken you except what is of man; but God is trustworthy, Who will not allow you to be tempted beyond what you are able, but will make with the temptation also a way out, for you to be able to bear it.

10.2
Idol Feasts and the Master's Supper

[14]Therefore, my beloved, flee from idolatry. [15]I speak as to prudent ones; you judge what I say. [16]The cup of blessing which we bless, is it not a partaking of the blood of the Anointed? The bread which we break, is it not a partaking of the body of the Anointed? [17]Because we, the many, are one bread, one body, for we all partake of the one bread. [18]Look at Israel according to flesh. Are not those eating of the sacrifices sharers of the altar? [19]What then do I say, that an idol is anything? Or that an idol sacrifice is anything? [20]But the things they$_1$ sacrifice, ⌊they sacrifice⌋‡$_2$ to demons and not to God. But I do not want you to become sharers of demons. [21]You are not able to drink the cup of the Master and a cup of demons; you are not able to partake of the table of the Master and a table of demons. [22]Or do we make the Master jealous? Is He not stronger than we are?

‡ If not *they sacrifice*, then *are*.

10.3
Freedom for the One with Persuasion

[23]All things$_3$ are lawful, but not all things contribute. All things$_4$ are lawful, but not all things build up. [24]Let no one seek his own things, but each one that of the other. [25]Eat

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3. The Textus Receptus adds here πάντα or *all*. This word occurs in various manuscripts at many different places, thus pointing to its spurious nature. The original reading, as herein, has limited numerical support, but the manuscripts that do support it (A B 33 630 1739 1881), coupled with the indecisiveness of the witnesses that contain the word, are sufficient to regard πάντα as a spurious interpolation.
1. The Textus Receptus adds here τὰ ἔθνη or *the nations,* which is supported by $\mathfrak{p}^{46vid}$ ℵ A C P Ψ 33 81 1739. If read, *they* would be dropped. This is apparently an ancient interpolation, considering the age of the manuscripts which contain it, inserted to clarify the subject. This was done so without regard to the verb *sacrifice* or θύουσιν, which was later changed in K 88 326 614 *Byz Lect* to the more correct θύει. Also, the words καὶ οὐ θεῷ, or *and not to God* were moved to a more appropriate position in D F G^{gr}. Both of these events point to the insertion of *the nations* as not being original.
2. The second occurrence of θύουσιν or *sacrifice* has divided support for its inclusion or rejection.

everything being sold in a meat market, examining none of it because of conscience, [26]for **"the earth is the Master's, and the fullness of it."**$_1$ [27]And if anyone without persuasion invites you, and you desire to go, you eat everything set before you, examining none of it because of conscience. [28]But if anyone tells you, **"This is an idolatrous sacrifice,"** do not eat, because of that one pointing it out, and the conscience$_2$. [29]And I say conscience, not that of himself, but that of the other. For why is my freedom judged by another's conscience? [30]If I partake by favor, why am I blasphemed* because of what I give thanks for? [31]Whether then you eat or you drink or whatever you do, do all things to the reputation of God. [32]Be without offense, both to Judeans and to Greeks, and to the Body Politic of God, [33]as I also please all in all things, not seeking my own advantage, but of the many, that they may be saved. [1]Be imitators of me, as I also the Anointed.

* Or, *evilly spoken of.* Gr. *βλασφημοῦμαι*

CHAPTER 11

11.1
The Order of Decency in Worship

[2]But I praise you$_3$ that you have remembered me in all things, and even as I delivered to you, you hold fast the teachings. [3]But I wish you to know, that of every man, the Anointed is the Head; and the head of the woman is the man; the Head of the Anointed, God. [4]Every man praying or prophesying, having something down over his head, shames his Head. [5]But every woman praying or prophesying with the head uncovered, shames her head, for it is one

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3. ℵ^c C^3 H K L Ψ syr^{p,h} add here μοι or *to me*, along with the Textus Receptus. It is omitted by 𝔓^{46} ℵ* B C D F G P it^d vg cop^{sa,bo}. Thus, the word is an obvious interpolation.
4. Same as the above ftnt. with the exception that goth contains the word here and C^3 omits.

1. Psalms 24:1-LXX.
2. The Textus Receptus (with H^c K L Y) adds here τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς or *for the earth is the Master's, and the fullness of it.* This was no doubt derived from verse 26 for it is absent in ℵ A B C D F G H* P 33 81 181 1739 it vg syr^p cop^{sa,bo} arm eth.
3. A few later witnesses (D F G K L Ψ 33 88 104 326 623 915 1831 it vg syr^{p,h} goth eth^{pp}) along with the Textus Receptus add here ἀδελφοί or *brothers.* The word is absent from 𝔓^{46} ℵ A B C P 181 206 255 429 441 1758 1836 1898 1912 cop^{sa,bo} arm eth^{ro}, and thus the weight of these texts shows that the word is a definite interpolation.

in the same as being shaved; [6]for if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or to be shaved, let her be covered. [7]For indeed a man ought not to have the head covered, it being the image and reputation of God. But the reputation of the man is the woman. [8]For man is not of woman, but woman of man; [9]for also, man was not created because of the woman, but woman because of the man. [10]Therefore, the woman ought to have authority†$_1$ on the head, because of the messengers – [11]however, man is not apart from woman, nor woman apart from the man, in the Master. [12]For as the woman is of the man, so also the man through the woman, but all things from God. [13]You judge among yourselves: is it fitting for a woman to pray uncovered to God? [14]Does not nature herself teach you that if a man wears long hair†, it is truly a dishonor to him; [15]but if a woman should wear long hair†, it is her reputation? Because the beautified hair instead of a veil has been given to her. [16]But if any thinks to be obstinate, we do not have such a custom, neither the Body Politics of God.

† Or, *right, ability, power.* Gr. ἐξουσία.

† Or, *adorns the hair.* Gr. κομάω. See Appendix 18.

11.2
The Master's Supper

[17]But enjoining this, I do not praise you, because you come together not for the better but for the worse. [18]For indeed, firstly, I hear that there are divisions among you when you come together in the Body Politic. And I am persuaded by some part. [19]For there must also be heresies among you, that the approved ones* become manifest among you. [20]Then you coming together in one place, it is not to eat of the supper of the Master. [21]For each one takes his own supper first in the eating, and one is hungry and another drunk. [22]For do you not have houses to eat and to drink? Or do you despise the Body Politic of God, and shame those who have not? What do I say to you? Shall I praise you in this? I praise not. [23]For I received from the Master what I also delivered to you, that the Master Jesus in the night in which He was betrayed took bread, [24]and giving thanks, broke it and said, "$_2$**This is My body**$_3$ **on your**

* Or, *tried and true, tested, genuine.* Gr. δόκιμοι.

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1. Several Patristic witnesses and a few versions contain here an explanatory gloss. cop^{bomss} arm eth^{ro} Valentinians$^{acc.\ to\ Irenaeus}$ Ptolemy$^{acc.\ to\ Irenaeus}$ Irenaeus^{gr,lat} Tertullian Jerome Augustine contain here κάλυμμα or *a veil.*

behalf; do this for remembrance of Me." [25]And in the same way, after supping the cup, said, **"This cup is the New Covenant in My blood; do this, as often as you may drink, for My remembrance."** [26]For as often as you may eat this bread and drink this cup, you solemnly proclaim the death of the Master, until He will come. [27]So that whoever may eat this bread or drink this cup of the Master unworthily will be guilty of the body and of the blood of the Master. [28]But let a man examine himself and so let him eat of the bread, and let him drink of the cup. [29]For he eating and drinking$_1$ eats and drinks judgment to himself, not judging the body$_2$. [30]Because of this, many among you are weak and feeble. [31]For if we judged ourselves, we would not be judged. [32]But being judged by the Master, we are chastened, lest we are damned with the world. [33]So that, my brothers, coming together to eat, await one another. [34]And if anyone hungers, let him eat at home, lest you come together to judgment. And the rest, whenever I come, I will set in order.

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2. The Textus Receptus, with very limited support (C^3 K L P $syr^{p,h}$ goth eth^{pp}) adds λάβετε φάγετε, taken no doubt from Matthew 26:26, which would be translated *take, eat.* Against the inclusion of this gloss are $\mathfrak{p}^{46}$ ℵ A B C* D F G 33 104 181* 218 424^c 425 618 1906 1912 $it^{d,g}$ vg $cop^{sa,bo}$ arm and a great number of Patristic writers.
3. Various texts interpolate one of three glosses here, all of which are doubtlessly spurious. The Textus Receptus (with $\aleph^c$ C^3 $D^{b,c}$ G K Ψ 81 614 1739^{mg} *Byz Lect* $it^{d,g}$ $syr^{p,h}$ goth) adds κλώμενον or *broken.* D^{gr*} adds θρυπτόμενον or *broken* or *crushed.* vg $cop^{sa,bo}$ Euthalius it^{61} adds διδόμενον or *given.* The presence of three different interpolations points to the spuriousness of any word here at all, as well as the witnesses containing no word ($\mathfrak{p}^{46}$ ℵ* A B C* 6 33 424^c 1739* arm Origen Cyprian).
1. The Textus Receptus adds here ἀναξίος or *unworthily.* Supporting its omission are $\mathfrak{p}^{46}$ ℵ* A B C* 33 1739 $cop^{sa,bo}$, and for its inclusion are $\aleph^c$ C^3 D G K P it $syr^{p,h,pal}$ goth arm and most minuscules. Thus, the variety and age of the texts against *unworthily* far outweigh those in support.
2. Here again, the Textus Receptus adds τοῦ κυριοῦ or *of the Master.* These words are supported and omitted by the same witnesses as *unworthily* in the previous ftnt., and, therefore, for the same reason have been omitted.

CHAPTER 12

12.1
Gifts of the Mentality

[1]And about the things of the Mentality, brothers, I do not wish you to be ignorant. [2]You know that you nations being led away were led away to dumb idols. [3]Therefore, I make known to you that no one speaking by the Mentality of God says, **"Jesus is a curse."** And no one is able to say **"Jesus is Master*,"** except by the Mentality of Separation.

* Or, *Owner.* Gr. κύριος. See Appendix 17.

[4]But there are differences of gifts, but the same Mentality. [5]And there are differences of ministries, yet the same Master. [6]And there are differences of workings, but the same God is working all things in everyone. [7]But to each one is given the showing forth of the Mentality to our advantage. [8]For through the Mentality to one is given a word of wisdom, and to another a word of knowledge through the same Mentality; [9]and to another, persuasion, by the same Mentality; and to another, gifts of healing by the one[1] Mentality; [10]and to another, workings of powers; and to another, prophecy; and to another, judging of mentalities; and to another, kinds of languages; and to another, interpretation of languages. [11]But the one and the same Mentality works all these things, distributing separately to each as He purposes.

12.2
The Body

[12]Even as the body is one, and has many members, but all the members of the one body, being many, are one body; so also the Anointed. [13]For also we were all baptized into one body by one Mentality, whether Judean or Greek, whether slave or free, and we were all given to drink into one Mentality. [14]For also the body is not one member, but many. [15]If the foot says, **"Because I am not a hand, I am not of the body,"** on account of this is it not of the body? [16]And if the ear says, **"Because I am not an eye, I am not of the body,"** on account of this is it not of the body? [17]If all the body was an eye, where is the hearing? If all hearing, where

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1. *One* is translated for ἑνὶ, whereas the Textus Receptus has here αὐτῷ, or *same*. *One* is supported by A B 33 81 104 1739 it^{d,61} vg Ambrose Speculum Hilary Basil, and thus enjoys more diversified support than *same* (ℵ C^{3} D^{gr} G K P 614 *Byz Lect* it^{g} syr^{p,h} cop^{sa,bo} arm). Additionally, 𝔓^{46} C* and Ψ are silent in the matter, for they are faulty in this part of the text.

the smelling? [18]But now God set the members, each one of them in the body, as He desired. [19]And if all were one member, where is the body? [20]But now truly, many members, but one body. [21]And the eye is not able to say to the hand, **"I have no need of you,"** or again, the head to the feet, **"I have no need of you."** [22]But much rather the members of the body seeming to be weaker are necessary; [23]and those of the body which we think to be less honorable, to these we put honor around more abundant. And the unpresentable have greater modesty; [24]but the presentable have no need. But God tempered the body together giving more abundant honor to that lacking, [25]lest there be division in the body, but that the members should care the same on behalf of one another. [26]And if one member suffers, all the members suffer with it. Or if one member is reputed, all the members rejoice with it. [27]And you are a body of the Anointed, and members in part. [28]And God placed some in the Body Politic; firstly, ambassadors; secondly, prophets; thirdly, teachers; then workers of power; then gifts of healing; helpers; governings; kinds of languages. [29]Are all ambassadors? Are all prophets? Are all teachers? Are all workers of power? [30]Do all have gifts of healing? Do all speak languages? Do all interpret? [31]But zealously strive after the better gifts. And yet I show you a way according to excellence: [1]If I speak in the languages of men, even of messengers, and I do not have honorable brotherly love, I have become as a sounding brass or a tinkling cymbal. [2]And if I have prophecies, and know all mysteries and all knowledge, and if I have all persuasion, so as to move mountains, but do not have honorable brotherly love, I am nothing. [3]And if I give out all of my goods, and if I deliver my body that I may boast$_1$, but I do not have honorable brotherly love, I profit nothing. [4]Honorable brotherly love suffers long; is kind; honorable brotherly love is not envious; honorable brotherly love does not vaunt itself, is not puffed up, [5]does not behave indecently, does not seek things of itself, is not provoked, does not think evil, [6]does not rejoice over injustice, but rejoices for the truth; [7]keeps secret* all things, is persuaded in all things, is confident in all things, endures all things; [8]honorable brotherly love never fails. But if there are prophecies, they will be abolished; if languages, they will cease; if

12.3
Honorable Brotherly Love

CHAPTER 13

* Or, *keep confidential.*
Gr. στέγω.

knowledge, it shall be abolished. [9]For we know in part and we prophesy in part; [10]but when the perfect thing comes, then that which is in part will be abolished. [11]When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant, but when I became a man, I did away with the things of the infant. [12]For we yet see through a mirror in obscureness, but then, face to face, I yet know in part, but then I will fully know, even as also I was fully known. [13]But now remains persuasion, confidence, honorable brotherly love, these three things, but the greatest of these is honorable brotherly love.

CHAPTER 14

14.1
Gifts of Tongues and Prophecy

[1]Pursue honorable brotherly love, and seek eagerly the things of the Mentality, but rather that you may prophesy. [2]For the one speaking in a language speaks not to men, but to God; for no one hears, but he speaks mysteries in the Mentality. [3]And the one prophesying to men speaks for building up and encouragement and comfort. [4]The one speaking in a language builds up himself, but the one prophesying builds up a Body Politic. [5]And I desire all of you to speak languages, but rather that you may prophesy:

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1. Here, *I may boast* is translated for καυχήσωμαι, as opposed to *I be burned* translated for καυθήσομαι in the Textus Receptus. In support of the former are $\mathfrak{p}^{46}$ ℵ A B 6 33 69 1739* $\text{cop}^{\text{sa,bo}}$ goth^{mg} Clement Origen Jerome and Greek $\text{mss}^{\text{acc to Jerome}}$. In support of the latter are C D F G K L Ψ it vg $\text{syr}^{\text{p,h}}$ goth^{txt} arm eth^{pp} most minuscules and a great number of patristic witnesses. Thus, although *I may boast* has a few earlier and more weighty witnesses in its favor, the two words seem to share equal support in the manuscripts. However, it was more likely for *I be burned* to be substituted for *I may boast* than *vice versa*, especially considering the burning of Christians became more common later on after this letter was written when the forerunner of texts like C and D were being constructed. Additionally, had Paul originally meant to write that the body would be burnt, it would have been much more natural and certainly more Pauline to have used the form καυθῇ, or *it may be burnt* than καυθήσομαι. Thus, these factors coupled with the more ancient witnesses supporting *I may boast* justifies its placement herein.

for the one prophesying is greater than he speaking languages – unless he interprets that the Body Politic receive building up. [6]But now, brothers, if I come to you speaking languages, what will I profit you, except I speak to you either in revelation or in knowledge or in prophecy or in teaching? [7]Yet lifeless things giving a sound, whether pipe or harp, if they do not give a distinction in the sound, how will the thing being piped or the thing being harped be known? [8]For indeed, if a trumpet gives an uncertain sound, who will get himself ready for war? [9]So also, if you do not give a clear word through the languages, how will the thing being said be known? For you will be speaking into air. [10]So it may be many kinds of sounds are in the world, and not one is voiceless. [11]If then, I know not the power of the sound, I will be a foreigner to the one speaking, and he speaking, a foreigner to me. [12]So you also, since you are zealots of things of the Mentality, seek the building up of the Body Politic, that you may abound. [13]Therefore, the one speaking a language, let him pray that he may interpret. [14]For if I pray in a language, my mentality prays, but my mind is unfruitful. [15]What then is it? I will pray with the Mentality, and I will also pray with the mind. I sing with the Mentality and I also sing with the mind. [16]Else, if you bless in the Mentality, the one occupying the place of the unlearned, how will he say the **"So be it"** at your giving thanks? Since he does not know what you say. [17]For you truly give thanks well, but the other is not built up. [18]I thank my God that I speak more languages than all of you, [19]but in a Body Politic I would desire to speak five words by means of my mind, that I may also instruct others, than ten thousand words in *[another]* language.

[20]Brothers, do not be children in your minds, but in malice be like infants and in the minds be mature*. [21]In the law, it has been written: **"I will speak this to the people in other languages and other lips, and even so they will not hear Me,"**[1] says the Master. [22]So that languages are not a sign to those of persuasion, but to those not having persuasion. And prophecy is not to those without persuasion, but to those with persuasion. [23]If, therefore, the whole Body Poli-

* Or, *complete, perfect.* Gr. τέλειος.

1. Isaiah 28:11,12-LXX.

tic comes together and all speak in languages, and the uninstructed and those without persuasion come in, will they not say that you rave? [24]But if all prophesy, and someone without persuasion or uninstructed comes in, he is convicted by all and he is judged by all, [25]and so the secrets of his heart become unveiled; and so, falling on his face, he will worship God, declaring that God is truly among you.

14.2
Worship

[26]What is it, then, brothers? When you come together, each one$_1$ has a psalm; he has a teaching; he has a language; he has an unveiling; he has an interpretation. Let all things be for the building up. [27]If one speaks a language (by two or at the most three), and in turn, also let one interpret. [28]But if there is not an interpreter, be silent in the Body Politic, and let him speak to himself and to God. [29]And if two or three prophets, let them speak, and let the others judge. [30]And if something is unveiled to another sitting by, let the first be silent. [31]For you can all prophesy, one by one, that all may learn and all may be encouraged. [32]And the mentalities of prophets are subject to prophets. [33]For confusion is not of God, but peace is, as in all the Body Politics of the Separated Ones.

[34]Let the$_2$ women be silent in the Body Politics, for it is not allowed for them to speak, but let them be subject; as also the law says. [35]But if they desire to learn anything, let them question their own men at home, for it is a shame for women to speak in the Body Politic.$_3$ [36]Or did the Word of God go out from you? Or did it only reach you?

[37]If anyone thinks to be a prophet, or one of the Mentality, let him recognize what I write to you, that it is$_4$ a com-

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1. The Textus Receptus, following ℵ^c D F G K L vg syr^{p,h} goth arm adds ὑμῶν, or *of you.* This apparent interpolation is absent in 𝔓^{46} ℵ* A B P 33 81 206 429 1175 1758 cop^{sa,bo}.
2. The Textus Receptus, with the support of D F G K L i^{d,g} syr$^{p,h\ with\ obelus}$ has here ὑμῶν, or *your,* which, if read, would replace *the.*
3. D F G 88* it^{d,g} Ambrosiaster Sedulius Scotus move verses 34-35 to follow verse 40, with Codex Fuldensis containing the verses in the margin after verse 33. The verses, however, are doubtlessly original, and it can be said with a great degree of certainty that they rest now in the original position.
4. The Textus Receptus mistakenly has εἰσὶν or *they are* as opposed to ἐστὶν or *it is.*

mand of the Master. [38]But if any be ignorant, he is ignorant.[1]

[39]So then, ⌊my⌋ brothers, seek eagerly to prophesy, and do not forbid to speak in languages; [40]let all things be done decently and according to order.

CHAPTER 15

15.1
The Resurrection of the Anointed

[1]But brothers, I make known to you, the good message which I proclaimed to you, which you also received, in which you also stand; [2]by which you also are being saved if you hold fast the word I announced to you, unless you had persuasion in vain. [3]For I delivered to you in the first place what I also received, that the Anointed died for our failures according to the Scriptures, [4]and that He was buried, and was raised the third day, according to the Scriptures, [5]and that He was seen by Cephas*; then by the twelve[2]; [6]afterwards, He was seen by over five hundred brothers at one time, of whom most remain until now, but also some fell asleep. [7]Afterward, he was seen by Jacob†, then by all the ambassadors, [8]and lastly of all, even as if to one born out of time, He was seen by me also. [9]For I am the least of the ambassadors, who am not sufficient to be called an ambassador, because I persecuted the Body Politic of God. [10]But by the favor of God, I am what I am, and His favor to me was not empty, but I labored more abundantly than all of them – yet not I, but the favor of God with me. [11]Therefore, whether they or I, so we preach, and so you were persuaded.

* Same as *Peter.*

† Gr. *'Ιάκωβον. Commonly known as James.*

15.2
The Resurrection of the Dead

[12]But if the Anointed is proclaimed, that He was raised

1. *He is ignorant* is translated for ἀγνοεῖται, the 3rd person singular, present, indicative, middle voice form of ἀγνοέω which means *to be ignorant.* The Textus Receptus has ἀγνοείτω, which is the 3rd person singular, present, imperative, active form of ἀγνοέω and which would be translated *let him be ignorant.* The reading as contained herein is supported by ℵ* A*^{vid} D^{gr*} 33 1739 it^{d} syr^{pal} cop^{sa,bo,fay} Origen^{gr}. The reading in the Textus Receptus is supported by 𝔓^{46} B K Ψ 81 614 syr^{p,h} arm eth.
2. A few Western witnesses have here changed δώδεκα or *twelve* to ἕνδεκα or *eleven* (D* F G 330 464* it vg syr^{hmg} goth Archelaus Eusebius Ambrosiaster Jerome Pelagius mss$^{acc.\ to\ Augustine}$ John-Damascus).

from the dead, how do some among you say that there is not a resurrection of the dead? [13]And if there is not a resurrection of the dead, neither has the Anointed been raised, [14]and if the Anointed has not been raised, then our proclamation is worthless, and also your persuasion is worthless. [15]And we are also found to be false witnesses of God, because we witnessed as to God that He raised the Anointed, Whom He then did not raise if dead ones are not raised. [16]For if dead ones are not raised, neither has the Anointed been raised, [17]and if the Anointed has not been raised, then your persuasion is foolish; you are still in your failures. [18]Then also those having slept in the Anointed were lost. [19]If we have confidence in the Anointed only in this life, we are more miserable than all men.

[20]But now the Anointed has been raised from the dead; He became the first-fruit of those having fallen asleep. [21]For since death is through man, also through a Man is resurrection of the dead – [22]for as all die in Adam, so also in the Anointed, all will be made alive; [23]but each in his own order: the Anointed, the first-fruit, afterwards, those of the Anointed in His presence‡. [24]Then the end – when He delivers the Government to God, even the Father, when He abolishes all rule and all authority† and power – [25]for it is right for Him to reign until He puts all the enemies under His feet – [26]the last enemy to cease is death – [27]for He **"subjected all things under His feet.**♀**"**[1] But when He says that all things have been subjected, it is plain that it excepts Him who has subjected all things to Him. [28]But when all things are subjected to Him, then also Himself, the Son, will be subjected to the One who has subjected all things to Him, that God may be all things in all.

[29]Otherwise, what will they do, those being baptized on behalf of the dead? If dead ones are not raised at all, why indeed are they baptized on behalf of them[2]? [30]Why also are we in danger every hour? [31]I die day by day, by your boast-

‡ Lit. *being beside.* Gr. παρουσία.

† Or, *right, ability, power.* Gr. ἐξουσία.

♀ Ps. 8:7.

1. Psalms 8:6-LXX.
2. The words *of them* are translated for the Greek αὐτῶν, as opposed to the Textus Receptus' νεκρῶν or *of the dead.* The reading herein is overwhelmingly supported by $\mathfrak{p}^{46}$ ℵ A B D* F G K P it vg syr^{h} etc.

ing[1], ⌊brothers,⌋[2] which I have in Anointed Jesus our Master. [32]If according to man I fought with beasts in Ephesus, what is the profit to me if the dead are not raised? **"Let us eat and drink for tomorrow we die."**[3] [33]Do not be led astray, **"Bad companions will ruin good habits."**[4] [34]Be aroused justly and fail not; for some have ignorance of God. I speak shame to you.

15.3
The Present Resurrection of the Body

[35]But someone will say, **"How are the dead raised? And with what body do they come?"** [36]Foolish one! What you sow is not made alive unless it dies. [37]And what you sow, you do not sow the body that is going to be, but a naked grain – it may be of wheat or some of the rest – [38]but God gives to it a body as He desired and to each of the seeds of its own body. [39]Not all flesh is the same flesh, but one flesh of men, and another flesh of beasts, and another of birds, and another of fish[5]. [40]And there are heavenly and earthly bodies. But the reputation of the heavenly is truly different, and that of the earthly different; [41]one reputation of the sun and another of the moon, and another reputation of the stars, for a star differs from star in reputation. [42]So also the resurrection of the dead. It is sown in mongrelization, it is raised in nonmongrelization; [43]it is sown in dishonor, it is raised in reputation; it is sown in weakness, it is raised in power; [44]it is sown in a natural body, it is raised in a body of the Mentality. There is a natural body and there is one[6] of the Mentality. [45]So also it has been written that the first man, Adam, **"became a living life†,"**[7] the last Adam a life-giving

† Gr. ψυχὴ. See Appendix 9.

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1. A few witnesses (A 1 38 69 206 221 378 385 489 1108 1245 1311 1611 1831 2143 eth) changed ὑμετέραν or *your boasting* (𝔓[46] ℵ B D F G K L P it vg syr[p,h] cop[sa,bo,fay] goth arm) to ἡμετέραν or *our boasting*.
2. This word, ἀδελφοί, is absent from 𝔓[46] D F G L Ψ 1739, but is present in ℵ A B 33 81 104 330 1241 it[r,61] vg syr[pal] goth arm.
3. Isaiah 22:13-LXX.
4. Taken from Menander, *Thais* 218.
5. The Textus Receptus reverses the order of these last two clauses with very little textual support.
6. The Textus Receptus adds here σῶμα or *a body*, which would replace *one* if it were read. There is, however, very scant textual support.

Mentality. [46]But not that of the Mentality first, but the natural, afterwards, that of the Mentality. [47]The first man was out of the earth, earthy; the second Man$_1$ out of Heaven. [48]Such the earthy man, such also the earthy ones; and such the Heavenly Man, such also the heavenly ones. [49]And as we bore the image of the earthy man, we shall bear also the image of the Heavenly Man.

[50]And this I say, brothers, that flesh and blood is not able to inherit the Government of God, nor mongrelization inherit nonmongrelization. [51]Behold, I tell a mystery to you: indeed we shall not all fall asleep, but we shall all be changed, [52]in a moment, in a glance of an eye, at the last trumpet, for a trumpet will sound and the dead will be raised unmongrelizable, and we shall be changed. [53]For this mongrelizable must put on unmongrelizable, and this mortal put on immortality. [54]And when this mongrelizable shall put on unmongrelizableness, and mortal put on this immortality, then the word having been written will occur, **"Death was swallowed up in victory."**$_2$ [55]**"Death, where is your victory? Death, where is your sting$_3$?"**$_4$ [56]Now the sting of death is failure, and the power of failure is the law; [57]but thanks be to God, He giving us the victory through our Master Jesus Anointed! [58]So that, my beloved brothers, be firm, unmovable, abounding in the work of the Master always, knowing that your labor is not fruitless in the Master.

♀ Isa. 25:8, Hos. 13:14.

CHAPTER 16

16.1
The Collection for the Separated Ones
* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

[1]And about this collection for the Separated Ones, as I charged the Body Politics of Galatia, you do so also. [2]On the first of the sabbaths*, let each of you put by himself, storing up whatever he is prospered, that there not be then collections when I come. [3]But when I arrive, whomever

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7. Genesis 2:7-LXX.
1. The Textus Receptus adds here what must have been an explanatory gloss, ὁ κύριος, or *the Master.* This gloss enjoys some early support, most notably from A, but at the same time it is absent from ℵ* B C D* F G 0150 0243 6 33 424^c it^{ar,b,d,f,g,o} vg cop$^{(sa),bo}$ eth etc.
2. Isaiah 25:8-LXX.

you approve, through these letters, I will send to carry your favor to Jerusalem. 4But if it is suitable for me to go also, they shall go with me. 5And I will come to you when I go through Macedonia, for I am going through 6and possibly I will stay with you, or even spend the winter, that you may set me forward wherever I may go. 7For I do not desire to see you now in passage, but I am confident to remain some time with you, if the Master permits. 8But I will remain in Ephesus until Pentecost; 9for a door opened to me, great and effective, and many opposing.

16.2
Personal Remarks

10But if Timothy comes, see that he is with you without fear, for he works the work of the Master, as also I. 11Let not any then despise him, but set him forward in peace, that he comes to me; I am awaiting for him with the brothers. 12And about the brother Apollos, I much urged him that he come to you with the brothers, but it was not altogether his will that he come now. But he will come when he has opportunity.

13Watch! Stand in the persuasion! Be men! Be strong! 14Let all your things be in honorable brotherly love.

15And I beseech you, brothers. You know the house of Stephanas, that it is the first-fruit of Achaia, and they appointed themselves to the ministry to the Separated

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3. This verse is found in many different variations even among the oldest and best manuscripts. The various readings have arisen from scribes trying to amend the text so that it might better conform with the passage (Hosea 13:14) from the Greek Septuagint. It should first be noted that this passage in no way could have been taken from the Hebrew Masoretic Text, which says literally: *"O death, I will be your plagues. O Sheol, I will be your ruin."* The Greek Septuagint says: *"O death, where is your justice? O Hades, where is your sting?"* It is obvious that Paul was quoting the Greek Septuagint, but he was doing so from memory, conveying the same idea, but with two substitutions (*justice* for *victory* and *Death* for *Hades*). The Greek of the Textus Receptus for this passage would read: *Death, where is your sting? Hades, where is your victory?* This reading is among many variants which seek to conform in one way or another better to the Septuagint, but the reading herein is supported by $\mathfrak{p}^{46}$ $\aleph^{*}$ 088 0121a 0243 1739* it^{ar} vg $cop^{sams,bo}$ goth eth Marcion etc. Also, A supports this reading , but with the clauses reversed.
4. Hosea 13:14-LXX.

Ones. [16]You also should submit to such ones and to everyone working and laboring with me. [17]And I rejoice at the presence‡ of Stephanas, and of Fortunatus, and of Achaicus, that these supplied your need. [18]For they refreshed my mentality and yours. Therefore, recognize such ones.

‡ Lit. *being beside.* Gr. *παρουσία.*

16.3
Final Greetings

[19]The Body Politics of Asia greet you. Aquila and Prisca$_1$ greet you greatly in the Master, with the Body Politic in their house. [20]The brothers all greet you. Greet one another with a separated kiss.

16.4
Salutation

[21]The greeting with my hand, Paul. [22]If anyone does not love the Master Jesus Anointed, let him be cursed. The Master comes†. [23]The favor of the Master Jesus ⌊Anointed⌋$_2$ be with you. [24]My honorable brotherly love be with all of you in Anointed Jesus.$_3$

† Gr. *μαραν αθα.* From Syriac, *the master comes.*

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1. This name is commonly given as *Priscilla* or Πρίσκιλλα. Here, however, it is obvious that the original was Πρίσκα, which finds support in $\mathfrak{p}^{46}$ ℵ B M P 33 226 vg cop^{sa,bo} goth.
2. The evidence for the presence of Χριστοῦ or *Anointed* is nearly evenly split. For: ℵ^{c} A C D F G K L M 6 424^{c} 920 1739 it^{d,g,r} syr^{p,h} cop^{sa,bo} arm eth. Against: ℵ* B 2 33 35 226 356 442 823 1611 1907 2004 vg goth.
3. As in most New Testament books, the word ἀμήν or *so be it* has here been affixed in a variety of manuscripts for liturgical purposes (ℵ A C D K P Ψ). Many early witnesses, however, still retain the original reading (B 0121a 0243 33 630 1739* 1881 it^{g,r} syr^{p} cop^{sa} Ambrosiaster Euthalius).

The First Letter of Paul the Ambassador to Timothy

I Timothy was written in the autumn of 55 A.D.

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador of Jesus Anointed according to a command of God, our Savior, even$_1$ Jesus Anointed, our confidence, [2]to Timothy, a racially pure child in the persuasion, Favor, mercy, and peace, from God the Father and Jesus Anointed our Master.

1.2
Warning Against False-Teachers

[3]As I begged you to remain in Ephesus – me going into Macedonia – that you might charge certain ones not to teach other teachings, [4]nor to attend to fables and to endless genealogies, which provide doubts rather than a stewardship of God in persuasion, [5]but the end of the commandment is honorable brotherly love, out of a racially pure heart, and a good conscience and unpretended persuasion, [6]which some, missing the mark, turned aside to empty talking$_2$, [7]wanting† to be teachers of law, understanding neither what they say nor what things they strongly affirm about. [8]And we know that the law is good, if anyone uses it lawfully$_3$; [9]knowing this, that law is not laid down for a just one but for the lawless and the insubordinate, for the ungodly and failures, for the unsacred and profane ones, for father-murderers and mother-murderers, for men-murderers, [10]for whores, for homosexuals$_4$, for man-traders, for liars, for perjurers, and if any other thing opposes sound teaching [11]according to the good message of the reputation of the blessed God, which was entrusted with me.

† Or, lit. *desiring*. Cont. *self-willing*. Gr. θέλοντες

1.3
The Master's Favor To Paul

[12]And I have thanks to the One empowering me, Anointed Jesus, our Master, because He counted me to be trustworthy, putting me into the ministry, [13]the one being a

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1. The Textus Receptus, with scant textual support, adds here κυρίου or *the Master.*
2. *Empty talking.* Gr. ματαιολογίαν. Cont: *empty of reason, rationalizations, excuses, rash speech, void of true thought, rendering profane conclusions, invalid reasoning.*
3. Cont: *Legally or lawfully with a sense of justice, looking for justice.*
4. *Homosexuals.* See Appendix 11.

blasphemer before, and a persecutor, and insolent; but I obtained mercy, because being ignorant, I did not do it in the persuasion. [14]But the favor of our Master abounded exceedingly with persuasion and honorable brotherly love in Anointed Jesus. [15]The Word is trustworthy and worthy of all acceptance, that Anointed Jesus came into the world to save failures, of whom I am the chief; [16]but because of this, I obtained mercy, that in me first, Jesus Anointed might show forth all long-suffering, for an example to those being about to have persuasion on Him for everlasting life. [17]Now to the King of the Ages, unmongrelizable, invisible, the only$_1$ God, be honor and reputation forever and ever. So be it.

[18]I commit this charge to you, child, Timothy, according to the prophecies going before as to you, that by them you might fight the good fight, [19]having persuasion and a good conscience, which some, having thrown‡ away, made ship-wreck$_2$ concerning the persuasion, [20]of whom are Hymeneus and Alexander, whom I delivered to Satan$_3$, that they might be taught not to blaspheme.

‡ Or, *thrust, hurled.* Gr. *ἀπωσάμενοι.*

CHAPTER 2

2.1
On Worshiping

[1]Therefore, first of all, I exhort that petitions, prayers, intercessions, and thanksgiving be made on behalf of all men, [2]for kings and all those being in high position, that we may lead a tranquil and quiet existence in all godliness and reverent fear. [3]For this is good and acceptable before our Deliverer, God, [4]Who desires all men to be delivered and to come to a full knowledge of truth. [5]For God is One; also there is one Mediator of God and men, the Man Anointed

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1. The Textus Receptus with the support of ℵ^c D^c K L P syr^h goth and the minuscules interpolates σοφῷ, or *wise.* Against this interpolation are ℵ* A D* F G H* 33 1739 it^{d,g} vg syr^p cop^{sa,bo} arm eth arab. It is probably derived from the influence of Romans 16:27.
2. *Made shipwreck.* Gr. ἐναυάγησαν. Metaphor for *destroyed, lost, beyond retrieval.*
3. Delivering not to Satan but to the judgments that God has pronounced on Satan. Therefore in reference to eternal destruction. *See also:* I Corinthians 5:5.

Jesus; [6]He having given Himself as a ransom on behalf of all, the testimony in the proper time, [7]to which I was appointed a herald and an ambassador – I speak the truth$_1$, I do not lie – a teacher of nations in the persuasion and truth.

[8]Therefore, I desire the men to pray in every place, lifting up sacred hands, without anger and doubting. [9]Likewise, also, the women in decent clothing with modesty and sensibleness, to adorn themselves, not with plaiting or gold or pearls or expensive clothes, [10]but what becomes women professing fear of God, by means of good actions. [11]Let a woman learn in silence, in all subjection. [12]But I do not allow a woman to teach or to exercise authority over a man, but to be in silence. [13]For Adam was first formed, then Eve. [14]And Adam was not deceived, but the woman being deceived has become in transgression; [15]she will be saved through childbearing, if they† remain in the persuasion and honorable brotherly love and separation with sensibleness.

† i.e., *the children.*

CHAPTER 3

[1]The Word is trustworthy. If anyone aspires to overseership, he desires a good work. [2]It is an obligation*, then, for the overseer to be without reproach: man of one woman, temperate, of sound mind, modest, hospitable, apt to teach, [3]not a violent alcoholic†, not a batterer$_2$—$_3$ but reasonable,

3.1
Overseers
* Or, lit. *one ought to, one is bound to.* Gr. δεῖ.
† Or, *drunkard.* Gr. πάροινον.

1. The Textus Receptus, following ℵ* D^c H K 614 1241 *Byz* it^{61} goth etc., adds ἐν Χριστῷ, or *in the Anointed.* This interpolation was no doubt based upon Romans 9:1, as it is omitted, as herein, in ℵ^c A D* G P Ψ 81 629 1739 it^{d,g,r,86} vg syr^{p,h} cop^{sa,bo} eth, and others. The minuscules contain also a variety of other readings, thus pointing to the originality of the shorter reading.
2. Implying violent battering of others. Bullying, intimidating, browbeating, with force.
3. The Textus Receptus contains here an obvious interpolation influenced by Titus 1:7, μὴ αἰσχροκερδῆ, or *not greedy of filthy gain.* The words are omitted from an impressive list of manuscripts and versions: ℵ A D F G K L P 5 33 38 104 181 218 263 323 424^c 436 442 462 618 623 635 920 1149 1738 1827 1837 1838 1906* 1944 2004 2125 it^{d,g} vg syr^{p,htxt} cop^{sa,bo} goth arm eth.

not quarrelsome, not covetous, [4]ruling his own house well, having children in subjection with all reverent fear; [5]but if anyone does not know to rule his own house, how will he care for a Body Politic of God? [6]Not a novice, lest being clothed in absurd conceit$_1$, he may fall into the judgment of the Diabolical One. [7]And it is an obligation* for him also to have a good witness from those outside, lest he fall into reproach and into the trap of the Diabolical One.

* Same as 3:2, *q.v.*

3.2
Deacons

[8]Likewise, deacons should be fearfully reverent, not double-tongued, not addicted to much wine, not greedy of filthy gain, [9]holding the mystery of the persuasion with a racially pure conscience. [10]And also, let these be tested first, then let them serve, being without reproach. [11]Likewise, women to be fearfully reverent, not diabolical, temperate, being trustworthy in all things. [12]Let deacons be the man of one woman, ruling their own household and children well. [13]For those having served well gain for themselves a good rank†, and great freedom of speech in the persuasion, those in Anointed Jesus.

† Or, *grade, degree.* Gr. *βαθμὸν.*

[14]I write these things to you, hoping to come to you shortly; [15]but if I delay, that you may know how to behave in the house of God, which is the Body Politic of the Living God, the pillar and foundation of truth. [16]And admittedly, the mystery of godliness is great: this One$_2$ was manifested in flesh, was justified in Mentality, was seen by messengers, was proclaimed among nations, was persuading in the world, was taken up in reputation.

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1. *Clothed in absurd conceit.* Gr. τυφωθεὶς from τυφόω. Lit: *to make dull, senseless, to be shrouded in conceit and folly, to be silly, stupid, absurd.* See also 6:4.
2. The Textus Receptus reads here θεός, or *God,* as opposed to ὅς, or *this One.* The reading of *this One* is supported by ℵ* A*^{vid} C* G^{gr} 33 365 442 2127 syr^{hmg,pal} goth eth^{pp} Origen^{lat} Epiphanius Jerome Theodore Eutherius$^{acc.\ to\ Theodoret}$ Cyril Cyril$^{acc.\ to\ Ps\text{-}Oecumenius}$ Liberatus, and by connection of containing ὁ, *this One* is supported by D* it^{d,g,61,86} vg Ambrosiaster Marius Victorinus Hilary Pelagius Augustine. In the Uncials, the reading of ΘC, or ὅς in cursive, developed into $\overline{\Theta C}$, which is the abbreviation for θεός in the uncials, which likely accounts for the accidental insertion of θεός into later manuscripts.

CHAPTER 4

4.1
Instructions To Timothy

[1]But the Mentality expressly says that in the latter times some will depart from the persuasion, adhering to deceiving mentalities and teachings of demons, [2]in hypocrisy of liars, having been cauterized‡ in their own conscience, [3]forbidding to marry, abstaining from foods which God created for partaking with thanksgiving by those with persuasion and those knowing the truth. [4]Because every created thing of God is good, and nothing to be put away, having been received with thanksgiving; [5]for it is separated through a word of God and study*.

‡ Or, *burned, seared with a cautery.* Gr. κεκαυστηριασμένων.

* Also, *reading.* Gr. ἐντεύξεως.

[6]Having suggested these things to the brothers, you will be a good minister of Jesus Anointed, being nourished by the words of the persuasion and by the good teachings which you have followed. [7]But refuse the profane and old-womanly tales. And exercise yourself to godliness. [8]For bodily exercise is profitable for a little, but godliness is profitable to all things, having promise of the life now and of the coming†. [9]The Word is trustworthy and worthy of all acceptance, [10]for to this we also labor and contend$_1$, because we are confident on the Living God, Who is the Deliverer of all men, especially of those with persuasion. [11]Charge these things and teach. [12]Let no one despise your youth, but become an example of those with persuasion in word, in conduct, in honorable brotherly love,$_2$ in persuasion, in purity. [13]Until I come, attend to the reading, to the exhortation, to the teaching. [14]Do not be neglectful of your gift which was given to you by way of prophecy with laying on of the hands of the elderhood. [15]Give care on these things, be in these things in order that your progress may be plain to all. [16]Hold on to yourself and to the teaching, con-

† Imp., *the coming life.*

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1. *Contend* is translated for ἀγωνιζόμεθα, as opposed to *are reproached* translated for ὀνειδιζόμεθα, as in the Textus Receptus. *Contend* is well-supported in the manuscripts by ℵ* A C F^{gr} K Ψ 33 88 104 326 442 915 1175 1245 1518 1611 1874, while the oldest support for *are reproached* is D and ℵ^{c}.
2. The Textus Receptus adds here ἐν πνεύματι, or *in mentality*. Its omission is supported by ℵ A C D F G 33 104 it^{d,g} vg syr^{p,h} cop^{sa,bo} goth arm eth.

tinue in them, for doing this will deliver both yourself and those hearing you.

CHAPTER 5

5.1
Elders, Widows

[1]Do not sharply rebuke an older man, but exhort as a father, and younger ones as brothers; [2]older women as mothers; younger women as sisters in all purity. [3]Honor widows, those really being widows. [4]But if any widow has children or grandchildren, let them learn first to be godly to their own house and to make a return payment to their forebears; for this is good and pleasing before God. [5]But she really being a widow, even having been left alone, has set her confidence on God, and continues in petitions and prayers night and day. [6]But the one living in self-pleasure has died while living. [7]And charge these things that they may be without reproach. [8]But if anyone does not provide for his own and especially his family, he has denied his persuasion, and is worse than one without persuasion. [9]Let a widow be enrolled having become not less than sixty years, woman of one man, [10]being witnessed by good actions, if she brought up children, if she hosted guests, if she washed the feet of Separated Ones, if she relieved afflicted ones, if she followed after every good action. [11]But refuse younger widows, for whenever they become rebellious against the Anointed, they desire to marry, [12]having a judgment because they set aside the first persuasion, [13]and with it all they also learn to be idle, going around the houses, and not only idle, but also gossipers and busybodies, speaking things not proper. [14]Therefore, I desire younger women to marry, to bear children, to manage the household, giving no occasion to the one opposing on account of reproach. [15]For some already have turned aside behind Satan. [16]If anyone of persuasion$_1$ has widows, relieve them; and do not

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1. The Textus Receptus has here πιστὸς ἢ πιστή, which literally would be translated *one of persuasion* (masculine) *or* (sic) *one of persuasion* (feminine). However, the witness of ℵ A C F G^{gr} P 33 81 1739 1881 it^{86} vg cop^{sa,bo} eth^{pp} etc., indicates that the original read only πιστή. Thus, it has been translated *one of persuasion*, but it should be noted that it is in the feminine gender.

burden the Body Politic, that it may relieve those really being widows.

17The elders who rule well will be counted worthy of double honor, especially those laboring in word and teaching. 18For the Scripture says, **"You will not muzzle an ox threshing,"**[1] and, **"The workman is worthy of his pay."**[2] 19Do not receive an accusation against an elder unless on two or three witnesses. 20Reprove those failing before all, that also the rest may have fear. 21I solemnly witness before God and the Master Jesus Anointed, and the chosen messengers, that you should guard these things without prejudgment, doing nothing by way of partiality. 22Lay hands on no one quickly, nor share in the failures of others. Keep yourself separate. 23No longer drink water, but use a little wine on account of your stomach and your frequent infirmities. 24The failures of some men are plain before all, going before to judgment; but indeed some follow after. 25Likewise, also, the good works are plain before, and those otherwise cannot be hidden.

CHAPTER 6

6.1
Slaves

1Let as many as are under a yoke, slaves, account their masters worthy of all honor, that the authority and teaching of God may not be blasphemed. 2And those having masters of the persuasion, let them not despise them because they are brothers, but rather let them serve as slaves because they are of the persuasion and beloved ones, those receiving in return the good service. These things, teach and exhort.

6.2
The Love of Money

3If anyone teaches differently, and assents[3] not to sound words, those of our Master Jesus Anointed, and the teaching according to godliness, 4he has been clothed in absurd conceit*, understanding nothing, but is mentally ill concerning doubts and warring with words†, out of which comes envy, strife, blasphemies, evil suspicions, 5meddling of men whose mind has been mongrelized and deprived of the

* Same as 3:6, *q.v.*

† Or, imp. *arguments.* Gr. λογομαχίας.

1. Deuteronomy 25:4-LXX.
2. Spoken by Jesus in Luke 10:7 and Matthew 10:10, *q.v.*
3. *Assent.* Gr. προσέχω. Lit. *to turn one's mind, thoughts, attention to, to give heed to, to devote oneself to.*

truth, supposing gain to be godliness.[1] 6But godliness with contentment is great gain. 7For we have brought nothing into the world, [2]that neither can we carry anything out. 8But having foods and clothing, with these things shall we be satisfied, 9but those resolving to be rich fall into temptation and a trap, and many hurtful and foolish lusts, which cause men to sink into ruin and destruction. 10For the love of money is the root of all evils, of which some having lusted after were seduced from the persuasion, and they themselves pierced through by many pains.

6.3
Paul's Charge To Timothy

11But you, O man of God, flee these things, pursue justice, godliness, persuasion, honorable brotherly love, patience, gentleness. 12Fight the good fight of persuasion. Lay hold on everlasting life, for which also you were chosen, and confessed the good confession before many witnesses. 13I charge you before God, the One making all things alive, and Anointed Jesus, the One having witnessed the good confession to Pontius Pilate, 14to keep the commandment spotless, without reproach, until the appearing of our Master, Jesus Anointed, 15Who in His Own time will reveal the blessed and only Potentate, the King of kings, and Master of masters, 16the only One having immortality, living in unapproachable light, Whom no one of men saw, nor can see, to Whom be honor and everlasting might. So be it.

17Charge the rich in this present age to not be high-minded, nor to set confidence on riches of uncertainty, but on God[3], the One offering to us richly all things for enjoyment, 18to do good, to be rich in good actions, to be ready

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1. The Textus Receptus adds here ἀφίστασο ἀπὸ τῶν τοιούτων, or *Separate from such*. Its inclusion is supported by no text older than D^{c}, and its omission is supported by ℵ A D* F G 048 33 81 88 424^{c} 1739 1881 it^{d,g,r} vg cop^{sa,bo} goth^{ms} eth^{ro} Origen Ambrose.
2. In order to alleviate the awkwardness of this clause, a variety of texts have inserted words here, such as δῆλον (as in ℵ^{c} and D^{c}), meaning, *it is plain*; and ἀληθὲς (as in D* it^{d,61}), meaning, *it is true*. However, the short reading as it is herein is supported by ℵ* A F G 048 061 33 81 1739 1881 it^{g,r}, and an even shorter reading, omitting ὅτι or *that* is supported by the Patristic writers Ephraem Orsiesius Jerome Augustine Cyril.

to impart, generous, [19]treasuring away for themselves a good foundation for the coming age, that they lay hold on real$_1$ life.

[20]O Timothy, guard the deposit, having turned away from the profane, empty babblings and opposing theories of the falsely named knowledge*, [21]which some having asserted have missed the mark concerning the persuasion.

Favor be with you all.$_2$

* Gr. γνώσεως. Imp. *Gnosticism.*

6.4
Salutation

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3. Here, the Textus Receptus adds τῷ ζῶντι, or *the Living,* which would be read, *the Living God.* This is done with the support of no text older than D* K L. The shorter reading as herein is supported by ℵ A F G P 33 424^c it^g vg cop^{sa,bo} arm eth.
1. *Real* is translated for ὄντως, meaning also *actual.* This is in opposition to the Textus Receptus reading of αἰωνίου, or *everlasting,* which is based upon nothing older than D^c K L P. *Real* is supported by A D* F G Y 33 81 104 1739 it vg syr^{p,h} cop^{sa,bo} arm eth Ambrosiaster etc. Some witnesses (69 296 467 1175) read with both of the words, or *real everlasting.*
2. Most texts add here ἀμήν, or *So be it.* This is absent from ℵ* A D* F^{gr} G 33 81 1311 1881 it^{d,g} cop^{bomss} arm.

II Corinthians was written in early 56 A.D.

The Second Letter of Paul the Ambassador to the Corinthians

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador of Anointed Jesus$_1$ through the will of God and Timothy the brother, to the Body Politic of God who are in Corinth, with all the Separated Ones who are in all of Achaia: [2]Favor to you and peace from God our Father and the Master Jesus Anointed.

1.2
The God of Comfort

[3]Blessed be the God and Father of our Master Jesus Anointed, the Father of compassion and the God of all comfort, [4]the One comforting us in all of our trouble, through the comfort by which we ourselves are comforted by God. [5]Because as the sufferings of the Anointed abound in us, so also our comfort abounds through the Anointed. [6]But if we are troubled, it is for your comfort and salvation. If we are comforted, it is for your comfort being worked out in the endurance of the same suffering which we also suffer, [7]and our confidence in you is certain,$_2$ knowing that as you are sharers of the sufferings, so also of the comfort. [8]For we do not desire you to be ignorant, brothers, as to our trouble having happened to us in Asia, that we were excessively burdened beyond power, so as for us even to despair of living. [9]But we have in ourselves the sentence of death, that we should not trust on ourselves, but on God, the One having raised the dead, [10]Who delivered us out of so great a death and does deliver, in Whom we have confidence ⌊that⌋$_3$ He will even yet deliver us, [11]you also laboring together for us in prayer, that the gift by many persons be thanks through many of us. [12]For our boasting is this, the testimony of our conscience, that we behaved in the world in separation$_4$ and godly racial purity, not in fleshly wisdom, but in the favor of God, and more abundantly toward

1. The Textus Receptus reverses the words Χριστοῦ Ἰησοῦ to Ἰησοῦ Χριστοῦ or from *Anointed Jesus* to *Jesus Anointed.* The sequence herein is supported by $\mathfrak{p}^{46}$ ℵ B M P 33 256 1108 1319 1611 2005 vg^{mss} syr^{h} cop^{sa}, whereas the Textus Receptus finds agreement in A D G K L Ψ it^{d,g,r} vg syr^{p} cop^{bo} goth arm eth.

you. [13]For we do not write other things to you than what you read, or even recognize; and I am confident that you will recognize unto the end*, [14]even as you also in part recognized us, even as also you are ours in the Day of ⌊our⌋$_1$ Master Jesus.

* Or, *forever.* Gr. ἕως τέλους.

[15]And in this confidence, I purposed to come to you previously, that you have a second favor, [16]and to go through you into Macedonia, and again, from Macedonia, to come to you, and by you to set forward to Judea. [17]Purposing this, then, did I indeed use lightness? Or what I purposed, do I purpose according to flesh, that with me there be yes, yes, and no, no?$_2$ [18]But God is trustworthy that our word to you did not become yes and no. [19]For the Son of God, Jesus Anointed, the One we proclaim among you, through me and Silvanus† and Timothy, did not become yes and no, but has been yes in Him. [20]For as many promises as are of God,

1.3
Paul's Plans

† Another form of *Silas.*

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2. The Textus Receptus modifies the order of the words in verse 6 and 7 through this point, as well as interpolating two words. What follows is the Greek as given in the Textus Receptus, divided up into clauses with a number preceding each clause which shows how the clauses should be compiled in order to form the text as used herein. The interpolation is given in italics:
1[εἴτε δὲ θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ
if But we are troubled for the of you comfort and
σωτηρίας] **3**[τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν
salvation being worked out in endurance of the same
παθημάτων ὧν καὶ ἡμεῖς πάσχομεν] **2**[εἴτε παρα-
sufferings which also we suffer if we-
καλούμεθα. ὑπὲρ τῆς ὑμῶν παρακλήσεως] *καὶ*
are comforted (it is) for the of you comfort *and*
σωτηρίας **4**[καὶ ὡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν]
salvation and the confidence of us is certain for you.
The Textus Receptus would be translated *But if we are troubled it is for your comfort and salvation being worked out in the endurance of the same sufferings which we also suffer; if we are comforted, it is for your comfort and salvation; and our confidence for you is certain.* In support of the text as herein are (𝔓^{46}) א A C P Ψ 0243 1739 1881 it^{r} vg syr^{p} cop^{sa,bo} eth.
3. Although a numerical majority of texts contain the particle ὅτι or *that,* still its absence in 𝔓^{46} B D^{gr*} 1739 is enough to warrant its inclusion in open brackets. If the text is to be read without the word, then a period would follow *confidence.*

in Him, Yes, and in Him, So be it, for reputation to God through us. [21]But He confirming us and anointing us with you in the Anointed is God, [22]and He having sealed us, and giving the earnest of the Mentality in our hearts.

‡ Gr. ψυχή. See Appendix 9.

[23]And I call God as witness to my life‡ that to spare you I came no more to Corinth. [24]Not that we rule over your persuasion, but we are fellow-workers of your joy. For you stand by persuasion.

CHAPTER 2

[1]For$_1$ I decided this in myself, to not again come to you in grief. [2]For if I grieved you, who yet will make me glad, if not the one being grieved by me? [3]And I wrote this same thing to you, lest coming I might have grief from those of whom I ought to rejoice, trusting in you all, that my joy is of all of you. [4]For I wrote to you out of much trouble and anxiety of heart through many tears, not that you should be grieved, but that you know the honorable brotherly love which I have more abundantly toward you.

2.1
Forgiving the Failure

[5]But if anyone has grieved, he has not grieved me, but in part, that I not overbear all of you. [6]This censure by the majority is enough for such a one. [7]So that on the contrary, you should rather forgive and comfort such a one, lest he be swallowed up by overflowing grief. [8]Therefore, I summon you to conform your honorable brotherly love to him. [9]For I wrote to this end also, that I might know your proof, if you are obedient in all things. [10]And to whom you forgive anything, I also. For also if I have forgiven anything, of whom I have forgiven it, it is for you in the Anointed's person, [11]so that we should not be defrauded* by Satan, for we

* Or, *take advantage of, overreach.* Gr. πλεονεκτέω.

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4. The word *separation* is here translated for ἁγιότητι. The Textus Receptus has ἁπλότητι or *purity* rather than *separation.* Besides being redundant (cf. the following clause), *racial purity* does not have the textual support of *separation* which is attested by $\mathfrak{p}^{46}$ ℵ* A B C 33 1739 etc.
1. The textual authorities are divided on the inclusion or omission of this pronoun.
2. Some texts ($\mathfrak{p}^{46}$ 424^{c} vg Pelagius) read only ναὶ καὶ τὸ οὔ or *yes and no.* This probably occurred as a result of assimilation to the following verse.
1. *For* is here translated for γάρ as opposed to δὲ or *but* in the Textus Receptus. *For* seems to enjoy earlier and more established textual support ($\mathfrak{p}^{46}$ B 31 33 1739 it^{r} syr^{h,pal} cop^{sams,bo}) than *but* and also seems to be more correct in the context.

are not ignorant of his devices.

2.2 *Proclaiming the Good Message*

[12]And having come to Troas in the good message of the Anointed, and a door having been opened to me in the Master, [13]I had no rest in my mentality because I could not find my brother Titus, but saying farewell to them, I went out to Macedonia. [14]But thanks to God, He always leading us in triumph in the Anointed, and unveiling through us the odor of His knowledge in every place. [15]For we are a sweet smell to God because of the Anointed in those being saved; and to those being lost – [16]to that one – an odor of death unto death; and to the other, an odor of life unto life. And who is sufficient for these things? [17]For we are not as many[1], who adulterate the Word of God, but as of racial purity, but as of God, we speak in the Anointed in the sight of God.

CHAPTER 3

[1]Do we begin again to commend ourselves? Or do we, as some, need commendatory letters to you or commendatory ones from you? [2]You are our letter, having been inscribed in our hearts, being known and being read by all men, [3]being manifested that you are a letter of the Anointed, ministered by us, having been inscribed not by ink but by the Mentality of the Living God, not in tables of stone but in tables of fleshly heart. [4]And we have such confidence through the Anointed toward God, [5]not that we are sufficient of ourselves to reason out anything as out of ourselves, but our sufficiency is of God, [6]Who also made us sufficient as ministers of a New Covenant, not of letter, but of Mentality, for the letter kills but the Mentality makes alive.

3.1 *The Reputation of the New Covenant*

[7]And if the administration of death having been engraved in letters in stone was with reputation (so that the sons of Israel could not gaze into the face of Moses because of that reputed of his face), which was to cease, [8]how much rather the administration of the Mentality will be in reputation. [9]For if the administration of condemnation was reputable, much rather the ministry of justice abounds in reputation. [10]For truly, that which has been made reputable has not been made reputable in this respect, because of the exceeding reputation. [11]For if the thing being done away with was through reputation, much rather the things remaining are in reputation.

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1. Or, in some texts (𝔓[46] D[gr] G[gr] 326 614 *Byz Lect* syr[p,h] arm Marcion) λοιποί or *the rest. Many* or πολλοί finds stronger support in ℵ A B C K P Ψ 88 1739 *Byz* it[d,61] vg cop[sa,bo] eth.

12Therefore, having such confidence, we use much boldness, 13and not as Moses who put a veil over his face, for the sons of Israel not to gaze at the end of the thing being done away with, 14but their thoughts were hardened. For until the present, the same veil remains on the reading of the Old Covenant, it not being unveiled that it is being done away with in the Anointed. 15But until today, when Moses is being read, a veil lies on their heart. 16But whenever it turns* to the Master, the veil is taken away. 17And the Master is the Mentality and where the Mentality of the Master is$_1$, there is freedom. 18But we all with our faces having been unveiled, having beheld the reputation of the Master in a mirror, are being changed into the same image from reputation to reputation, even as from the Master's Mentality.

* Or, *returns.* Gr. *ἐπιστρέφω.* In ref. to *heart.*

CHAPTER 4

4.1
Treasures in Earthen Vessels

1Because of this, having this ministry, even as we obtain mercy, we do not faint; 2but we have renounced the hidden things of shame, not walking in craftiness, nor adulterating the Word of God, but by the unveiling of truth, commending ourselves to every conscience of men before God. 3But if indeed our good message is being hidden, it is hidden in those being lost, 4in whom the god of this age has blinded the thoughts of those without persuasion, so that the brightness of the good message of the reputation of the Anointed, Who is the image of God, should not dawn on them. 5For we do not proclaim ourselves, but Anointed Jesus as Master, and ourselves as your slaves for the sake of $_2$Jesus. 6Because God, Who said, **"Out of darkness, light will shine,"**$_3$ shone in our hearts to give the brightness of the

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1. This *is* is grammatically implied, but is not actually present in the text. A few texts (א^c D^{b,c} F G K L P Ψ it^{d,g} vg syr^h cop^{sa} goth arm eth), followed by the Textus Receptus, tried to make this passage a little clearer by inserting ἐκεῖ or *is* here. The word is absent in 𝔓^{46} א* A B C D* 33 424^c 1912 it^r syr^p cop^{bo}.
2. The Textus Receptus adds here Χριστοῦ or *Anointed* with very little support. Its omission is supported by 𝔓^{46} א* A$^{c.vid}$ B C D^{gr} G^{gr} 33 1739 it^{d,g,r} vg cop^{sa,bo} Marcion.
3. Paraphrased from Genesis 1:3-LXX.

knowledge of the reputation of God in the person of ⌊Jesus⌋[1] Anointed.

[7]But we have this treasure in earthen vessels, so that the excellence of the power may be of God, and not of us; [8]being troubled in every way, but not being confined; being perplexed, but not utterly at a loss; [9]being persecuted, but not having been forsaken; being thrown down, but not having been destroyed, [10]always bearing about the dying of the Master Jesus in the body, that also the life of Jesus may be revealed in our body. [11]For we who live are always being delivered up to death on account of Jesus, that also the life of Jesus may be revealed in our mortal flesh; [12]so that death truly works in us, and life in you. [13]But having the same mentality of persuasion, according to that having been written, **"I had persuasion, so I spoke,"**[2] therefore, we both have persuasion and we speak, [14]knowing that He having raised the Master Jesus will also raise us with Jesus, and will present us with you. [15]For all things are for your sake, that the greatly abounding favor may be made to abound through the thanksgiving of the greater number, to the reputation of God.

[16]Therefore, we faint not, but if indeed our outward man is being decayed, yet the inward man is being renewed day by day. [17]For the lightness of our present affliction works out for an eternal weight of reputation excess unto excess,† [18]we not considering the things being seen, but the things not being seen; for the things seen are temporary, but the things not seen everlasting.

† Or, *surpassing unto surpassing.* Gr. *ὑπερβολὴν εἰς ὑπερβολήν.*

CHAPTER 5

[1]For we know that if our earthly house of this tabernacle is destroyed, we have a building from God, a house not made by hands, eternal in the heavens, [2]for also in this we groan, greatly desiring to put on our dwelling place out of

5.1 *Heavenly Dwelling*

1. Although the inclusion of Ἰησοῦ or *Jesus* has the support of a wide variety of textual witnesses, its placement at various places in this passage points to a possible scribal expansion and for this reason, the word has been retained in open brackets.
2. Psalms 116:10-LXX.

Heaven, [3]and if even being unclothed[1], we shall not be found naked. [4]And for being in the tabernacle we groan, being burdened inasmuch as we do not wish to be unclothed, but to be clothed, so that the mortal may be swallowed up by the life. [5]And He having worked in us for this same thing is God, He also giving us the earnest of the Mentality. [6]Then always being assured and knowing that being at home in the body we are away from home from the Master – [7]for we walk through persuasion, not through sight – [8]we are assured then and think it good rather to go away from home, out of the body, and to come home to the Master. [9]Therefore, we also are striving, whether being at home or being away from home, to be well-pleasing to Him. [10]For it behooves all of us to be revealed before the judgment seat of the Anointed, so that each one may receive the things of the body, according to what he did whether good or bad.

5.2
Reconciliation

[11]Knowing then, the fear of the Master, we persuade men, and we have been manifest to God, and I am confident also to have been manifest in your consciences. [12]For again, we do not commend ourselves to you, but are giving you occasion of boasting on our behalf, that you may have it toward those boasting in appearance and not in heart. [13]For if we are insane, it is to God, or if we are in our senses, it is for you. [14]For we are constrained by the honorable brotherly love of the Anointed, having judged this, that if One died for all, then all have died, [15]and He died for all so that the living ones may live no more to themselves, but to the One having died for them, and having been raised. [16]So that we from now know no one according to flesh, but even if we have known the Anointed according to flesh, yet we no longer now know. [17]So that if anyone is in the Anointed, that one is a new creation; the old things passed away; behold, [2]things have become new. [18]And all things

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1. *Being unclothed* is translated for ἐκδυσάμενοι as opposed to the Textus Receptus's ἐνδυσάμενοι or *being clothed*. The change of one letter (κ to ν) creates a totally opposite meaning. Although the latter enjoys slightly better ancient support, other textual traditions point to this being the result of an early error, and *being unclothed* seems to fit the context better.

are of God, Who reconciled us to Himself through the[1] Anointed, and giving to us the ministry of reconciliation; [19]whereas God was in the Anointed reconciling the world to Himself, not charging their trespasses to them, and putting the Word of reconciliation in us.

[20]Therefore, on behalf of the Anointed, we are ambassadors, as God is exhorting through us, we summon on behalf of the Anointed, Be reconciled to God. [21]For He made the One knowing not failure to be failure on our behalf, so that we might become the justice of God in Him.♀

♀ Ps. 22:1, Isa. 53:12.

CHAPTER 6

[1]And being also colaborers, we summon you not to receive the favor of God in vain. [2]For He says, **"In an acceptable appointed time I heard you, and in a day of salvation I helped you;♀"**[2] behold, now is the acceptable appointed time! Behold, now is the day of salvation!

♀ Isa. 49:8.

6.1
Paul's Hardships

[3]Let us not give offense in anything, that the ministry may not be blamed, [4]but in everything, banding together ourselves as God's servants, in great tenacious resistance, in oppressions, in coercions, in limitations, [5]in beatings, in imprisonments, in anarchy, in weariness of pain, in guarding, in fastings, [6]in separation, in knowledge, in forbearance, in uprightness, in the Mentality of Separation, in unpretended honorable brotherly love, [7]in the Word of Truth, in the power of God, through the weapons of justification in the right hand and in the left, [8]through reputation and dishonor, through slanders and good report – as impostors and yet unconcealed, [9]as unknown and yet well-known, as being put to death, and yet – behold, we live! –, as castigated and not killed, [10]as harassed and yet always rejoicing, as poor but yet enriching many, as having nothing yet possessing all things.

6.2
Racial Purity and Separation
‡ Lit., *bowels.* Gr. *σπλάγχνον.*

[11]Our mouth is opened to you, Corinthians, our heart has been made broader. [12]You are not limited in us, but you are limited in your deep emotions‡. [13]Now as repayment for the same – I speak as unto my children – broaden yourselves. [14]Do not through birthing become unequally yoked

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2. The Textus Receptus adds here τὰ πάντα or *all.* In support of its omission are $\mathfrak{p}^{46}$ ℵ B C D* G 1739 it^{d,g,r} vg syr$^{(p),pal}$ cop^{sa,bo} arm eth^{ro} Clement Origen. The words were no doubt added to better conform to the surrounding passages.
1. The Textus Receptus with very little support adds here *Jesus.*
2. Isaiah 49:8-LXX.

with those of a different race or with those without persuasion. For what communion does the law abiding have with lawbreakers? And what sexual intercourse does light have with darkness? [15]And what agreement does the Anointed have with Belial[1]? Or what part does one of persuasion have with one not of persuasion? [16]And what agreement does a house of God have with idols? For we[2] are a house of the Living God, even as God said, **"I will dwell in them, and walk among them, and I will be their God, and they will be My people.♀"**[3] [17]**"Because of this, come out from among them, and separate, mark off your boundaries and cast them out of your society, and do not have sexual intercourse with an adulterated mongrel, and I will receive you."**[4] [18]**"And I will be a Father to you, and you will be sons and daughters to me, says the Master Omnipotent.♀"**[5]

♀ Ezek. 37:27.

♀ Hos. 1:10, Isa. 43:6.

CHAPTER 7

[1]Then having these promises, beloved, let us purify ourselves from all mongrelization of flesh and of mentality, fulfilling separation in the fear of God. [2]Make room for us. We did injustice to no one, we mongrelized no one, we defrauded* no one. [3]I do not speak to condemnation, for I have said before that you are in our hearts, for us to die together and to live together. [4]My boldness toward you is great. My boasting on your behalf is much. I have been filled with comfort. I overflow with joy on all our trouble. [5]For indeed, when we came into Macedonia, our flesh had no rest, but was troubled in every way with fightings on the outside and fears on the inside. [6]But the One Who comforts the lowly, God, comforted us by the presence‡ of Titus; [7]and not only by his presence‡, but also by the comfort with

7.1
Paul's Confidence in the Corinthians

* Or, *take advantage of, overreach.* Gr. *πλεονεκτέω.*

‡ Lit. *being beside.* Gr. *παρουσία.*

1. Some Greek manuscripts have instead the name Βελιάρ or *Beliar.*
2. The Textus Receptus has this clause in the second person (*you...are* or ὑμεῖς...ἐστε) as opposed to the first person as contained herein (*we...are* or ἡμεῖς...ἐσμεν). The first person has strong textual support (ℵ* B D* 33 81* it^{d} cop^{sa,bo}) and the reading of the second person, although also enjoying good textual support, can be assumed to have been derived from I Cor. 3:16.
3. Leviticus 26:12, Jeremiah 32:38 (39:38), and Ezekiel 37:27-LXX.
4. Isaiah 52:11-LXX. Cf. Ezekiel 20:34, 41-LXX.
5. II Samuel 7:14; 7:8-LXX.

which he was comforted over you, telling us your longing, your mourning, your zeal for me, so as for me to rejoice more. [8]Because even if I grieved you by the letter, I regret not, if indeed I did regret, ⌊for⌋ I see that the letter grieved you for an hour. [9]Now I rejoice, not that you were grieved, but that you were grieved to repentance. For you were grieved according to God that you might suffer loss in nothing by us. [10]For the grief according to God works repentance to salvation; unregrettable; but the grief of the world works out death. [11]For behold this same thing, you being grieved according to God, how much it worked out earnestness in you; also defense; also indignation; also fear; also eager desire; also zeal; also vengeance! In everything you commended yourselves to be clear in the affair. [12]Then even if I wrote to you, it was not for the sake of the one doing wrong, nor for the one being wronged, but for the sake of revealing our earnestness on your behalf, for you before God. [13]For this reason we have been comforted over your comfort, and we rejoice more abundantly over the joy of Titus because his mentality has been refreshed by all of you; [14]because if I have boasted anything to him about you, I was not ashamed. But as we spoke all things in truth to you, so also our boastings as to Titus became truth. [15]And his deep emotions‡ are abundant toward you, remembering the obedience of you all, as you received him with fear and trembling. [16]$_1$I rejoice, that in everything I am fully assured in you.

7.2 *Godly Grief*

‡ Lit., *bowels.* Gr. *σπλάγχνον.*

CHAPTER 8

[1]But we make known to you the favor of God, brothers, having been given among the Body Politics of Macedonia, [2]that in much testing of trouble, the overflowing of their joy and the depth of their poverty abounded to the riches of their racial purity. [3]For I witness according to power and beyond power in my own accord, [4]beseeching, they begged us in the favor and fellowship of the ministry of the Separated Ones to receive us. [5]And not as we had confidence, but they first gave themselves to the Master and to us,

8.1 *Generosity of the Body Politics*

1. The Textus Receptus here adds οὖν or *Therefore.* It is absent in the earliest and best manuscripts.

through the will of God, [6]for us to call on Titus, that even as he began before, so also he might complete this favor to you also, [7]but even as you abound in everything, in persuasion, and in word, and in knowledge, and in all earnestness, and in your honorable brotherly love in us,[1] that you also should abound in this favor. [8]I do not speak according to command but through the earnestness of others, and to show as good the racial purity of honorable brotherly love. [9]For you know the favor of our Master Jesus Anointed, that being rich, He became poor on account of you, so that you might become rich by the poverty of that One. [10]And I give judgment in this, for this is profitable for you, who began before not only to do, but also to be willing from last year. [11]But now, also, finish the doing, so that even as there was eagerness in the willing, so also the finishing out of what you have. [12]For if the eagerness is present, it is acceptable according to what one has, not according to what one does not have. [13]For it is not that others have ease, but you trouble; [14]but by equality in the present time, your abundance for their lack, so that their abundance may be for what you lack, so that there may be equality, [15]even as it has been written, **"He with much, he had nothing over, and he with little, he did not have less."**[2]

8.2
Titus Sent to Corinth

[16]But thanks be to God, Who gives the same earnestness for you in the heart of Titus. [17]For truly he received the summoning, but being more earnest, he went out to you of his own accord. [18]But we sent with him the brother whose praise is in the good message all through the Body Politics, [19]and not only that, but also he has been chosen by the Body Politics as a traveling companion for us with[3] this gift being ministered by us for the reputation of the Master

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1. Some manuscripts reverse this clause from ὑμῶν ἐν ἡμῖν (*Your...in us*) to ἡμῶν ἐν ὑμῖν (*Our...in you*). The latter has very good early support (𝔓[46] B 1739 it[r] cop[sa,bo] Origen[lat] Ephraem), but the former enjoys much broader support (א C D G K P Ψ 81 614 *Byz Lect* it[d,g,61] vg syr[h] goth eth).
2. Exodus 16:18-LXX.
3. Although σύν or *with* is preferable (𝔓[46] א D G K Ψ 614 *Byz Lect* it[d,g,61] syr[h] goth), a good body of texts also introduce here ἐν or *in* as a replacement (B C P 33 1739 vg syr[p] cop[sa,bo] arm eth).

Himself, and your eagerness; [20]avoiding this, lest anyone should blame us in this bounty being ministered by us, [21]providing good things not only before the Master, but also before men. [22]And we sent with them our brother whom we often proved in many things to be earnest, and now much more earnest by the great assurance which I have toward you. [23]Whether as to Titus, he is my partner and fellow-worker for you; or our brothers, they are ambassadors of the Body Politics, the reputation of the Anointed. [24]Therefore, show them a proof of your honorable brotherly love and of our boastings toward you, even in the presence of the Body Politics. [1]For truly, concerning the ministry to the Separated Ones, it is superfluous for me to write to you. [2]For I know your eagerness, which I boasted of to Macedonia on your behalf, that Achaia has made ready from last year, and your zeal arouses the greater number. [3]And I sent the brothers, lest our boasting as to you should be in vain in respect to this, that as I said, you were ready; [4]lest if Macedonians come with me, and find you not ready, that we – we do not say you – should be ashamed in this assurance of boasting.

CHAPTER 9

9.1
Sowing Generously

[5]Therefore, I thought it necessary to exhort the brothers, that they go forward to you, and arrange beforehand your promised blessing, and not as greediness.

[6]This also: the one sowing sparingly will also reap sparingly, and he sowing upon blessing will also reap upon blessing; [7]each one as he purposes in his heart, not of grief nor of necessity, for God loves a cheerful giver. [8]And God is able to make all favor to abound toward you, that in everything, always having all self-sufficiency, you may abound to every good work. [9]Even as it has been written: **"He scattered; He gave to the poor; His justness abides forever."**[1] [10]Now He that supplies seed to the sower and bread for eating, may He supply and multiply your seed and increase the fruits of your justness; [11]in everything, you are being enriched in all racial purity, which works out thanksgiving to God through us, [12]because the ministry of this service is not only making up the things lacking of the Separated Ones, but also multiplying through many thanksgivings to

1. Psalms 112:9-LXX.

God. [13]Through the proof of this service, they repute God by your freely expressed submission to the good message of the Anointed and the racial purity of your fellowship toward them and all, [14]and in their prayer for you, a longing after you, because of the overflowing favor of God on you. [15]But thanks be to God for His unspeakable free gifts.

CHAPTER 10

10.1
Paul's Ministry

[1]And I myself, Paul, call on you through the gentleness and forbearance of the Anointed, I, who according to person am truly humble among you, but being absent am bold toward you; [2]but I ask, not being present, that I may be bold with the confidence which I think to be daring against some, those having thought of us as walking according to flesh, [3]for walking in flesh we do not war according to flesh, [4]for the weapons of our warfare are not fleshly, but powerful to God in order to demolish strongholds, [5]demolishing reasonings and every high thing lifting itself up against the knowledge of God, and bringing into captivity every thought into the obedience of the Anointed, [6]and having readiness to avenge all disobedience, whenever your obedience is fulfilled. [7]Look at things according to appearance. If anyone has persuaded himself to be of the Anointed, let him think this again as to himself, that as he is of the Anointed, so also we are of the Anointed. [8]For even if I also somewhat more fully should boast about our authority† – which the Master gave to us for building up, and not for pulling you down – I will not be put to shame; [9]so that I may not seem to scare you by letters – [10]because, he says, **"Truly the letters are weighty and strong, but the bodily presence‡ is weak, and his speech being despised"** – [11]let such a one think this, that such as we are in word through letters, being absent, thus we are also being present in work. [12]For we dare not to rank or to compare ourselves with some of those commending themselves, but they measuring themselves among themselves, and comparing themselves to themselves, are not perceptive. [13]But we will not boast beyond measure, but according to measure of the rule which the God of measure divided to us to reach as far as even you. [14]For we do not overstretch ourselves as if not reaching to you, for we also came to you in the good mes-

† Or, *right, ability, power.* Gr. ἐξουσία.

‡ Lit. *being beside.* Gr. παρουσία.

sage of the Anointed. [15]Not boasting beyond measure in the labors of others, but having confidence that your growing persuasion among you will be made larger according to our rule, to overflowing, [16]in order to proclaim the good message to that beyond you, not to boast in things accomplished in another's rule. [17]**"But the one boasting, let him boast in the Master."**[1] [18]For the one approved is not the one commending himself, but the one whom the Master commends.

CHAPTER 11

11.1
Paul and False Ambassadors

[1]I would that you were bearing with me a little in foolishness, but indeed, bear with me. [2]For I am jealous over you with a jealousy of God. For I have joined you to one Man, a Separated Virgin to present to the Anointed. [3]But I fear, lest somehow as the serpent seduced Eve, in his craftiness, in this way your thoughts should be mongrelized away from the racial purity ⌊and the separation⌋[2] of the Anointed. [4]For if indeed the one coming proclaims another Jesus whom we have not proclaimed, or if you receive another mentality which you have not received, or another good message which you never accepted, you might well endure these. [5]For I judge myself to have come behind the greatest ambassadors in nothing. [6]But even if I am unskilled in speech, yet not in knowledge, and in every way I have been revealed to you in all things. [7]Or did I commit failure by humbling myself that you might be exalted, because I proclaimed freely the good message of God to you? [8]I stripped* other Body Politics, having received wages for the ministry of you, [9]and being present with you and lacking, I was not a burden to anyone. The brothers coming from Macedonia completely made up for my lack. And in every

* Or, *despoil, pillage, carry off, rob.* Gr. *συλάω.*

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1. Jeremiah 9:24-LXX.
2. This clause, contained here in open brackets (καὶ τῆς ἁγνότητος) is absent entirely from the Textus Receptus, which goes against the usual tendency of the Textus Receptus to include all questionable readings. The words are contained in $\mathfrak{p}^{46}$ ℵ* B G 33 451 it^{g,r,61} syr$^{h\ with\ *}$ cop^{sa,bo} goth eth, but at the same time are absent in an equally impressive group of witnesses: ℵ^{c} D^{c} H K P Ψ 614 1739.

way I kept myself and I will keep myself without burden to you. [10]The truth of the Anointed is in me, that this boasting will not be silenced in me in the regions of Achaia. [11]Why? Because I do not love you? God knows. [12]But what I do, I also will do, that I may cut off opportunity of those desiring opportunity, so that in that which they boast, they be found as also we are. [13]For such are false-ambassadors, deceitful workers, transforming themselves into ambassadors of the Anointed. [14]Did not Satan marvelously transform himself into a messenger of light? [15]It is not a great thing, then, if also his ministers transform themselves as ministers of justice, whose end will be according to their works.

11.2
Paul Boasts of His Sufferings

[16]Again I say, let not anyone think me to be foolish. But if not, even as if foolish, receive me, that I may also boast a little. [17]What I speak, I speak not according to the Master, but as in foolishness, in this boldness of boasting. [18]Since many boast according to the flesh, I also will boast. [19]For you gladly endure fools, being wise. [20]For you endure if anyone enslaves you, if anyone devours, if anyone takes, if anyone exalts himself, if anyone beats you in the face. [21]I say this according to dishonor, as if we have been weak. But in whatever anyone dares – I say it in foolishness – I also dare. [22]Are they Hebrews? I also! Are they Israelites? I also! Are they seed of Abraham? I also! [23]Are they ministers of the Anointed? – I speak as being beside myself – I being beyond them: in labors, more abundantly; in beatings, surpassing measure; in imprisonments, more abundantly; in deaths, many times. [24]By the Judeans, five times I received forty *[beatings]* minus one. [25]I was flogged three times; I was stoned once; I was shipwrecked three times; I have done a night and a day in the deep. [26]I have been in travels often, in dangers of rivers, in dangers of robbers, in dangers from my race, in dangers from the nations, in dangers in the *city*, in dangers in the desert, in dangers of sea, in dangers among false brothers; [27]in labor and hardship; often in watchings; in hunger and thirst; often in fastings; in cold and nakedness. [28]Besides these things, outside conspiring against me day by day, the care of all the Body Politics. [29]Who is weak and I am not weak? Who is offended and I do not burn? [30]If it is right to boast, I will boast the things of my weakness. [31]The God and Father of our Master Jesus$_1$

knows, He Who is blessed forever, that I am not lying. 32In Damascus, the governor of Areta the king guarded the city of the Damascene, 1to seize me, 33and I was let down through a window in a basket and was lowered through the wall and escaped their hands.

CHAPTER 12

12.1
Paul's Vision and His Thorns
* Gr. σῶμα. Here, and through vs. 3.

1To boast, indeed, is not profitable to me, for I will come to visions and unveilings of the Master. 2I know a man in the Anointed fourteen years ago (whether in the body*, I know not, or apart from2 the body, I know not; God knows), who was caught up to the third heaven. 3And I know such a man (whether in the body or outside the body, I do not know; God knows), 4that he was caught up into Paradise and heard unspeakable words, which it is not allowed a man to speak. 5I will boast on behalf of such a one; but on behalf of myself, I will not boast, except in my weaknesses. 6For if I desire to boast, I will not be foolish, for I will speak truth. But I spare, lest anyone reckons me to be beyond what he sees of me or hears of me; 7and by the surpassing unveilings, wherefore3 that I not be made haughty, a thorn in the flesh was given to me, a messenger of Satan, that he might batter me, that I not be made haughty. 8As to this, I entreated the Master three times that it depart from me. 9And He said to me, **"My favor is sufficient for you, for4 power is perfected in weakness."** 10Therefore, rather, I will gladly boast in my weaknesses, that the power

1. The Textus Receptus here adds *Anointed.*
1. The Textus Receptus, with large numerical textual support, adds here θέλων or *desiring.* The text as used herein, however, has an impressive group of more ancient support (B D* it^{d,61} vg syr^{p} cop^{sa} arm). *Desiring* was apparently an ancient gloss.
2. Here, *apart from* is translated for χωρίς as opposed to *outside of* translated for ἐκτός as in the Textus Receptus. Although support for the two words is equally diversified, χωρίς seems to have the earliest support (𝔓^{46} B D* Methodius$^{acc.\ to\ Epiphanius}$).
3. This word, διό, is absent from the Textus Receptus, but is nonetheless well-supported (א A B G 33 81 1739 it^{g} Euthalius).

of the Anointed may overshadow me. Therefore, I am pleased in weaknesses, in insults, in coercions, in persecutions and$_1$ limitations, for the sake of the Anointed. For when I may be weak, then I am powerful.

12.2
Paul's Concern for the Corinthians

[11]$_2$I have become foolish. You compelled me. For I ought to be commended by you, for I lacked nothing of the greatest ambassadors, even though I am nothing. [12]Indeed the signs of the ambassadors were worked out among you in all patience, by signs and wonders, and by works of power. [13]For what is it in which you were less than the rest of the Body Politics, except that I myself did not burden you? Forgive me this wrong.

[14]Behold, I am ready to come to you a third time, and I will not burden you, for I do not seek the things of you, but you. For the children ought not lay up treasure for the parents, but the parents for the children. [15]But I most gladly will spend and be spent out on behalf of your lives‡, $_3$if loving you more and more, I am loved the less. [16]But let it be. I did not burden you, but being crafty, I took you with bait. [17]By any whom I have sent to you, did I defraud* you through him? [18]I begged Titus and sent with him the brother. Did Titus defraud* you? Did we not walk in the same mentality? Did we not *[walk]* in the same steps?

‡ Gr. ψυχή. See Appendix 9.

* Or, *take advantage of, overreach.* Gr. πλεονεκτέω.

[19]Before$_4$, do you think that we are defending *[ourselves]* to you? We speak before God in the Anointed, but in all things, beloved, on behalf of your building up. [20]For I fear lest somehow coming I find you not as I wish, and I be

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4. The Textus Receptus adds here μου or *My.* This is done so with the support of ℵ^c A^2 D^{b,c} E K L P syr^{p,h} cop^{bo} arm, which, while impressive, is not as viable as 𝔓^{46vid} ℵ* A* B D* F G 424^c it^{d,g} vg cop^{sa} goth eth.
1. *And* is here translated for και (𝔓^{46} ℵ* B 104 326 1175 1838) as opposed to the Textus Receptus's (along with ℵ^c A D G K P Ψ 33 614) ἐν or *in.*
2. The Textus Receptus here adds the explanatory gloss καυχώμενος or *boasting.* This word is absent in 𝔓^{46} ℵ A B D F G K 6 33 81 1175 1739 2464 etc.
3. In order to make this passage more understandable, ℵ^c D^c K L P vg syr^{p,h} goth arm eth, followed by the Textus Receptus, add here και, which in this instance would be translated *even.* It is absent in the superior group of witnesses including 𝔓^{46} ℵ* A B G^{gr} 33^{vid} cop^{sa,bo,fay}.

found by you such as you do not wish; lest somehow there be strife$_1$, envying$_2$, angers, rivalries, evil speakings, whisperings, proud thoughts, disturbances; [21]that in my coming again my God may not humble me with you, and I shall mourn many of those previously failing and not repenting concerning the uncleanness and whoredom and lustfulness which they have practiced.

CHAPTER 13

13.1 *Final Admonishments*

[1]This is the third time I am coming to you. **"In the mouth of two or three witnesses, every matter will be established."**$_3$ [2]I said before, and I say beforehand, as being present the second and absent now,$_4$ to those having previously failed, and all the rest, that if I come again, I will not spare. [3]Since you seek a proof of the Anointed speaking in me, Who is not weak toward you but is powerful in you [4](for even if He was crucified out of weakness, He yet lives by the power of God, for indeed we are weak in Him, but we shall live in$_5$ Him by the power of God toward you), [5]examine yourselves, whether you are in the persuasion,

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4. The reading here does not appear to be sensical, but it is the preferred reading. *Before* is translated for πάλαι (𝔓^{46} ℵ* A B F G^{gr} 33 330 424^{c} 1319 1845 2127 it^{d} vg) as opposed to the Textus Receptus's πάλιν (ℵ^{c} D^{gr} K L P Ψ 104 326 642 1835 it^{g} syr^{p,h} cop^{bo} goth arm) or *again.* The logical interpretation is that *before* is to reference the question to the time-frame presupposed in the prior verse, but this, while probable, is made difficult by the present tense of the following two verbs in this passage.
1. Like the following word, the singular ἔρις (𝔓^{46} ℵ A 33 1611 1739 2005 syr^{p} arm) has been changed to the plural ἔρεις in the Textus Receptus (and B D F G K L P Ψ it vg syr^{h} cop^{sa,bo} goth), no doubt to try and better conform to the following plurals.
2. A few texts (ℵ D^{b,c} K L P vg syr^{h} cop^{sa,bo}) and the Textus Receptus change the singular ζῆλος as herein to the plural ζῆλοι. The singular is supported well by 𝔓^{46} A B D* F G 33 326 1874 syr^{p} goth arm.
3. Deuteronomy 19:15-LXX.
4. D^{c} E K L P Ψ syr^{p,h} cop^{sa} goth arm followed by the Textus Receptus, add here the verb γράφω, or *I write.* The word is absent from 𝔓^{46} ℵ A B D* F G 33 424^{c} 1906* it^{d,g} vg eth^{ro}.

test yourselves. Or do you not yourselves know that Jesus Anointed is in you, unless you are reprobates? [6]And I am confident that you will know that we are not reprobates. [7]And I pray to God for you not to do evil, none. And not that we may appear approved, but that you may do good; though we be as reprobates. [8]For we have no power against the truth, but for the truth. [9]For we rejoice when we are weak, and you are powerful. But we pray for this also, your perfection. [10]Therefore, I write these things being absent, that being present I may not deal sharply with you according to the authority† which the Master gave me for building up, and not for pulling down.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

13.2
Final Greetings

[11]For the rest, brothers, rejoice; perfect yourselves, encourage yourselves; mind the same thing; be at peace; and the God of honorable brotherly love and of peace will be with you. [12]Greet one another with a separated kiss.

[13]All the Separated Ones greet you.

13.3
Salutation

[14]The favor of the Master Jesus Anointed, and the honorable brotherly love of God, and the fellowship of the Separated Mentality be with you all.[1]

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5. The Textus Receptus replaces ἐν or *in* with σὺν or *with.* However, the witnesses that support *with* show evidence, in light of even earlier variant readings, of tampering. The text herein is solidly supported by B D K P Ψ 0243 33 614 1739 *Byz Lect* it^{d,61} vg syr^{h} cop^{sa,fay} goth.

1. Here again, as at the end of most books, a majority of later texts followed by the Textus Receptus adds ἀμήν or *so be it.* However, the best witnesses are decidedly against its inclusion (𝔓^{46} א* A B F G 33 90 424^{c} it^{g} vg^{mss} arm^{mss} eth^{ro}).

The Letter of Paul to the Galatians

Galatians was written in late 56 A.D.

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador not from men, nor through man, but through Jesus Anointed, and God the Father, He having raised Him from the dead; [2]and all those brothers with me, to the Body Politics of Galatia: [3]Favor to you and peace from God our Father and the Master$_1$ Jesus Anointed, [4]the One having given Himself for our failures, so that He might deliver us from this present age of evil, according to the will of God our Father,♀ [5]to Whom be the reputation to ages and ages. So be it.

♀ Dan. 9:24, Isa. 53:6.

1.2
Warns About Other "Good Messages"

[6]I wonder that you are so quickly being transferred from the One having called you by the favor ⌊of the Anointed⌋$_2$ to another good message, [7]which is not another, only there are some troubling you and desiring to pervert the good message of the Anointed. [8]But even if we or a messenger out of Heaven proclaim a good message to you beside what we proclaimed ⌊to you⌋, let him be accursed. [9]As we have said before and I now say again, if anyone of you proclaims a good message beside what you received, let him be accursed. [10]For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I would not be a slave of the Anointed.

1.3
Paul Called By God

[11]And I make known to you, brothers, the good message proclaimed by me, that it is not according to man. [12]For I

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1. The Textus Receptus differs from the text herein on the sequence of the words in this clause. The Textus Receptus has πατρὸς καὶ κυρίου ἡμῶν or *Father and our Master* with support from 𝔓^{46} 𝔓^{51vid} B D G H K 88 614 etc., whereas the order herein has equally impressive support from ℵ A P Ψ 33 81 326 1241 it^{61}. More important, however, the phrase as herein is more Pauline in character, and the absence of the pronoun in many texts (4* 43 206 234 319 424^{c} etc.) points to an early alteration.
2. Χριστοῦ or *of the Anointed* is present in 𝔓^{51vid} ℵ A B Ψ 33 81 614 1739 vg syr^{p,h,pal} cop^{bo} goth arm. It is absent, however, from 𝔓^{46vid} G H^{vid} it^{g,61} Marcion Tertullian Cyprian Ambrosiaster Marius Victorinus Lucifer Ephraem Pelagius.

received it not from man, nor was I taught it, but by an unveiling of Jesus Anointed. 13For you heard my way of life when in Judaism‡, that with great excel† I persecuted the Body Politic of God, and ravaged it, 14and progressed in Judaism‡ beyond many contemporaries in my race, being much more a zealot of my ancestral traditions. 15But when ⌊God⌋* was pleased, He having separated me from my mother's belly, and having called me through His favor 16to reveal His Son in me, that I might proclaim Him among the nations, immediately, I did not confer with flesh and blood, 17neither did I go to Jerusalem to the ambassadors before me; but I went away into Arabia and again returned to Damascus.

18Then after three years I went up to Jerusalem to learn from Cephas$_1$, and remained with him fifteen days. 19But I saw no other of the ambassadors, except Jacob†, the brother of the Master. 20And what I write to you, behold, before God, I do not lie. 21Then I went into the regions of Syria and of Cilicia. 22And I was unknown by face to the Body Politics of Judea in the Anointed. 23But only they were hearing **"that the one who was then persecuting us now preaches the good message, the persuasion which he ravaged then."** 24And they gave reputation to God in me.

‡ In ref. to Phariseeism, not modern Talmudic Judaism, which did not exist until the 4th century.

† Or, *surpassing*. Gr. *ὑπερβολὴν*.

* If not *God*, then *He*.

† Gr. *Ἰάκωβον*. *Commonly known as James.*

CHAPTER 2

2.1
Paul Accepted By The Ambassadors

1Then through fourteen years I went up to Jerusalem with Barnabas, taking Titus with me also. 2And I went up according to an unveiling, and I put before them the good message which I proclaim in the nations, but privately to those appearing to be reputable, lest I run, or I ran, into vanity. 3But not even Titus, the one with me, being a Greek, was compelled to be circumcised. 4But because of those false brothers stealing in, who stole in to spy on our freedom which we have in Anointed Jesus, they desiring to enslave us; 5to whom not even for an hour we yielded in subjection, that the truth of the good message might con-

1. Some manuscripts (א^{c} D F G K L P) read *Peter* (Πέτρον) in place of *Cephas* (Κηφᾶν) (𝔓^{46} 𝔓^{51} א* A B 33 424^{c} 467 823 920 1739 1912 syr^{p,hmg,pal} cop^{sa,bo} eth). The reading of *Cephas* seems to be more accurate.

tinue with you. [6]But from those appearing to be something – of what kind they were then does not matter to me; God does not accept the person of a man – for those appearing reputable conferred nothing to me; [7]but on the contrary, knowing that I have been entrusted with the good message of the uncircumcision, even as Peter to the circumcision – [8]for the One working in Peter to an ambassadorship of the circumcision also worked in me to the nations – [9]and knowing the favor given to me, $Jacob_1$ and $Cephas_2$ and John, those seeming to be pillars, gave right hands of fellowship to me and to Barnabas, that we go to the nations, but they to the circumcision; [10]only that we might remember the poor, which indeed I was eager to do this same thing.

2.2
Paul Opposes Cephas

[11]But when $Cephas_3$ came to Antioch, I opposed him to his face, because he was to be condemned. [12]For before some came from Jacob, he ate with the nations; but when they came, he drew back and separated himself, being afraid of those of the circumcision. [13]And also the rest of the Judeans dissembled with him, so as even Barnabas was led away with their dissembling. [14]But when I saw that they did not walk uprightly with the truth of the good message, I said to $Cephas_4$, in front of all, **"If you being a Judean live as of the nations, and not as the Judeans, why do you compel the nations to Judaize?"** [15]We Judeans by nature, and not failures of the nations – [16]knowing that a man is not justified by actions of law, except through persuasion in Jesus Anointed – even we in Anointed Jesus were persuaded that we may be justified by persuasion in the Anointed, and not of actions of law, because all flesh will not be justified by actions of law. [17]But if seeking to be justified in the Anointed, we ourselves also were found to be failures, is the Anointed then a minister of failure? Let it not be! [18]For if I build again these things which I destroyed, I establish

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1. The brother of Jesus and leader of the Body Politic at Jerusalem. Jacob the son of Zebedee had been killed by Herod (Acts 12:2).
2. A great number of manuscripts read *Peter* (Πέτρον) in place of *Cephas* (Κηφᾶν). The reading of *Cephas* seems to be more accurate. See ftnt at 1:18 for textual witnesses.
3. See note at vs 9.
4. See note at vs 9.

myself as a transgressor. [19]For through law I died to law, that I might live to God. [20]I have been crucified with the Anointed, and I live, no longer I, but the Anointed lives in me. And that I now live in the flesh, I live by persuasion toward the Son of God, He loving me and giving Himself over on my behalf. [21]I do not set aside the favor of God; for if justice is through law, then the Anointed died without cause.

CHAPTER 3

3.1
Persuasion or Law-keeping

[1]O foolish Galatians, who bewitched you$_1$, to whom before your eyes Jesus Anointed was written$_2$ crucified? [2]I desire to learn only this from you: Did you receive the Mentality by actions of law or by hearing of the persuasion? [3]Are you so foolish? Having begun in the Mentality, do you now finish in the flesh? [4]Did you suffer so much vainly? If indeed it also was vainly. [5]Then He supplying the Mentality to you, and working works of power in you, is it by actions of law or by hearing of the persuasion? [6]Even as Abraham **"was persuaded of God and it was counted to him for justification,"**$_3$ [7]know, then, that those with persuasion, these are sons of Abraham. [8]And the Scripture, forseeing that God would justify the nations by persuasion, proclaimed the good message before to Abraham, **"All the nations will be blessed in you."**$_4$ [9]So that those of persuasion are blessed with Abraham who had persuasion. [10]For as many as are out of actions of law, these are under a curse; for it has been written, **"Cursed is everyone who does not continue in all things having been written in the Book of the Law, to do them."**$_5$ [11]And that no one is justified by law before God is

ϙ Gen. 12:3, 13:15, 17:8.

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1. The Textus Receptus adds in τῇ ἀληθείᾳ μὴ πείθεσθαι, or *not to obey the truth.* This is a interpolation, based upon Gal. 5:7, contained in a less reliable body of manuscripts (C D^c K L P Ψ).
2. The Textus Receptus interpolates ἐν ὑμῖν, or *among you.* The text as herein, omitting the phrase, is supported by ℵ A B C Ψ 33* 104 234 424^c 915 1739 it^r vg syr^p $cop^{sa,bo}$ arm eth.
3. Genesis 15:6-LXX.
4. Genesis 12:3; 18:18; 22:18-LXX.
5. Deuteronomy 27:26-LXX.

clear, because, **"The justified will live by persuasion."**[1] [12]But the law is not of persuasion, but, **"The man doing these things will live in them."**[2] [13]The Anointed redeemed us out of the curse of the law, having become a curse for us; for it has been written, **"Cursed is everyone who has been hung on a tree;**♀**"**[3] [14]that the blessing of Abraham might be to the nations in Anointed Jesus, that we might receive the promise of the Mentality through persuasion.

♀ Deut. 21:23.

3.2
The Law and the Promise

[15]Brothers, I say according to man, a covenant having been ratified, even among mankind, no one sets aside or adds to it. [16]And the promises were spoken to Abraham and to his seed. It does not say, **"And to the seeds,"** as upon many, but as of one, **"And to your Seed,**♀**"**[4] Who is the Anointed. [17]And this I say: With a covenant having been ratified before by God[5], then the law coming into being four hundred and thirty years after does not annul so as to abolish the promise. [18]For if the inheritance is of law, it is no more of promise; but God has given it to Abraham through promise. [19]Then why the law? It was added because of transgressions, until the Seed should come, to whom it has been promised, being ordained through messengers in a Mediator's hand. [20]But the Mediator is not of one, but God is One. [21]Then is the law against the promises ⌊of God⌋? Let it not be! For if a law had been given which was able to make alive, indeed justification would have been out of law. [22]But the Scripture locked up all under failure, that the promise by persuasion of Jesus Anointed might be given to those having persuasion. [23]But before the coming of the persuasion, we were guarded by the law, having been locked up to the persuasion being about to be unveiled, [24]so that the law has become our trainer until the Anointed, that we might be justified by persuasion.

♀ Gen. 12:7, 13:15.

3.3
Sons of God

[25]But persuasion coming, we are no longer under a

1. Habakkuk (Ambacum) 2:4-LXX.
2. Leviticus 18:5-LXX.
3. Deuteronomy 21:23-LXX.
4. Genesis 12:7; 13:15; 24:7-LXX.
5. The Textus Receptus adds εἰς Χριστόν, or *in the Anointed.* There is no foundation for this in the reliable manuscripts. The text herein is supported by $\mathfrak{p}^{46}$ ℵ A B C P Ψ 33 81 1739 Old Latin vg cop^{sa,bo} eth.

trainer, [26]for you are all sons of God through persuasion in Anointed Jesus. [27]For as many as were baptized into the Anointed, you put on the Anointed. [28]There is neither Judean nor Greek; neither slave nor freeman; neither male nor female; for you are all one in Anointed Jesus. [29]And if you are of the Anointed, then you are seed of Abraham, even heirs according to promise.

CHAPTER 4

[1]And I say: Over so long a time the heir is an infant, he does not differ from a slave, being master* of all, [2]but is under guardians and housemasters, until that *[time]* set before by the father. [3]So also we, when we were infants, were under the elements of the world, being enslaved; [4]but when the fullness of time came, God sent forth His Son,♀ having come out of a woman, having come under law, [5]that He might redeem those under law, that we may receive the adoption of sons. [6]And because you are sons, God sent forth the Mentality of His Son into our$_1$ hearts, crying, Abba,‡ Father! [7]So that you are no more a slave but a son, and if a son, also an heir of God ⌊through the Anointed⌋$_2$.

* Or, *owner.* Gr. κύριος. See Appendix 17.

♀ Num. 24:17, Gen. 49:10.

‡ Aramaic meaning *father.*

4.1
Paul's Concern For the Galatians

[8]But then, truly, not knowing God, you served as slaves to the ones not by nature being gods; [9]but now knowing God, but rather, being known by God, how do you turn again to the weak and poor element, to which again you desire to slave anew? [10]You observe days and months and seasons and years. [11]I fear for you, lest somehow I have labored among you in vain.

[12]Brothers, I beg you, be as I am, as also I am as you. You wronged me in nothing. [13]But you know that because of the weakness of the flesh, I proclaimed the good mes-

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1. The Textus Receptus changes this first person pronoun, ἡμῶν, to the second person ὑμῶν which would be translated *your.* However, in support of the first person are $\mathfrak{p}^{46}$ ℵ A B C D* G P 104 1241 1739 1881 1962 1984 it vg syr^{pal} cop^{sa,bomss} arm Marcion Tertullian Origen^{lat}.
2. The evidence of the oldest manuscripts favors an *heir of God.* The Textus Receptus adds διά Χριστοῦ, and there are seven other readings that are in various manuscripts. Five of the seven contain *through the Anointed* along with other variations, thus *through the Anointed* has been left but questioned in the text. The text as given here (without *through the Anointed*), however, is supported by ℵ^{C} C^{2} D K P 88 104 614* *Byz Lect* it^{d,61} goth.

sage to you before, [14]and you did not despise your$_1$ temptation in my flesh, nor disdained it. But you received me as a messenger of God, as Anointed Jesus. [15]What then was your blessedness? For I witness to you that if you could, plucking out your eyes, you would have given them to me. [16]So then, did I become your enemy speaking truth to you? [17]They are not excellently zealous for you, but they only desire to shut you out, that you be zealous for them. [18]But it is good to be zealous always in a good thing, and not only in my being present with you. [19]My children, for whom I again travail† until the Anointed should be formed in you, [20]even now I desire to be present with you and to change my voice, because I am in doubt as to you.

† Or, *to suffer the pains of childbirth.* Gr. ὠδίνω.

4.2
Hagar and Sarah

[21]Tell me, those desiring to be under law, do you not hear the law? [22]For it has been written that Abraham had two sons, one of the slave woman and one of the free woman. [23]But truly, he of the slave woman was born according to flesh, and he of the free woman by way of the promise; [24]which things are being allegorized. For these are two covenants: one truly from Mount Sinai bringing forth to slavery, which is Hagar, [25]for Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, and she slaved with her children. [26]But the Jerusalem from above is free, who is the mother of $_2$us. [27]For it has been written, **"Be glad, barren one not bearing; break forth and shout, the one not travailing, for more are the children of the desolate rather than she having the man.**♀**"**$_3$ [28]But, brothers, you$_4$ are children of promise according to Isaac. [29]But then even as the one born according to flesh persecuted the one accord-

♀ Isa. 54:1.

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1. All major texts support the reading of ὑμῶν, or *your*, as opposed to μου, or *my*, including ℵ* A B C^{2vid} 33 D* G it$^{d.g.r.}$. Only a few texts contain the reading of *my*, and there is no doubt of the correct reading being *your*. The switch probably developed because of the seeming awkwardness of the passage with the correct reading, but it is also very awkward with the incorrect reading.
2. The Textus Receptus incorrectly inserted παντῶν or *of all* into this passage. The evidence for its omission is very strong, being absent from 𝔓^{46} ℵ* B C* D G Ψ 33 1739 vg syr^{p,hmg} cop^{sa,bo} goth eth Marcion Irenaeus.
3. Isaiah 54:1-LXX.

ing to Mentality, so it also is now. 30But what does the Scripture say? **"Cast out the slave woman and her son, for in no way will the son of the slave woman inherit with the son of the free."**1 31Then, brothers, we are not children of a slave-woman, but of the free.

CHAPTER 5

5.1
Freedom in the Anointed

1Then stand firm in the freedom with which the Anointed made us free, and do not again be held with a yoke of slavery.

2Behold, I, Paul, tell you that if you are circumcised, the Anointed will profit you nothing. 3And I testify again to every man being circumcised, that he is a debtor to do all the law. 4Whoever is justified by law, you were abolished† from the Anointed, you fell from favor. 5For we through the Mentality eagerly await for the confidence of justification out of persuasion. 6For in Anointed Jesus, neither circumcision nor uncircumcision has any strength, but persuasion working through honorable brotherly love. 7You were running well. Who held you back that you did not obey the truth? 8This persuading is not from Him choosing you. 9A little leaven leavens2 all the lump. 10I trust as to you in the Master, that you will think nothing else, but that the one troubling you will bear the judgment, whoever he may be. 11But I, brothers, if I proclaim circumcision, why am I still persecuted? Then the offense of the torture stake has passed away. 12I would that the ones causing you to doubt would cut their whole member off.†3

† Or, *render ineffective, destroy, do away with.* Gr. καταργέω.

† Or, *castrate themselves.* Gr. ἀποκόπτω. Cf. Deut. 23:2.

13For, brothers, you were called to freedom. Only do not

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4. Some manuscripts read ἡμεῖς . . . ἐσμέν or *we are* as opposed to ὑμεῖς . . . ἐστέ or *you are*. This is principally done by the Textus Receptus and seems to be based on a widespread corruption within a single manuscript family, whereas the reading as *you are* is supported by a variety of witnesses from several unrelated classes (i.e., meaning the genealogy of the manuscripts) including 𝔓46 B D* G 33 1739 itd,g syrpal copsa.

1. Genesis 21:10-LXX.

2. Many Western witnesses, including D* itd vg goth Marcion Marius Victorinus Ambrosiaster, replace ζυμοῖ or *leaven* with δολοῖ or *adulterate*. See also I Corinthians 5:6.

use the freedom for gain to the flesh, but, through honorable brotherly love, serve as slaves to one another. [14]For the whole law is fulfilled in one word, in: **"You will love your neighbor as yourself."**[1] [15]But if you bite and devour one another, watch, lest you are consumed by one another.

5.2
Live by the Mentality

[16]And I say, walk in the Mentality, and you will not fulfill the lust of the flesh. [17]For the flesh lusts against the Mentality, and the Mentality against the flesh, and these are contrary to one another; lest whatever you may will, these things you do. [18]But if you are led by the Mentality, you are not under law. [19]Now the actions of the flesh are clearly revealed, which are: ⌊mongrelization⌋[2], whoredom, impurity, raping, [20]idol-service, pharmakeia†, enmities, strife[3], jealousies, angers, rivalries, divisions, heresies, [21]envyings, ⌊murders⌋[4], drunkenness, revellings, and things like these, which I tell before, as also I said previously, that those practicing these things will not inherit the Government of God. [22]But the fruit of the Mentality is: honorable brotherly love, joy, peace, long-suffering, kindness, goodness, persuasion, [23]gentleness, self-control; against such things there is no law. [24]And those of the Anointed ⌊Jesus⌋[5] have crucified the

† Gr. *φαρμακεία*. See Appendix 13.

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3. *The Companion Bible* explains this idiom as being in reference to the practice of the Phrygians who worshiped Cybele, or the Great Mother of Gods, and further suggests the rendering of *dismembered themselves*. The Phrygians' practice was that of self-castration; it is generally agreed by scholars that the *member* to which Paul is in reference is the male penis.

1. Leviticus 19:18-LXX.
2. The oldest manuscripts are divided over the inclusion or omission of this word, μοιχεία.
3. The singular ἔρις (ℵ A B D* 1739 syr^{p}) has here been changed to the plural ἔρεις in the Textus Receptus (and C D^{b,c} F G K L N P vg syr^{h} cop^{bo}), no doubt to try and better conform to the following plurals.
4. A great deal of evidence indicates that *murders*, φόνοι, was inserted by a copyist who remembered Rom. 1:29, where *murders* follows *envyings*, *q.v.* Textual evidence is nearly conclusive that *murders* was not originally contained in this passage. However, due to the word's presence in a variety of good witnesses (A C D G K P Ψ 88 1739 *Byz Lect* Old Latin vg syr^{p,h} cop^{bo} goth arm eth), it had been retained herein in open brackets.

flesh with the passions and the lusts.

25If we live in the Mentality, let us also walk in the Mentality. 26Let us not become of vain reputation, provoking one another, envying one another.

CHAPTER 6

6.1
Helping the Brotherhood

1Brothers, if indeed a man is overtaken in some fault, you, those of the Mentality, restore such a one in the Mentality of gentleness, considering yourself, lest you be tempted also. 2Bear one another's burdens, and so you will fulfill the law of the Anointed. 3For if anyone thinks to be something, he deceives himself, being nothing. 4But let each one prove his work, and then he alone will have a boast in himself, and not as to another. 5For each one will bear his own load.

6And let the one being taught in the word share with the one teaching in all good things. 7Be not led astray, God is not mocked. For whatever a man may sow, this also will he reap: 8because he sowing to his flesh will reap mongrelization; but he sowing to the Mentality will reap everlasting life. 9And let us not be weakened in doing good, for in its own time, we shall reap, if we do not faint. 10So then, as we have time, let us work good toward all, and most of all, to the household of the persuasion.

6.2
Not Circumcision, But a New Creation

11See how I write to you in my hand with such large letters? 12As many as desire to look well in the flesh, these compel you to be circumcised; only that they may not be persecuted for the torture stake of the Anointed. 13For they themselves having been circumcised do not even keep the law, but they desire you to be circumcised that they may boast in your flesh. 14But may it never be for me to boast, except in the torture stake of our Master, Jesus Anointed, through Whom the world has been crucified to me, and I to the world. 15For ⌊in Anointed Jesus⌋[1] neither circumcision nor uncircumcision has any strength, but a new creation. 16And as many as will walk by this rule, peace and mercy be

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5. Most ancient manuscripts include *Jesus* (contrary to the Textus Receptus), but it is strikingly absent from $\mathfrak{p}^{46}$ as well as many of the Old Latin and Vulgate manuscripts. For this reason it has been retained in open brackets.

on them, and on the Israel of God.

[17]For the rest, let no one cause troubles on me, for I bear in my body the brands of[1] Jesus.

[18]The favor of our Master Jesus Anointed be with your mentality, brothers. So be it.[2]

6.3
Salutation

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1. The evidence is indecisive as to whether these words, ἐν...Χριστῷ Ἰησοῦ, should be included. For inclusion: ℵ A C D F G K L P it^{d,g} vg syr$^{h\ with\ *}$ cop^{sa,bo} eth^{pp}. For omission of the words: 𝔓^{46} B Ψ 33 1175 1611 1739 1908 2005 it^{r} syr^{htxt,pal} goth arm eth^{ro}.
1. The Textus Receptus here adds *the Master* against the strong witness of 𝔓^{46} A B C 33 etc.
2. Here we have one of the few authentic ἀμήν endings or *so be it*. It is only omitted in G it^{g} Marius Victorinus Ambrosiaster.

Romans was written in early 57 A.D.

The Letter of Paul the Ambassador to the Romans[1]

CHAPTER 1

1.1
Introduction

[1]Paul, a slave of Jesus Anointed, chosen to be an ambassador, separated to the good message of God; [2]which was promised before by His prophets in the Separated Scriptures, [3]concerning His Son Who came of the seed of David according to flesh, [4]Who was separated out the Son of God in power[ϙ] according to the Mentality of Separation, by resurrection of the dead, Jesus Anointed our Master; [5]by Whom we received favor and ambassadorship to obedience of persuasion among all the nations, for the sake of His authority, [6]among Whom are you also who are called-out ones of Jesus Anointed; [7]to all those who are in Rome[2], beloved of God, called-out Separated Ones, favor and peace to you from God our Father and the Master Jesus Anointed.

ϙ Isa. 9:6.

1.2
Paul's Longing to See Rome

[8]First, I truly thank my God through Jesus Anointed for you all, that your persuasion is spoken of in all the world, [9]for God is my witness, Whom I serve in my mentality in the good message of His Son, how without ceasing I make mention of you [10]always in my prayers, beseeching if by

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1. It is believed that this letter was circulated both among the Romans and the Ephesians. Chapters 1-15 were more than likely originally sent to the Romans. Chapters 1-16, with the deletion of the specific reference to the Romans in the first chapter as is evidenced by Origen and G, were sent later to the Ephesians. Yet another version, chapters 1-15, with the deletion of the references to the Romans in the first chapter, may have been generally circulated among other Body Politics. It is known that the copy of Romans that Origen had did not have the last and possibly the last two chapters, and that it did not contain the references to the Romans in the first chapter. If this is the case, he probably had a copy that had been circulated in a Body Politic other than Rome and Ephesus, because it lacked the specific parts (i.e., the last chapter and the mention of the Romans) that were meant for either of those two Body Politics.
2. Some manuscripts omit ἐν Ῥώμῃ, or *in Rome*. The omission is directly related to the circulatory nature of the letter. See above ftnt.

any means now at length, I shall be blessed by the will of God to come to you. [11]For I long to see you, that I may impart some gift of the Mentality to you for your establishing. [12]And this is to be comforted among you through the persuasion in one another, both yours and mine. [13]But I do not wish you to be ignorant, brothers, that often I purposed to come to you and was hindered until the present, that I might have some fruit among you also, even as also in the remaining nations. [14]I am a debtor both to Greeks and to barbarians, both to the wise and the unwise, [15]so as far as in me, I am eager also to proclaim the good message to you in $Rome_1$. [16]For I am not ashamed of the good message of the Anointed, for it is the power of God unto salvation to everyone having persuasion; both to Judean firstly, and to Greek; [17]for in it the justice of God is revealed from persuasion to persuasion, even as it has been written, **"But the just will live by My persuasion."**$_2$

1.3
God's Anger

[18]For the anger of God is revealed from Heaven on all the ungodliness and injustice of men, holding the truth in injustice; [19]because the thing known of God is clearly known in them, for God revealed it to them. [20]For the unseen things of Him from the creation of the world are clearly seen, being understood by the things made, both His eternal power and Divine Nature, for them to be without excuse. [21]Because having known God, they did not repute Him as God, nor were they thankful, but became vain in their reasoning, and their undiscerning heart was darkened. [22]Professing to be wise, they became foolish, [23]and changed the reputation of the unmongrelizable God into a likeness of an image of a mongrelized man, and of birds, and four-footed animals, and reptiles. [24]Because of this, God gave them up to mongrelization in the lusts of their hearts, their bodies to be dishonored among themselves – [25]who changed the truth of God into a lie, and worshiped and served the creature rather than the Creator, Who is blessed to the ages. So be it.

[26]Because of this, God gave them up to dishonorable deaths, for even their females changed natural sex to that

1. Again, some manuscripts omit ἐν Ῥώμῃ, or *in Rome*. See above ftnt. at vs 7.
2. Habakkuk (Ambacum) 2:4-LXX.

opposed to nature; [27]and likewise, the males also forsaking natural sex with the females, burned in their lust toward one another, males with males participating in indecency, and receiving back in themselves the reward which was appropriate for their digression.‡

‡ See Appendices 11 and 12.

[28]And even as they did not think it right to have God in their knowledge, God gave them up to a rejected† mind, to do the things not right. [29]Having been filled with all injustice,1 wickedness, greediness, cowardly evil, full of envy, murders, quarrels, adulterated seductions, maliciousness, becoming gossipers, [30]slanderers, people hated by God*, insolent, arrogant boasters, inventors of evil things, disobedient to parents, [31]unintelligent, covenant-breakers, without natural affection2, unmerciful; [32]who knowing the judgment of God, that not only are the ones practicing such things worthy of death, but also all those giving consent to the practicing of them.3

† Or, *failing to meet the test, reprobate.* Gr. ἀδόκιμος.

* See Appendix 24. Gr. θεοστυγής.

CHAPTER 2

2.1
God's Just Judgments

[1]Therefore, O man, you are without excuse, everyone who judges, for in that in which you judge the other, you condemn yourself, for you who judge practice the same things. [2]But4 we know that the judgment of God is according to truth on those that practice such things. [3]And, O man, the one judging those practicing such things, and doing them, do you think that you will escape the judgment of God? [4]Or do you despise the riches of His kindness, and the forbearance and the long-suffering, not knowing that the

1. The addition of πορνείᾳ, or *whoredom,* as in the Textus Receptus, is supported by L Ψ 88 326 330 614 *Byz Lect* syr^{h} arm etc. Its origin in the text is probably traced to a misreading in the uncials of the following word, πονηρίᾳ, or *wickedness.*
2. The Textus Receptus adds here ἀσπόνδους or *holding grudges.* This word is absent in ℵ* A D G 6 it^{ar,b,d,g,mon,o} vg^{mss} cop^{sams,bo} etc.
3. The ancient manuscripts are split as to the appropriate wording of this verse. Some witnesses have participles, while others have finite verbs, but the meaning expressed by both is the same.
4. Some texts mistakenly replace δὲ, or *but,* with γάρ, or *for.*

kindness of God leads you to repentance? [5]But according to your hard and remorseless heart, do you treasure up to yourself anger in a day of anger and unveiling of a just judgment of God, [6]Who will give to each one according to his actions: [7]life everlasting to those who with patience work good seeking reputation and honor and nonmongrelization; [8]but to those disobeying the truth out of self-interest and obeying injustice, will be anger and wrath, [9]trouble and pain on every life† of man that works out evil, both of the Judean, firstly, and of the Greek. [10]But reputation and honor and peace to everyone working out the good, both to the Judean, firstly, and to the Greek. [11]For there is no respect of persons with God. [12]For as many as failed without the law, also will perish without the law, and as many as failed in the law will be judged through the law. [13]For not the hearers of the law are just with God, but the doers of the law will be justified. [14]For when the nations not having law do by nature the things of the law, these not having law are a law to themselves, [15]who show the action of the law written in their hearts, witnessing with their conscience, and the thoughts between one another accusing or excusing, [16]in a day when God judges the hidden things of men, according to my good message, through Jesus Anointed.

† Gr. ψυχὴ. See Appendix 9.

2.2
The Judeans and the Law

[17]But if$_1$ you are named a Judean, and rest in the law, and boast in God, [18]and know the will, and approve the things excelling, being instructed out of the law, [19]and having persuaded yourself to be a guide of blind ones, a light to those in darkness, [20]an instructor to foolish ones, a teacher of infants, having the form of knowledge and of the truth in law – [21]he then, teaching another, do you not teach yourself? The one proclaiming not to steal, do you steal? [22]He saying not to mongrelize, do you mongrelize? The one detesting the idols, do you rob the temple? [23]You who boast in law, do you dishonor God through transgression of law? [24]For the authority of God is blasphemed among the nations through you$_2$, even as it has been written. [25]For truly circumcision profits if you practice the law, but if you are a

1. *But if* is translated for εἰ δὲ, as opposed to ἴδε, or *behold. Behold,* as in the Textus Receptus, is supported only by later Western texts and no doubt arose because the pronunciation of εἰ δὲ and ἴδε is identical.

transgressor of law, your circumcision becomes uncircumcision. [26]If, then, the uncircumcision keeps the ordinances of the law, will not his uncircumcision be counted for circumcision, [27]and will the uncircumcision by nature, keeping the law, judge you, the one who through letter and circumcision becomes a transgressor of the law? [28]For he is not a Judean that is one outwardly, nor is circumcision that outwardly in the flesh, [29]but he is a Judean that is one inwardly, and circumcision is of the heart, in the Mentality, not in letter, of whom the praise is not from men but from God.

CHAPTER 3

3.1
The Persuasion of God

[1]What then is the superiority of the Judean or what is the profit of the circumcision? [2]Much by every way. For firstly indeed, that we were entrusted with the oracles of God. [3]For what if some did not have persuasion? Will their non-persuasion not destroy the trustworthiness of God? [4]Let it not be! But let God be true and every man a liar; even as it has been written, **"So as You may be justified in Your speech, and will overcome in Your being judged."**[1] [5]But if our injustice commends the justice of God, what shall we say? Is God unjust in inflicting anger? – I say according to man – [6]Let it not be! Otherwise, how will God judge the world? [7]And[2] if in my lie the truth of God abounded to His reputation, why am I yet also judged as a failure? [8]And not as we are wrongly accused, and as some report us to say, **"Let us do bad things so that good things may come,"** the judgment of whom is just.

3.2
No One is Just

[9]What then? Do we excel? Not at all! For we before charged both Judeans and Greeks to be all under failure, [10]even as it has been written, **"There is none just, not one, [11]there is none that understands, there is not one seeking God. [12]All turned away, becoming worthless together; not**

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2. Isaiah 52:5-LXX. Only the person of the quote has been changed. Also see Ezekiel 36:20-23-LXX.
1. Psalms 51:4-LXX.
2. Some manuscripts read γάρ or *for* as opposed to δὲ or *and, but.* The reading of δὲ is best supported by the texts. By using the reading of δὲ, a parallel is formed between v. 5 and v. 7.

one is doing kindness, ⌊not so⌋* much as one! [13]Their throat is an opened grave, they used deceit with their tongues, poison of asps under their lips, [14]whose mouth is full of evil prayers and bitterness. [15]Their feet are swift to shed blood; [16]ruin and misery are in their way, [17]and they do not know a way of peace. [18]There is no fear of God before their eyes."[1]

* If not *"not so"*, then *"not so much as one is doing kindness!"*

[19]Now we know that whatever the law says, it speaks to those within the law, so that every mouth may be stopped, and all the world be under judgment to God. [20]Because no flesh will be justified by actions of law before Him – for through law is a full knowledge of failure.

3.3
Justification Through Persuasion

[21]But now a justification of God has been revealed apart from law, being witnessed by the law and the prophets, [22]even the justification of God through the persuasion of Jesus Anointed toward all those being persuaded[2], for there is no difference, [23]for all failed and have come short of the reputation of God, [24]being justified freely by His favor through the redemption in Anointed Jesus, [25]Whom God set forth as a propitiation† through ⌊the⌋ persuasion in His blood, for a displaying of His justification through the passing by of the failures that had taken place before, in the forbearance of God; [26]for the displaying of His justification in the present time, for His being just and justifying him that is of the persuasion of Jesus[3]. [27]Then where is the boasting? It was excluded. Through what law? Of actions? No, but through a law of persuasion. [28]Then[4] we conclude a man to be justified by persuasion without actions of law. [29]Or is He the God of Judeans only, and not also of the nations? [30]Yes, also of the nations, since it is one God Who will justify cir-

† Or, *expiation, sin-offering.* Gr. *ἱλασμός.*

1. Vss. 10-12 are taken from Ecclesiastes 7:21 and/or Psalms 14:1-3 (53:1-3)-LXX. Vss. 13-18 taken from Psalms 5:9, 140:3, 10:7, Isaiah 59:7-8, Psalms 36:1.
2. Instead of *toward all those being persuaded* or εἰς πάντες τοὺς πιστεύοντας, the Textus Receptus reads εἰς πάντες καὶ ἐπὶ πάντες τοὺς πιστεύοντας or *towards all and upon all those being persuaded.* This longer expansion is a Western reading with chief support from D, while the shorter reading is decidedly supported by 𝔓[40] ℵ* A B C P etc.
3. Some texts erroneously add Χριστοῦ, or *the Anointed.*
4. Some manuscripts prefer the reading of γάρ or *for* as opposed to οὖν or *then.* The evidence is equally in favor of either reading.

cumcision by persuasion, and uncircumcision through the persuasion. [31]Then do we make the law of no effect through persuasion? Let it not be! But we establish the law.

CHAPTER 4

4.1
Abraham Justified by Persuasion

[1]What then shall we say that our forefather$_1$ Abraham found according to flesh? [2]For if Abraham was justified by actions, he has a boast – but not with God. [3]For what do the Scriptures say? **"And Abraham was persuaded in God and it was counted unto him as justification."**$_2$ [4]Now to one working, the reward is not counted according to favor but according to debt. [5]But to the one not working, but having persuasion on Him justifying the ungodly, his persuasion is counted for justification. [6]As also David says of the blessedness of the man to whom God counts justification without actions, [7]**"Blessed are those whose lawlessness is forgiven, and whose failures are covered; [8]blessed is the man to whom the Master will in no way charge failure."**$_3$ [9]Is this blessedness then on the circumcision or also on the uncircumcision? For we say that persuasion was counted to Abraham as justification. [10]How, then, was it counted? Being in circumcision or uncircumcision? Not in circumcision, but in uncircumcision! [11]And he received a sign of circumcision as a seal of the justification of persuasion while in uncircumcision, for him to be a father of all the ones with persuasion through uncircumcision, for it to be counted to them ⌊also⌋$_4$ as justification; [12]and a father of circumcision not only to those of circumcision, but also to those walking by the steps of the persuasion of our Father Abraham during uncircumcision. [13]For the promise was not through law to Abraham, or to his seed, for him to be the heir of the

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1. Later manuscripts contain πατέρα, or *father,* as opposed to προπάτορα, or *forefather.*
2. Genesis 15:6-LXX.
3. Psalms 32:1-2-LXX.
4. If this is in fact an addition, it may have been either a scribal mistake, as evidenced by 451, an eleventh century minuscule in the Vatican, or an attempt to make the passage read more coherently. It has been left in brackets because of the indecisiveness of its viability.

world, but through a justification of persuasion. [14]For if the heirs are of the law, persuasion has been voided, and the promise has been destroyed. [15]For the law works out anger, for where there is no law, neither is there transgression. [16]Therefore, it is of persuasion, that it be according to favor, for the promise to be made sure to all the seed, not only to that of the law, but also to that of the persuasion of Abraham who is the father of us all [17](even as it has been written, **"I have appointed you a father of many nations,"**[1]), before God, in Whom he had persuasion, the One making the dead live and calling the things that are not as if they were; [18]Who beyond confidence was persuaded by confidence, for him to become father of many nations, according to what was said, **"So will your seed be."**[2] [19]And being about a hundred years, his persuasion did not weaken when he considered his body to have ⌊already⌋ died[3], nor yet the death of Sarah's womb, [20]but did not hesitate at the promise of God by a lack of persuasion, but was empowered by persuasion, giving reputation to God, [21]and being fully persuaded that that which He has promised, He is also able to do. [22]Therefore, it was ⌊also⌋ **"counted to him for justification."**[4] [23]But it was not written for him only, that it was counted to him, [24]but also for us, to whom it is going to be counted, to those having persuasion on the One having raised Jesus our Master out of the dead, [25]Who was deliv-

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1. Genesis 17:5-LXX.
2. Genesis 15:5-LXX.
3. *"His persuasion did not weaken when he considered his body to have ⌊already⌋ died."* Some manuscripts, mostly Western and therefore less reliable, have added in the negative modifier οὐ before κατενόησεν, or *he considered.* By doing this, the entire reading would be changed to read, *"Not weakening in persuasion, he did not consider his body to have ⌊already⌋ died."* The reading as given herein in the main text, that is, without the negative modifier added in, is supported by ℵ A B C, the four oldest manuscripts, and by 81 1739 vg syr^{p} cop^{sa,bo,fay} arm and others, whereas the support for the negative is given only in D G K P Ψ 33, and others, all of which are later, Western texts, the oldest being D or Bezæ, and none hold as much weight as the very impressive support given against it by ℵ A B and C.
4. Genesis 15:6-LXX.

ered for our offenses, and was raised for our justification.

CHAPTER 5

5.1
Peace and Joy

[1]Then being justified by persuasion, we have peace with God through our Master Jesus Anointed, [2]through Whom also we have had access ⌊by persuasion⌋[1] into this favor in which we stand, and boast on the confidence of the reputation of God. [3]And not only so, but also we boast in troubles, knowing that trouble works out patience, [4]and patience proof, and proof confidence, [5]and confidence does not put to shame, for the honorable brotherly love of God has been poured out in our hearts through the Mentality of Separation given to us. [6]For we yet being without strength, in due time the Anointed died on behalf of ungodly ones. [7]For one will with difficulty die for a just one, for perhaps one even dares to die on behalf of a good one, [8]but God commends His honorable brotherly love to us, that we yet being failures, the Anointed died for us.♀ [9]Much more, then, having now been justified by His blood, we shall be saved through Him from anger.♀ [10]For if being enemies we were reconciled to God through the death of His Son, we shall be much more reconciled by His life. [11]And not only so, but also boasting in God through our Master Jesus Anointed, through Whom we now received the reconciliation.

♀ Exod. 12:13.

♀ Isa. 53:11.

5.2
Death in Adam, Life in the Anointed

[12]Therefore, as failure entered into the world through one man, and through failure, death, so also death$_2$ passed to all men, inasmuch as all failed; [13]for failure was in the world until the law, but failure is not charged where there is no law; [14]but death reigned from Adam until Moses, even over those who had not failed in the likeness of Adam's transgression, who is a type of the One coming. [15]But the free gift will not be also like the offense, for if many died by the one offense, much more the favor of God and the gift of

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1. For the inclusion of τῇ πίστει, or *by persuasion,* is A C K P Ψ 33 1739 *Byz Lect* it^{d,c,61} vg syr^{p,h,pal} cop^{bo}, with most of the rest omitting.
2. Some Western manuscripts omit ὁ θάνατος, or *death*, from this passage, implying *it* instead. However, *death* is contained in ℵ A B C K P 0220^{vid} 33 81 614 1739 *Byz Lect.* It is absent only in the unreliable D G 2495 and a few others.

favor, of the one Man, Jesus Anointed, abounded to many. [16]And the gift will not be as by one having failed, for indeed the judgment was of one to condemnation. But the free gift is of many offenses to justification. [17]For if by the offense of the one, death reigned by the one, much more those who are receiving the abundance of favor,[1] the gift of justification will rule in life by the One, Jesus Anointed. [18]So then, as through one offense it was toward all men to condemnation, so also by one just act toward all men to justification of life. [19]For as through the disobedience of the one man, the many were constituted as failures, so also by the obedience of the One the many will be constituted just.♀ [20]But law came in beside, that the offense might abound. But where failure abounded, favor much more abounded, [21]that as failure reigned in death, so also favor might reign through justification to life everlasting through Jesus Anointed, our Master.

♀ Isa. 53:11.

CHAPTER 6

6.1
Death to Failure, Life in the Anointed

[1]What then shall we say? Shall we continue in failure that favor may abound? [2]Let it not be! We who died to failure, how shall we still live in it? [3]Or are you ignorant that all who were baptized into Anointed Jesus were baptized into His death? [4]Then we were buried with Him through the baptism into death, that as the Anointed was raised from the dead through the reputation of the Father, so also we might walk in newness of life. [5]For if we have become united in the likeness of His death, but also shall we be of the resurrection. [6]Knowing this, that our old man was crucified with Him, that the body of failure might be annulled, so that we no longer serve failure. [7]For the One having died has been justified from failure. [8]But if we died with the Anointed, we are persuaded that we shall also live with Him, [9]knowing that the Anointed having been raised from the dead, dies no more; death no longer rules over Him. [10]For in that He died, He died to failure once and for all; but in that He lives, He lives to God. [11]So also you count yourselves indeed to be

1. Some texts add here καὶ, or *and*, while its omission is supported by $\mathfrak{p}^{46}$ ℵ A C D G K P 33 81^{vid} 614 1739 *Byz Lect.*

dead to failure, but living to God in Anointed Jesus$_1$.

[12]Do not, therefore, let failure reign in your mortal body, to obey$_2$ its lusts, [13]neither yield your members as weapons of injustice to failure; but yield yourselves to God as living from the dead, and your members as weapons of justice to God. [14]For your failure will not rule over you, for you are not under law, but under favor.

6.2
Slaves to Justice

[15]What then? Shall we fail because we are not under the law, but under favor? Let it not be! [16]Do you not know that to whom you yield yourselves slaves for obedience, you are slaves to whom you obey, whether of failure to death or obedience to justification? [17]But thanks be to God that you were slaves of failure, but you obeyed from the heart the form of teaching to which you were delivered. [18]And having been set free from failure, you were enslaved to justice. [19]I speak as a man because of the weakness of your flesh. For as you yielded your members as slaves to uncleanness and to lawlessness unto lawlessness, so now yield your members as slaves to justice unto separation. [20]For when you were slaves of failure, you were free regarding justice. [21]Therefore, what fruit did you have then in the things over which you now are ashamed? For the end of those things is death. [22]But now being set free from failure, and being enslaved to God, you have your fruit unto separation, and the end is everlasting life. [23]For the wages of failure is death, but the gift of God is everlasting life in Anointed Jesus our Master.

CHAPTER 7

7.1
An Example From Marriage

[1]Or are you ignorant, brothers (for I speak to those knowing law), that the law rules over the man for as long a

1. There is good, but not conclusive evidence, for the addition of τῷ κυρίῳ ἡμῶν or *our Master.* The Textus Receptus has this reading based upon ℵ C K P 33 81 614 1739^{c} and others, while against this reading are 𝔓^{46} A B D G Ψ 1739* it^{d,g,61} syr^{h} cop^{sa} Tertullian Origen Speculum and others. While both readings have strong texts in their favor, the body of evidence for the omission of the phrase is more impressive, and it was also a common habit for scribes to align texts to the phrase *Anointed Jesus our Master*, etc.
2. Some manuscripts add *in.*

time as he may live? 2For the married woman was bound by law to the living man, but if the man dies, she is set free from the law of the man. 3So, then, if the man is living, she will be called a seedline corrupter if she becomes another man's. But if the man dies, she is free from the law, so as for her not to be a seedline corrupter by becoming another man's. 4So that, my brothers, you also were made dead to the law through the body of the Anointed, for you to become Another's, to the One raised from the dead, that we may bear fruit to God. 5For when we were in the flesh, the passions of failure worked in our members through the law for the bearing of fruit unto death. 6But now we have been set free from the law, having died to that in which we were held, so that we serve in newness of mentality, and not in oldness of letter.

7.2
Struggling with Failure: The Law of Failure and Death

7What, then, shall we say? Is the law failure? Let it not be! But I did not know failure except through law. For also I did not know lust, except the law said, **"You will not lust."**[1] 8But failure taking occasion through the commandment worked every lust in me; for apart from law, failure was dead. 9And I was alive without the law once, but the commandment came, and failure revived, and I died. 10And the commandment which was for life was found to be death to me; 11for failure taking occasion through the commandment deceived me, and killed me through it. 12So the law indeed is separate, and the commandment is separate and just and good. 13Then that which is good, has it become death to me? Let it not be! But failure, that it might appear as failure, having worked out death to me through the good, in order that failure might become excessively failing through the commandment. 14For we know that the law is of the mentality, but I am fleshly, having been sold under failure. 15For what I work, I know not. For what I do not desire, this I do. But what I hate, this I do. 16But if what I do not desire, this I do, I agree with the law, that it is good. 17But now I no longer work it out, but the failure dwelling in me. 18For I know that in me, that is, in my flesh, dwells no good. For to desire is present in me, but to work out the good, I do not

1. Summarization of Exodus 20:17 and Deuteronomy 5:21-LXX.

find. [19]For what good I desire, I do not. But the evil I do not desire, this I do. [20]But if I do what I do not desire, it is no longer I working it out, but the failure dwelling in me. [21]I find then the law, the one desiring me to do the good, that evil is present with me. [22]For I delight in the law of God according to the inner man. [23]But I see another law in my members, having warred against the law in my mind, and taking me captive by the law of failure, the one being in my members. [24]I am a wretched man! Who will deliver me from this body of death? [25]But favor to[1] God through Jesus Anointed our Master. So then, I myself, with the mind, truly serve the law of God, and with the flesh, the law of failure.

CHAPTER 8

8.1
Life Through the Mentality

[1]Therefore, there is now no condemnation to those in Anointed Jesus.[2] [2]For the law of the Mentality of Life in Anointed Jesus sets you[3] free from the law of failure and death. [3]For the law being powerless, in that it was weak by way of the flesh, God sending His Son in the likeness of failing flesh, and concerning failure, condemned failure in the flesh; [4]so that the just demand of the law might be fulfilled in us, those not walking according to the flesh, but according to the Mentality. [5]For those according to flesh mind the things of the flesh; and those according to the Mentality, the things of the Mentality. [6]For the minding of the flesh is death, but the minding of the Mentality is life and peace. [7]Because of this, the minding of the flesh is

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1. The Textus Receptus has here εὐχαριστῶ τῷ, or *I thank*, as opposed to χάρις δὲ τῷ, or *But favor to*. The reading as contained herein is supported by ℵ[a] C[2] Ψ 33 81 88 104 436 2127. The other manuscripts contain a variety of different, divergent readings.
2. This reading is substantially supported by both Neutral and Western texts in the witnesses of ℵ* B C[2] D* G 1739 it[d*,g] cop[sa,bo] arm[mss] and others. A D[b] Ψ 81 and others add after this the phrase μὴ κατὰ σάρκα περιπατοῦσιν, or *who do not walk according to flesh*. In addition to this, ℵ[c] D[c] K P and others add ἀλλὰ κατὰ πνεῦμα, or *but according to the Mentality*. Both of these interpolations were accepted by the Textus Receptus, but they are, clearly, interpolations.
3. Some texts contain here με, or *me*, as opposed to σε, or *you*.

enmity towards God, for it is not subject to the law of God, neither can it be. [8]And those being in the flesh are not able to please God. [9]But you are not in the flesh but in the Mentality, since the Mentality of God dwells in you. But if anyone does not have the Mentality of the Anointed, this one is not His. [10]But if the Anointed is in you, the body truly is dead because of failure, but the Mentality is life because of justice. [11]But if the Mentality of the One having raised Jesus from the dead dwells in you, the One having raised the Anointed from the dead will make alive your mortal bodies also through the indwelling of His Mentality in you.

[12]So then, brothers, we are debtors, not to the flesh, to live according to the flesh; [13]for if you live according to flesh, you are going to die. But if by the Mentality, you put to death the practices of the body, you will live. [14]For as many as are led by the Mentality of God, these are sons of God. [15]For you did not receive again a mentality of slavery to fear, but you received a Mentality of adoption, by which we cry, **"Abba,‡ Father!"** [16]The Mentality Himself witnesses with our mentality that we are children of God. [17]And if children, also heirs, truly heirs of God, and joint-heirs of the Anointed; if indeed we suffer together, that also we may be reputed together.

‡ Aramaic meaning *father.*

[18]For I calculate that the sufferings of the present time are not worthy to the coming reputation to be revealed in us. [19]For the earnest expectation of the creation is eagerly expecting the unveiling of the sons of God. [20]For the creation was not willingly subjected to vanity, but through Him subjecting it, on confidence, [21]that also the creation will be freed from the slavery of mongrelization, to the freedom of the reputation of the children of God. [22]For we know that all the creation groans together and travails together until now. [23]And not only so, but we ourselves, having the first-fruit of the Mentality, also we ourselves groan within ourselves, eagerly expecting adoption, the redemption of our body; [24]for we were being saved by confidence, but confidence being seen is not confidence, for what anyone sees, why is he also confident? [25]But if we are confident for what we do not see, through patience we eagerly expect.

8.2
Future Reputation

[26]And likewise, the Mentality also joins in to help our weaknesses. For we do not know what we ought to pray

for, but the Mentality Himself pleads our case[1] with groanings that cannot be uttered. [27]But He searching the heart knows what is the mind of the Mentality, because He intercedes for the Separated Ones according to God.

8.3
All Things Work Together For Good

[28]But we know that all things work together[2] for good to those who love God, to those who are chosen according to purpose. [29]Because whom He foreknew, He also predestined to be conformed to the image of His Son, for Him to be the firstborn among many brothers. [30]But whom He predestined, these He also called, and whom He called, these He also justified, but whom He justified, these He also reputed. [31]What then shall we say to these things? If God is for us, who is against us? [32]Truly, He Who did not spare His Own Son, but gave Him for us all, how will He not freely give us all things with Him? [33]Who will bring any charge against the chosen of God? God is the One justifying. [34]Who is condemning? Anointed ⌊Jesus⌋[3] is He having died, but rather also raised[4], Who also is at the right of God, Who also intercedes for us. [35]Who will separate us from the honorable brotherly love of the Anointed? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? [36]Even as it has been written, **"For Your sake we are killed all the day; we are counted as sheep of slaughter."**[5] [37]But in all these things, we are completely victorious through the One loving us. [38]For I have been persuaded that neither death, nor life, nor messengers, nor rulers, nor things present, nor things coming, nor powers,[6] [39]nor height, nor depth, nor any other creature will be able to

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1. Some manuscripts erroneously add *for us* or ὑπὲρ ἡμῶν.
2. Some important manuscripts, including 𝔓[46] A B, read *that God will make all things work together.* A wider variety of manuscripts read as herein, including ℵ C D F G *Byz Lect* it[ar,b,d,f,g,mon,o] vg syr[p,h] cop[bo] arm geo slav etc., but this alternate reading must be given strong consideration.
3. The manuscripts are indecisive regarding this word, with ℵ A C containing it.
4. Some texts (ℵ*,c A C Ψ 33 81 cop[sa,bo] eth) insert ἐκ νεκρῶν, or *from the dead.*
5. Psalms 43:22 (44:22)-LXX.
6. The Textus Receptus puts *nor powers* before *nor things present.*

separate us from the honorable brotherly love of God in Anointed Jesus our Master.

CHAPTER 9

9.1
God's Sovereign Judgment

[1]I tell the truth in the Anointed; I lie not, my conscience bearing witness with me in the Mentality of Separation, [2]that my grief is great and a never-ceasing pain is in my heart. [3]For I myself was wishing to be a curse from the Anointed on behalf of my brothers, those of my same race according to flesh, [4]who are Israelites, whose are the adoption and the reputation, and the covenants, and the law-giving, and the service, and the promises; [5]whose are the fathers and of whom is the Anointed according to flesh, He being God over all, blessed forever. So be it. [6]Not, however, that the Word of God has failed. For not all those of Israel are Israel; [7]nor because they are the seed of Abraham, are they all children. But, **"In Isaac, a seed will be called to you."**[1] [8]That is, the children of the flesh are not children of God, but the children of the promise are counted for a seed. [9]For the word of the promise is this: **"According to this time I will come, and a son will be to Sarah."**[2] [10]And not only so, but also Rebecca conceiving from one, our father Isaac; [11]for they not yet being born, nor having done any good or evil, that the purpose of God according to calling might stand, not of actions, but of the One calling; [12]it was said to her, **"The greater will serve the lesser,"**[3] [13]even as it has been written, **"I loved Jacob and I hated Esau."**[4] [14]What then shall we say? Is there injustice with God? Let it not be! [15]For He said to Moses, **"I will have mercy on whomever I have mercy, and I will pity whomever I pity."**[5] [16]So, therefore, it is not of the one willing, nor of the one running, but of the One showing mercy, of God. [17]For the Scripture says to Pharaoh, **"For this very thing I raised you up, so that I might**

♀ Gen. 17:19, 21:12.

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1. Genesis 21:12-LXX.
2. Summary of Genesis 18:10 and 18:14 (LXX), paralleling almost identically to both, but to neither exactly.
3. Genesis 25:23-LXX.
4. Malachi 1:2-3-LXX.
5. Exodus 33:19-LXX.

show forth My power in you, and so that My authority might be broadcast in all the earth."[1] [18]So then, to whom He desires, He has mercy, and whom He desires, He hardens. [19]You will then say to me, **"Why does He yet find fault? For who resisted His counsel?"** [20]Yes, rather, O man, who are you answering against God? **"Will the thing formed say to the One forming it, Why did you make me like this?"**[2] [21]Or does not the potter have authority† over the clay, to make out of the same lump one vessel to honor and one to dishonor? [22]But if God, desiring to show forth anger and to make His power known, endured in much long-suffering vessels of anger, having been fitted out for destruction, [23]and that He make known the riches of His reputation on vessels of mercy, which He prepared before for reputation, [24]whom He also called, not only us, of Judeans, but also out of the nations. [25]As also He says in Hosea, **"I will call those not My people, My people! And those not beloved, Beloved! [26]And it will be, in the place where it was said to them, You are not my people – there they will be called, Sons of the Living God.**ϙ**"**[3] [27]But Isaiah cries on behalf of Israel, **"If the number of the sons of Israel be as the sand of the sea, the remnant will be saved. [28]For He is bringing the matter to an end, and cutting it short ⌊in justice*, because a short matter⌋[4] will the Master make upon the earth."**[5] [29]And as Isaiah has said before, **"Except the Master of the Armies† left a seed to us, we would have been as Sodom and we would have become as Gomorrah."**[6]

† Or, *right, ability, power.* Gr. *ἐξουσία.*

ϙ Hosea 2:23, 1:10.
* Notice carefully, *in justice*, two words, as opposed to *injustice*, one word.
† Or, *Sabaoth.* Gr. *Σαβαώθ.* Fr. Hbrw. צְבָאוֹת, or *Armies*. Cf. Jac. 5:4, Is. 1:9, 6:3.

9.2
Israel's Lack of Persuasion

[30]What then shall we say? That the nations not following after justice have taken on justice, but a justification of per-

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1. Exodus 9:16-LXX.
2. Summarized closely from Isaiah 29:16 and Isaiah 45:9-LXX.
3. Hosea 2:23, 1:10-LXX.
4. Some evidence ($\mathfrak{p}^{46vid}$ א* A B 1739 1881 syr^{p} cop^{sa,bo} eth) indicates that this passage may have been glossed in to complete the quote from the Septuagint, and that, as Paul does so often, he actually summarized the phrase with the reading, *"and a cutting short will the Master make upon the earth," a cutting short* being in reference to the *short matter.*
5. Isaiah 10:22-23-LXX.
6. Isaiah 1:9-LXX.

suasion; [31]but Israel following after a law of justice did not arrive at a law of justification? [32]Why? Because it was not of persuasion but as of actions ⌊of law⌋$_1$. For they stumbled at the stone of stumbling, [33]as it has been written, **"Behold, I place in Zion a stone of stumbling, and a rock of offense; and he$_2$ having persuasion on Me will not be put to shame.**♀**"**$_3$

♀ Isa. 28:16.

CHAPTER 10

10.1
Paul's Desire For Israel

[1]Brothers, truly my heart's pleasure and request to God on their behalf is for them to be saved.$_4$ [2]For I testify to them that they have zeal to God, but not according to knowledge. [3]For being ignorant of the justice of God, and seeking to establish their own justification, they did not submit to the justice of God. [4]For the Anointed is the end of the law for justification to every one having persuasion. [5]For Moses writes of the justice which is of ⌊the⌋ law, **"The man doing these things will live by them."**$_5$ [6]But the justice of persuasion says this, **"Do not say in your heart, 'Who will go up into heaven?'"** That is, to bring down the Anointed, or, [7]**"Who will go down into the abyss?"** That is, to bring the Anointed up from the dead. [8]But what does it say? **"The Word is near you, in your mouth and in your heart,"**$_6$ that is, the word of persuasion which we proclaim. [9]Because if you confess the Master Jesus with your mouth, and if you are

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1. Νόμου, or *of law*, is absent from $\mathfrak{p}^{46vid}$ ℵ* A B G 1739 it^{g,61} vg cop^{sa,bo}, and present in ℵ^c D K P Ψ 33 81 614 *Byz Lect* it^d syr^{p,h,pal} goth arm. The indecisiveness of the textual evidence has forced the word to be put in brackets.
2. *He* is translated for ὁ and finds support in ℵ A B D F G 81 it^{b,d*,f,g,mon} syr^{p,pa} cop^{sa,bo} etc. The reading of the Textus Receptus, πᾶς, or *everyone*, finds poor support in much later manuscripts.
3. Based on Isaiah 28:16 and 8:14-LXX.
4. Some manuscripts (K 81 326 614 etc.) add τοῦ Ἰσραήλ ἐστιν as an explanatory gloss. The evidence strongly points against this reading, but it would be translated *". . . to God on behalf of Israel is for it to be saved."* Again, the evidence is decisively against this reading of the Textus Receptus.
5. Leviticus 18:5-LXX.
6. Deuteronomy 30:12-14-LXX.

persuaded in your heart that God raised Him from the dead,
you will be saved. [10]For with the heart one is persuaded
unto justification, and with the mouth, one confessed unto
salvation. [11]For the Scripture says, **"Everyone being per-**
ϙ Isa. 28:16. **suaded on Him will not be put to shame.ϙ"**[1] [12]For there is no
difference, both of Judean and of Greek, for the same Mas-
ter of all is rich toward all the ones calling on Him. [13]For
everyone, **"whoever may call on the authority of the Mas-**
ϙ Joel 2:32. **ter, will be saved.ϙ"**[2] [14]How then may they call on One in
Whom they have not been persuaded? And how may they
be persuaded to One of Whom they have not heard? And
how may they hear without preaching? [15]And how may they
preach if they are not sent? Even as it has been written,
"How beautiful are the feet of those proclaiming the good
message of peace, of those proclaiming the good message
of good things."[3] [16]But not all obeyed the good message,
for Isaiah says, **"Master, who has been persuaded by our**
report?"[4] [17]Then persuasion is of hearing, and hearing
through the Word of the Anointed[5]. [18]But I say, Did they not
hear? Yes, rather, **"Into all the earth their voice went out,**
and to the ends of the world, their words."[6] [19]But I say, Did
not Israel know? First, Moses says, **"I will provoke you to**
jealousy by a non-nation; by an unwise nation I will anger
you."[7] [20]But Isaiah is very bold and says, **"I was found by**
those not seeking Me, I came to be revealed to those not
inquiring after Me."[8] [21]But to Israel He says, **"All the day I**
stretched out My hands to a disobeying and contradicting

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1. Isaiah 28:16-LXX.
2. Joel 2:32-LXX.
3. Isaiah 52:7, loosely-LXX.
4. Isaiah 53:1-LXX.
5. The Textus Receptus has in place of *the Anointed* or Χριστοῦ, the word θεοῦ, or *God*. The body of evidence in favor of *the Anointed* is stronger, but it was overlooked by the Textus Receptus because this is the only occurrence in the New Testament of the phrase ῥῆμα Χριστοῦ or *the Word of the Anointed*. Since it is a *hapax legomenon*, the tendency was to change it to something more common.
6. Psalms 19:4-LXX.
7. Deuteronomy 32:21-LXX.
8. Isaiah 65:1-LXX.

people."[1]

CHAPTER 11

[1]I say then, Did not God put away His people? Let it not be! For even I am an Israelite, out of the seed of Abraham, of the tribe of Benjamin. [2]God did not thrust away His people whom He foreknew. Or do you not know what the Scripture said in Elijah, how he pleads with God against Israel, saying, [3]**"Master, they killed Your prophets, and they dug down Your altars, and I am left alone, and they seek my life‡."**[2] [4]But what does the Divine answer say to him? **"I reserved to Myself seven thousand men who did not bow a knee to Baal."**[3] [5]So then also, in the present time, a remnant according to calling of favor has come into being. [6]And if by favor, no longer of actions, else favor no longer becomes favor.[4] [7]What then? What Israel seeks, this he did not obtain, but the calling obtained it, and the rest were hardened. [8]Even as it has been written: **"God gave to them a mentality of slumber, eyes not seeing, and ears not hearing,**♀**"**[5] until the present day. [9]And David said, **"Let their table become for a snare and a trap, and for a stumbling-block, and a recompense to them; [10]let their eyes be darkened, not to see, and their back always bowing.**♀**"**[6]

11.1
The Remnant of Israel

‡ Gr. ψυχὴ. See Appendix 9.

♀ Isa. 29:10.

♀ Ps. 69:22-23.

[11]I say then, Did not they stumble that they fall? Let it not be! [12]But by their slipping away, salvation came to the nations, to provoke them to jealousy. But if their slipping away is the riches of the world, and their default the riches of the nations, how much more their fullness?! [13]For I speak to you, the nations, since I am an ambassador of the nations, I give reputation to my ministry, [14]if somehow I

11.2
Engrafted Branches

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1. Isaiah 65:2-LXX.
2. I Kings 19:10, 14-LXX.
3. I Kings 19:18-LXX.
4. The Textus Receptus adds εἰ δὲ ἐξ ἔργων οὐκέτι ἐστὶ χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον or *"But if of actions, it is no longer favor, else action no longer is action:"* This is unfounded since it based only upon ℵ^{c} (B) L Ψ and later manuscripts.
5. Isaiah 29:10, Deut. 29:4-paraphrased-LXX.
6. Psalms 69:22-23-LXX.

may provoke to jealousy my flesh, and may save some of them. [15]For if their casting away is the reconciliation of the world, what will be the reception, except life from the dead? [16]Now if the first-fruit is separated, also is the lump; and if the root is separated, also is the branches. [17]But if some of the branches were broken off, and you being a wild olive were grafted in among them, and became a partaker of the root and of the fatness ⌊of the olive-tree⌋[1], [18]do not boast against the branches; but if you boast, it is not you that bears the root, but the root bears you. [19]You will say then, **"The branches were broken off that I might be grafted in."** [20]Well, they were broken off for not having persuasion! And you stand by persuasion. Do not be high-minded, but fear. [21]For if God did not spare the natural branches, ⌊lest⌋[2] it may be that He will not spare you either. [22]Behold then, the kindness and severity of God. On those having fallen, severity, but on you, kindness – if you continue in the kindness. Otherwise, you also will be cut off. [23]And those also, if they do not continue without persuasion, will be grafted in. For God is able to graft them in again. [24]For if you were cut out of the natural, wild olive, and were grafted against nature into a good olive, how much more these being according to nature will be grafted in their own olive tree?

11.3
Israel Will Be Saved

[25]For I do not wish you to be ignorant, brothers, of this mystery (so that you may not be wise within yourselves), that hardness in part has happened to Israel, until the fullness of the nations comes in; [26]and so all Israel will be saved, even as it has been written, **"The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob. [27]And this is My covenant with them, when I take away their failures."**[3] [28]Indeed, as regards the good message, enemies for you; but as regards the choosing, beloved for the sake of the fathers. [29]For the free gifts and the calling of God are without regret. [30]For as you also then disobeyed God, but now have obtained mercy by the disobedience of these,

♀ Isa. 59:20-21, 27:9.

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1. *Of the olive-tree* has limited but important witnesses (א* B C Ψ). For this reason, it is left in the text in brackets.
2. *Lest*, or μή πως, is absent in א B C 81 1739 etc., and the evidence is slightly more in favor of its omission.
3. Summarizes Isaiah 59:20-21 and 27:9-LXX.

[31]so also these now have disobeyed, so that they also may ⌊now⌋ obtain mercy by your mercy. [32]For God shut up all in disobedience, that He might show mercy to all.

11.4 *Attributes of God*

[33]O the depth of the riches and the wisdom and the knowledge of God: how unsearchable His judgments, and His ways are past finding out! [34]For who has known the Mind of the Master? Or who became His counselor? [35]Or who first gave to Him, even for it to be repaid to him?[1] [36]Because of Him, and through Him, and to Him are all things. To Him be the reputation forever! So be it.

CHAPTER 12

12.1 *Living Sacrifices*

[1]Therefore, I beseech you, brothers, through the compassions of God, to present your body a living sacrifice, separated, well-pleasing to God, your reasonable service. [2]And do not be conformed to this age, but be transformed by the renewing of the[2] mind, in order to prove by you what is the good and well-pleasing and perfect will of God. [3]For I say, through the favor which is given to me, to everyone being among you, not to have high thoughts beyond what is right to think. But to think to be sober-minded, even as God divided a measure of persuasion to each. [4]For even as we have many members in one body, but all members do not have the same function; [5]so we the many are one body in the Anointed, and each one members of one another. [6]But having different gifts according to the favor given to us, whether prophecy, according to the proportion of persuasion; [7]or ministry, in the ministry; or the one teaching, in the teaching, [8]or the one exhorting, in the exhortation; he that shares, let him do it in purity; the one taking the lead in diligence, the one showing mercy in cheerfulness, [9]let honorable brotherly love be undisguised; abhor things bad in kind, cleaving to things good in kind. [10]In brotherly love to one another loving fervently, having gone before one another in honor. [11]As to diligence, not slothful,

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1. This passage in vss. 33-35 summarizes Scriptures from Isaiah 40:13 and Job 41:11-LXX.
2. The Textus Receptus, on very limited evidence, inserts ὑμῶν, or *your.* If *your mind* is read, *the* would be dropped. There is, however, strong evidence against this addition.

in burning Mentality, serving the Master; [12]rejoicing in confidence; enduring in trouble; steadfastly continuing in prayer; [13]sharing in the needs of the Separated Ones; pursuing hospitality. [14]Bless those persecuting ⌊you⌋; bless, and do not curse. [15]Rejoice with ones rejoicing, and weep with ones weeping. [16]Minding the same toward one another, not minding high things, but yielding to the humble. Do not become wise with yourselves. [17]Return evil to no one for evil; providing right things before all men. [18]If possible, as far as is in you, seeking peace with all men; [19]not avenging yourselves, beloved, but give place to anger. For it has been written, **"Vengeance is Mine, I will repay, says the Master."**[1] [20]**"Then if your enemy hungers, feed him. If he thirsts, give drink to him; for doing this you will heap coals of fire on his head."**[2] [21]Do not be overcome by evil, but overcome the evil with good.

CHAPTER 13

13.1
Subjection To Just Authority

‡ Gr. ψυχὴ. See Appendix 9.

† Or, *right, ability, power.* Gr. ἐξουσία.

[1]Let every life‡[3] be subject to higher authorities†, for there is no authority† except from God; but those[4] that exist have been ordained by God. [2]So that one resisting authority† has opposed the ordinance of God, and those opposing will receive judgment unto themselves. [3]For the rulers are not a terror to good actions, but to the bad. And do you desire not to be afraid of the authority†? Do the good, and you will have praise from it, [4]for it is a servant of God to you for good. But if you practice evil, be afraid, for he does not bear the sword in vain, for he is a servant of God, an avenger for anger to the one practicing evil. [5]Therefore, it is necessary to be subject, not only on account of anger, but

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1. Deuteronomy 32:35, loosely-LXX.
2. Proverbs 25:21-22-LXX.
3. Some manuscripts omit ψυχὴ or *life* and rearrange the rest of the words in this immediate passage to make the text read right without it. These texts, however, are chiefly Western, represented by D* it^{d*,g,61} Irenaeus etc. It is also represented in $\mathfrak{p}^{46}$, but this must be taken only as proof that it was an early omission.
4. The Textus Receptus here adds ἐξουσίαι or *authorities.* The word is absent in ℵ A B D* F G etc.

also on account of conscience. [6]For on this account, you also pay taxes; for they are ministers of God, always giving attention to this very thing. [7]Then give to all their dues, to the one due tax, the tax; to the one due tribute, the tribute; to the one due fear, fear; to the one due honor, honor.

13.2 *Honorable Brotherly Love*

[8]Owe no one anything, except to love one another, for he loving the other has fulfilled the law. [9]For, **"You will not mongrelize; You will not murder; You will not steal; ⌊You will not lie;⌋[1] You will not lust;"**[2] and if there is any other commandment, it is summed up in these words, **"You will love your neighbor as yourself."**[3] [10]Honorable brotherly love does not work evil to the neighbor; then honorable brotherly love is the fulfillment of the law.

[11]Also this: knowing the time, that it is now the hour for you to be raised from sleep, for now our salvation is nearer than when we were persuaded. [12]The night is far gone and the day has drawn near; therefore, let us cast off the actions of darkness, ⌊but⌋[4] let us put on the weapons of the light. [13]As in the day, let us walk becomingly, not in carousings and drinking, not in sex and lustful acts, not in fighting and envy. [14]But put on the Master Jesus Anointed, and do not make forethought for the lusts of the flesh.

CHAPTER 14

14.1 *The Weak and the Strong*

[1]And receive the one being weak in the persuasion, not to judgments of your thoughts. [2]One truly persuaded eats all things; but one being weak eats vegetables. [3]The one eating, do not despise the one not eating; and the one not eating, do not judge the one eating, for God received him.

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1. This reading, *You will not lie*, is absent in many texts but also has several strong witnesses (א P Ψ 048 81 *Byz* it^{61} cop^{bo} arm eth and others). It also agrees with the Septuagint passage from which it was quoted (Ex. 20:15-17; Deut. 5:19-21).
2. Exodus 20:13-15,17; Deuteronomy 5:17-19,21-LXX.
3. Leviticus 19:18-LXX.
4. The Textus Receptus here has καὶ, or *and*. This is doubtlessly a scribal correction of some kind. At the same time, evidence supporting δὲ, or *but*, is scanty, so the word has been left in brackets.

[4]Who are you judging another's servant? He stands or falls to his own master. But he will stand, for the Master$_1$ is able to make him stand. [5]Truly, one judges one day above another day, and one judges every day alike. Let each be assured in his own mind. [6]He minding the day, he minds it to the Master.$_2$ He eating, he eats to the Master, for he gives thanks to God, and he not eating, he does not eat to the Master, and gives thanks to God. [7]For no one of us lives to himself; and no one dies to himself. [8]For both if we live, we live to the Master, and if we die, we die to the Master. And if, therefore, we live and we die, we are of the Master. [9]For the Anointed also died for this,$_3$ and lived again, that He might be Master of both the dead and the living. [10]And why do you judge your brother? Or why do you also despise your brother? For all will stand before the judgment seat of God$_4$. [11]For it has been written, **"I live, says the Master, that every knee will bow to me, and every tongue confess to God."**$_5$ [12]So then, each one of us will give account concerning himself ⌊to God⌋$_6$.

ϙ Isa. 45:23.

[13]Then let us no longer judge one another, but rather judge this: not to put a stumbling-block or stone of offense

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1. Several manuscripts substitute instead θεός or *God*. The reading of κυρίος or *the Master*, however, is strongly supported by several texts, including the witness of the four oldest manuscripts, the oldest versions, and the invaluable 𝔓^{46} (𝔓^{46} ℵ A B C P Ψ cop^{sa,bo} goth arm eth etc.).
2. The Textus Receptus, based upon only later witnesses (C^3 L P syr^{p,h} and a few others) adds καὶ ὁ μὴ φρονῶν τὴν ἡμέραν κυρίῳ οὐ φρονεῖ, or *"And he not minding the day, he does not mind it to the Master."* Based upon the very limited support this passage has, it is conclusive that this passage was an explanatory gloss.
3. This reading is supported by the best manuscripts, including the four oldest (ℵ* A B C 1739 2127 cop^{sa,bo} arm eth and others). A very small number of manuscripts (G 629 it^g vg and a few recent mss.), influenced perhaps by I Th. 4:14, add in καὶ ἀνέστη, or *and rose*.
4. The reading of *God* as opposed to the reading of *the Anointed* is supported by the best manuscripts (ℵ* A B C* D G 1739 and others). *The Anointed* is contained only in a few recent manuscripts, probably influenced by II Cor. 5:10.
5. Paraphrase of Isaiah 49:18 and 45:23-24-LXX.

toward a brother. [14]I know and am persuaded in the Master Jesus that nothing by itself is common, except to the one counting anything to be common, it is common. [15]But if your brother is grieved because of your food, you no longer walk according to love. Do not by your food destroy that one for whom the Anointed died. [16]Then do not let your good be blasphemed. [17]For the Government of God is not eating and drinking, but justice and peace and joy in the Mentality of Separation. [18]For the one serving the Anointed in these things is well-pleasing to God, and approved by men. [19]So then, let us pursue the things of peace, and the things for the building up of one another. [20]Do not undo the action of God because of food. All things truly are pure, but bad to the man who eats through a stone of stumbling-block. [21]It is good not to eat flesh or drink wine, or anything by which your brother stumbles⌊, or is offended, or is weak⌋[1]. [22]Do you have persuasion? Have it to yourself before God. Blessed is the one not judging himself in what he approves. [23]But he doubting, if he eats, he has been condemned, because it is not of the persuasion, and whatever is not of the persuasion is failure. [1]And we who are strong **CHAPTER 15**
ought to bear the weakness of those who are not strong, and not to please ourselves. [2]For let each of us please his neighbor for good, to building up. [3]For even the Anointed did not please Himself, but even as it has been written, **"The reproaches of those reproaching you fell on Me."**[2] [4]For whatever things were written before were written before for our teaching that we might have confidence of the Scriptures through patience and encouragement. [5]And may the

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6. The addition of τῷ θεῷ, or *to God*, is supported by ℵ A C D 33 81 614 and others. At the same time, this type of phrase was a common insertion by copyists who attempted to supply subjects to verbs.
1. This appears to be a Western expansion based upon I Cor. 8:11-13 that was admitted into the Textus Receptus. It does have wide support in the manuscripts, but manuscripts that contain it are generally related to one another, thus suggesting it was originally the work of a single copyist. The manuscripts that do not contain it are very impressive, and it is left in the main text herein only in consideration of the number of texts that contain it.
2. Psalms 69:9-LXX.

God of patience and encouragement give to you to mind the same thing among one another according to Anointed Jesus; [6]that with one accord, we may repute with one mouth God and the Father of our Master Jesus Anointed. [7]Therefore, receive one another, even as also the Anointed received us, to the reputation of God. [8]For I say, Jesus Anointed has become a minister of circumcision for the truth of God, to confirm the promises of the fathers, [9]and for the nations to repute God for mercy, even as it has been written, **"Because of this, I will confess to You in the nations, and I will give praise to Your authority.**♀"[1] [10]And again, he says, **"Rejoice, nations, with His people.**♀"[2] [11]And again, **"Praise the Master, all the nations, and praise Him all the peoples.**♀"[3] [12]And again, Isaiah says, **"The root of Jesse will be, and He rising up to rule the nations, on Him nations will be confident.**♀"[4] [13]And may the God of confidence fill you of all joy and peace in persuasion, for you to abound in confidence, in the power of the Mentality of Separation.

♀ Ps. 18:49.

♀ Deut. 32:43.

♀ Ps. 117:1.

♀ Isa. 11:10.

15.1
Paul Ministering to the Nations

[14]But I am persuaded, my brothers, I, even myself, concerning you, that you yourselves are also full of goodness, having been filled of all knowledge, also being able to warn one another. [15]And I wrote to you more boldly,[5] in part as a reminder to you, because of the favor given to me by God, [16]for me to be a minister of Jesus Anointed to the nations, sacredly ministering the good message of God, that the offering of the nations might be acceptable and separated by the Separating Mentality. [17]Therefore, I have boasting in Anointed Jesus as to the things pertaining to God. [18]For I will not dare to speak of anything which the Anointed did not work out through me for the obedience of the nations in word and action, [19]in power of signs and wonders, in power of the Mentality ⌊of God⌋, so as for me to have ful-

1. II Samuel 22:50, Psalms 18:49-LXX.
2. Deuteronomy 32:43-LXX.
3. Psalms 117:1-LXX.
4. Isaiah 11:10-LXX.
5. The Textus Receptus adds ἀδελφοῖ, or *brothers.* The best witnesses for its inclusion are $\mathfrak{p}^{46}$ and $\aleph^{c}$, while for its omission are $\aleph^{*}$ A B C 38 81 218 927 1288 1739 1898 $\text{cop}^{sa,bo}$ eth Origen Cyprian Chrysostom Augustine.

filled the good message of the Anointed from Jerusalem and in a circle as far as Illyricum. [20]And so eagerly striving to proclaim the good message where the Anointed was not named, so that I should not build on another's foundation; [21]but even as it has been written, **"They will see, to whom nothing was announced concerning Him, and the ones having not heard, they will understand.**♀**"**[1]

♀ Isa. 52:15.

[22]Therefore, I also was greatly hindered from coming to you, [23]but now having no more place in these regions, and having a desire to come to you for many years, [24]I will come to you whenever I may go into Spain. For I am confident in traveling through to see you, and to be set forward by you there; if first I may be filled of you in part. [25]And now I am going to Jerusalem, ministering to the Separated Ones. [26]For Macedonia and Achaia thought it good to make certain gifts to the poor of the Separated Ones in Jerusalem. [27]For they thought it good, also being debtors of them. For if the nations shared in the things of their mentality, they ought also to minister to them in the fleshly things. [28]Then completing this and having sealed this fruit to them, I will go through you into Spain. [29]And I know that coming to you in the fullness of the blessings of the good message of the Anointed, I will come.

15.2
Paul's Plan to Visit Rome

[30]And I exhort you, brothers, by our Master, Jesus Anointed, and by the honorable brotherly love of the Mentality, to strive, together with me, in your prayers to God on my behalf, [31]that I be delivered from those disobeying in Judea, and that my ministry to Jerusalem may be acceptable to the Separated Ones, [32]that I may come to you in joy through the will of God, and I may be refreshed with you. [33]And the God of peace be with you all. So be it.

CHAPTER 16

[1]But I commend to you our sister Phoebe, being a servant in the Body Politic in Cenchrea; [2]that you may receive her in the Master, as is worthy of the Separated Ones, and may assist her in whatever she may need of you. For she also became a helper of many, and of myself.

16.1
Personal Greetings

1. Isaiah 52:15-LXX.

[3]Greet Priscilla$_1$ and Aquila, my fellow-workers in Anointed Jesus, [4]who laid down their necks for my life‡; to whom I not only give thanks, but also all the Body Politics of the nations. [5]And greet the Body Politic at their house, and my beloved Epenetus, who is a first-fruit of Achaia for the Anointed. [6]Greet Mariam, who did much labor for us. [7]Greet Andronicus and Junias, fellows of my race and fellow-prisoners of me, noted among the ambassadors, who also were in the Anointed before me. [8]Greet Amplias my beloved in the Master. [9]Greet Urbanus, our helper in the Anointed, and my beloved Stachys. [10]Greet Apelles, the approved in the Anointed. Greet those of Aristobulus. [11]Greet Herodion, fellow of my race. Greet those of Narcissus, those being in the Master. [12]Greet Tryphena and Tryphosa, those laboring in the Master. Greet Persis the beloved, who has labored in many things in the Master. [13]Greet Rufus, the chosen in the Master and his mother and mine. [14]Greet Asyncritus, Phlegon, Herma, Patrobas, Hermes, and the brothers with them. [15]Greet Philogus and Julias, Nereus and his sister, and Olympas, and all the Separated Ones with him. [16]Greet one another with a separated kiss. The Body Politics of the Anointed greet you.

‡ Gr. ψυχή. See Appendix 9.

16.2
Salutation of Paul

[17]And I exhort you, brothers, to watch those making divisions and stumbling-blocks against the teaching which you learned. And turn away from them. [18]For such ones do not serve our Master$_2$, the Anointed, but their bellies, and through smooth speech and flattery, they deceive the hearts of the racially pure. [19]For your obedience reached to all, I rejoice over you. But I desire you to be truly wise as to that which is good in its kind, and remaining pure-blooded from that which is bad in its kind. [20]And the God of peace will bruise Satan under your feet shortly.

The favor of our Master Jesus$_3$ be with you.$_4$

16.3
Salutation of Tertius

[21]My fellow-worker, Timothy, and Lucius, and Jason, and Sosipater, fellows of my race, greet you. [22]I, Tertius, the one writing the letter, greet you in the Master. [23]Gaius, the host of all of the Body Politic and me, greets you. Erastus,

1. Some manuscripts contain the shortened form of Πρίσκαν or *Prisca*.
2. The Textus Receptus, with very scant textual support, here adds *Jesus*.

the steward of the city, and Quartus the brother, greet you.

VERSE 24 HAS BEEN OMITTED[1]

16.4
General Salutation

[25]Now to Him Who is able to establish you according to my good message, and the preaching of Jesus Anointed, according to the unveiling of the mystery having been kept silent, [26]but now revealed through prophetic writings according to the command of the Eternal God, made known for obedience of persuasion to all the nations; [27]the only wise God through Jesus Anointed, to Whom be the reputation forever. So be it.

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3. This shorter form of the benediction, omitting Χριστοῦ, or *the Anointed*, and ἀμὴν, or *So be it*, is supported by the best manuscripts (𝔓[46] ℵ B 1881 etc.). The many readings are the result of the mechanical habit of scribes in writing this same type of benediction with ἀμὴν or *So be it*.
4. See previous footnote.
1. It is generally agreed that this verse was not original. Nestle and Aland omit it from their text as do many of the other more recent scholars. It does not appear in 𝔓[61] ℵ A B C 048 81 1739 2464 vg[st], the more important minuscules, the Coptic traditions, the primary Vulgate manuscripts, etc. The primary manuscript responsible for its introduction into the Textus Receptus and other texts is D (Bezæ) and other manuscripts belonging to the Western branch. Since its primary sponsor is Bezæ and its primary opponent is the whole of the most respected and reliable and oldest Neutral texts, v. 24 is an obvious interpolation.

Titus was written in the late spring of 57 A.D.

The Letter of Paul to Titus

CHAPTER 1

1.1
Introduction

[1]Paul, a slave of God and an ambassador of Jesus the Anointed, according to the persuasion of the called of God and according to the full knowledge of truth and to godliness, [2]in confidence of eternal life which the God that does not lie promised before in the eternity past, [3]but unveiled in its own time, in a proclamation of His Word, which was entrusted to me by the command of our Savior, God, [4]to Titus, a racially pure child according to the common persuasion, Favor and$_1$ peace, from God the Father and the Master Jesus the Anointed, our Savior.

1.2
Titus's Mission on Crete

[5]For this cause I left you in Crete, that you set in order the things lacking, and appoint elders in every city, as I ordered you; [6]if anyone is unaccusable, man of one woman having children with persuasion, not in accusation of debauchery or unruly. [7]For it is binding on the overseer to be unaccusable, as an administrator of God, not self-pleasing, not rageful, not given to wine, not argumentative, not greedy of dishonorable gain, [8]but a lover of hospitality, a lover of the good, of sound mind, just, approved by the law of nature†, temperate, [9]clinging to the Word according to the teaching of the persuasion, that he may be able both to require by the sound teaching, and convict those contradicting.

† LSJ: "*sanctioned or allowed by the law of God or nature.*" Gr. ὅσιος

[10]For there are many ⌊and⌋$_2$ unruly men, empty talkers, and mind-deluders, especially those of the circumcision, [11]of whom you must stop the mouths of those who overturn whole houses, teaching things not right for the sake of dishonorable gain. [12]One of them, one of their own prophets,

1. The Textus Receptus has here χάρις ἔλεος εἰρήνη or *favor, compassion, peace.* The text herein omits ἔλεος or *compassion* and substitutes καὶ or *and* with the support of ℵ C* *D G* P Ψ it vg. The Textus Receptus bases its interpolation on the less diverse A C^2 K 81 614 etc. The salutation as given herein is typically Pauline, while that as given in the Textus Receptus is not. Cf. I Timothy 1:2 and II Timothy 1:2.

said: **"Cretans are always liars, evil beasts, idle gluttons."**[1]
[13]This witness is true, for which cause convict them severely,
that they may be sound in the persuasion, [14]not listening to
Judaizing myths and commandments of men, having per-
verted the truth. [15]In every way in fact are the nonmongrel-
ized, nonmongrelized, but to the ones having been
mongrelized and having no persuasion, nothing is nonmon-
grelized, but even their mind and conscience has been mon-
grelized. [16]They profess to know God, but by their actions
they deny Him, being disgusting and disobedient and reject-
ed to every good action.

CHAPTER 2

[1]But you speak things which become sound teaching. **2.1** *Teachings to Various Groups*
[2]Aged men to be temperate, self-respecting, of sound mind,
sound in the persuasion, in honorable brotherly love, in pa-
tience; [3]aged women likewise in reverent behavior, not dia-
bolical, not having been enslaved by much wine, teachers of
good, [4]that they may train the young women to be lovers of
men, lovers of children, [5]of sound mind, pure, homework-
ers[2], good, being subject to their own men, that the Word of
God be not blasphemed. [6]The younger men likewise require
to be of sound mind, [7]having shown concerning themselves
a pattern of good actions concerning all things, in the teach-

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2. Καὶ or *and* here forms what is known in rhetoric as a hendiadys, which is a figure that is formed to express a single complex idea by two words connected by a copulative conjunction, in this case καὶ. In English, we might say 'to pour from cups and gold' instead of saying 'to pour from golden cups.' Thus, here the idea is *many unruly men*, formed into the hendiadys as *many and unruly men* if the καὶ is to be accepted. The word is absent from such important texts as ℵ A C 33 81 it^{61} syr^{p,h} cop^{sa,bo}, but an early copyist may have assumed καὶ to be an interpolation, not understanding the hendiadys, and therefore saw fit to drop the word out. For this reason, coupled with its inclusion in D G I K Ψ 1739 it^{d,g} vg Speculum, it was decided to retain the conjunction, but enclose it in open brackets.

1. Epimenides, *de Oraculis.*

ings, incorruptible, self-respecting[1], [8]in sound speech, beyond reproach, that he who is opposing may be dishonored, having nothing bad to say about us. [9]Slaves to be subject to their own masters, to be well-pleasing in all things, not contradicting, [10]not stealing, but showing all good persuasion, that they may honor the teaching of our Savior, God, in all things. [11]For the saving favor of God appeared to all men, [12]instructing us that, having denied ungodliness and worldly lusts, we should live of a sound mind and justly in the present age, [13]expecting the blessed confidence and appearance of the reputation of the great God and our Savior, Jesus the Anointed, [14]Who gave Himself on our behalf, that He might redeem us from all lawlessness, and purify for Himself a special† people, zealous of good actions.

† Or, *belonging only to oneself.* Gr. περιούσιος.

[15]Speak these things and require, and convict with all authority. Let no one have contempt for you.

CHAPTER 3

3.1
Good Actions
† Or, *right, ability, power.* Gr. ἐξουσία.

[1]Remind them to be subject to rulers,[2] authorities†, to be obedient, to be ready in every good action, [2]to slander no one, to be unconquerable, forbearing, showing forth discipline to all men. [3]For we also once were unreasonable, disobedient, led astray, slaving for various lusts and pleasures, living in evil and envy, hateful, hating one another. [4]But

2. The word *homeworkers* is translated for οἰκουργούς as opposed to οἰκουρούς in the Textus Receptus which would have the same or a similar translation. Thus, the difference is merely a technical one in the Greek. The text as herein is supported by ℵ* A C D* F G I 33 177 330 623 Clement of Rome.
1. The words *incorruptible, self-respecting* are translated for ἀφθορίαν σεμνότητα as opposed the Textus Receptus's ἀδιαφθορίαν σεμνότητα ἀφθαρίαν or *in racial purity, self-respecting, incorruptible.* The shorter, reversed reading, as herein, is well-supported by $\mathfrak{p}^{32vid}$ ℵ A C D* F G P 33 81 365 1739 it etc.
2. The Textus Receptus, following D^c K P, adds here καὶ or *and* in an attempt to clarify the asyndeton formed by its absence (the rhetorical absence of conjunctions). The text as herein is supported by ℵ A C D^{gr*} G Ψ 33 1739 it^g.

when the kindness and love of our Savior God appeared toward man, [5]not by actions in justice which we had done, but according to His compassion, He saved us, through the washing† of regeneration and renewal of the Mentality of Separation, [6]which He richly poured out on us through Jesus the Anointed, our Savior, [7]that being justified by His favor we might become heirs according to the confidence of eternal life. [8]The Word is trustworthy, and as to these things, I desire you to strongly affirm that the ones having persuasion in God should take thought to maintain good actions. These things are good and profitable to men. [9]But foolish questionings and genealogies, and arguments$_1$ and quarrels of law, keep back from; for they are unprofitable and vain. [10]After the first and second warning, avoid a heretic man, [11]knowing that such a one has been perverted and fails, being self-condemned.

† Or, *cleansing.* Gr. *λουτρόν.*

[12]When I shall send Artemas or Tychius to you, hasten to come to me at Nicopolis, for I have there decided to winter. [13]Carefully send beforehand Zenas the lawyer and Apollos, that nothing be lacking to them. [14]And let ours also learn to maintain good actions for necessary uses, that they may not be without fruit.

3.2
Final Remarks

[15]All those with me greet you. Greet those loving us in persuasion.

Favor be with all of you.$_2$

3.3
Salutation

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1. A few manuscripts (א* D^{gr*} F G Ψ 999 arm eth) have this word, ἔρεις, in the singular form, ἔριν or ἔρειν. Due to the different spellings presented variously for the singular and the textual evidence supporting the plural (A C K L P 075 0142 most minuscules it^{d,g} vg syr^{p,h} cop^{sa,bo}), the plural has been retained.
2. The Textus Receptus (along with א^{c} D^{c} G H K P Ψ most minuscules) adds the liturgical ἀμὴν or *so be it.* The word is absent from 𝔓^{61vid} א* A C D* 048 1739 it^{d} cop^{sa,bomss} arm eth^{ro} Ambrosiaster Pelagius Jerome.

Philippians was written in the spring of 58 A.D.

The Letter of Paul the Ambassador to the Philippians

CHAPTER 1

1.1
Introduction

[1]Paul and Timothy, slaves of Anointed Jesus, to all the Separated Ones in Anointed Jesus in Philippi, with the overseers and teachers: [2]Favor to you and peace from God our Father and the Master Jesus Anointed.

1.2
Thanksgiving and Prayer

[3]I thank my God at all remembrances of you, [4]always in every one of my petitions on behalf of all of you, making my petition in joy [5]over your fellowship in the good message, from the first day until now, [6]being persuaded of this very thing, that He, having begun in you a good action, will finish it until the Day of Anointed Jesus; [7]as it is just of me to think this of all of you, because you have me in your heart in both my bonds and in defense and confirmation of the good message, you all being sharers with me of the favor. [8]For God is my witness how I long after all of you in the deep emotions‡ of Jesus Anointed. [9]And this I pray, that your love may abound yet more and more in full knowledge and all perception, [10]for you to test, examine, and distinguish between the differing, inferior man that you may be racially pure and void of offense for the Day of the Anointed, [11]having been filled with the fruits of justice through Jesus Anointed, to the reputation and praise of God.

‡ Lit., *bowels.* Gr. σπλάγχνον.

1.3
Paul's Imprisonment Helps the Good Message

[12]And I want you to know, brothers, that the things about me have come rather to the advancement of the good message, [13]so that in all of the palace of the chief magistrate, and in all the rest, my bonds have become clearly unveiled to be in the Anointed, [14]and most of the brothers in the Master, being confident in my bonds, more exceedingly dare to speak the Word_1 fearlessly. [15]Indeed, some even through envy and strife, but also, some through good will, proclaim the Anointed. [16]These indeed announce the Anointed out of rivalry, not sincerely, thinking to add trouble to my bonds. [17]But the others out of love, knowing that I am set for the defense of the good message. [18]For what? Yet in every way, whether in pre-

tense or in truth, the Anointed is announced, and in this I rejoice, I will also yet rejoice. [19]For I know that this will result in my preservation through your petition, and the supply of the Mentality of Jesus Anointed, [20]according to my earnest expectations and confidence, that I shall be ashamed in nothing, but as always, in all boldness, and now the Anointed will be magnified in my body, whether by way of life or by way of death. [21]To me, to live, the Anointed, and to die, gain. [22]But if I live in the flesh, this to me is fruit of my action, and what I shall choose, I do not know. [23]For I am constrained by the two, having the desire to depart and be with the Anointed, which is much better, [24]but to remain in the flesh is more necessary on your account. [25]And this being assured, I know that I will remain and will continue with all of you for your advancement and joy of the persuasion, [26]so that your boasting may abound in Anointed Jesus in me, through my presence‡ again with you. [27]Only conduct yourself worthily of the good message of the Anointed, that whether coming and seeing you, or being absent, I hear things about you, that you stand in one mentality, with one life‡, striving together in the persuasion of the good message, [28]and not being terrified in anything by those opposing, which to them indeed is proof of destruction, but to you of preservation, and this from God, [29]because it was granted to you for the Anointed not only to be persuaded in Him, but also to suffer on behalf of Him [30]the same struggle which you have seen me in and now hear me in.

‡ Lit. *being beside.* Gr. παρουσία.

‡ Gr. ψυχῇ. See Appendix 9.

CHAPTER 2

2.1 *Be Imitators of the Anointed*

[1]Therefore, if there is any encouragement in the Anointed, if any consolation of honorable brotherly love, if any fellowship of the Mentality, if any deep emotions‡ and

‡ Lit., *bowels.* Gr. σπλάγχνον.

1. Some texts add here τοῦ θεοῦ or *of God* (א A B P Ψ 33 81 it^{61} vg syr^{p,h} with * cop^{sa,bo,fay} goth) and still others add τοῦ κυριοῦ or *of the Master.* Since, however, the added words here vary among texts, the reading of the oldest text (𝔓^{46vid}), which is also supported by other varying texts (D^{c} K 614 1739 it syr^{h} Marcion Chrysostom), was adopted herein.

compassions, [2]make full my joy, that you be like-minded, having the same brotherly love, and one life‡, that you think the same; [3]do nothing according to sectarian contentions, or arrogant conceit, but in lowliness of mind, showing one another the way to rule, conquering themselves, [4]each not focusing on themselves, but each also on the other; [5]1let this Mind be in you, which also was in Anointed Jesus, [6]Who in God's form did subsist, showing it not a theft to be equal with God, [7]but emptied His Own nature, and took on the form of a slave, and was born in the likeness of man.♀ [8]And procuring for Himself the outward appearance of a man, He abased Himself,♀ being obedient from birth unto execution, even the execution of a torture stake. [9]Therefore, also God raised Him up highly, and gave Him authority above all other authority.♀ [10]That in the authority of Jesus every knee should bend, of heavenly and earthly, and under the earth. [11]And every tongue will admit that the Master Jesus the Anointed is the reputation of God the Father.

‡ Gr. ψυχή. See Appendix 9.

♀ Isa. 49:5.

♀ Isa. 53:2.

♀ Ps. 24:3.

2.2
Preserve Racial Purity

[12]So that, my much loved ones, even as always you listened, not as in my presence‡ only, but now much more in my absence, with fear and trembling work out your preservation. [13]For it is God working in you, and giving you the power to act in defense of His will. [14]Do all things separate from murmurers and disputers, [15]in order that you may be perfect in our kind: pure-blooded and nonmongrelized, faultless children of God amidst a race perverse and having been corrupted, among whom we appear like luminaries in the orderly arrangement; [16]holding to the Word of Life, for a boast to me in the Day of the Anointed, that I ran not in vain, nor labored in vain; [17]but if indeed I am poured out for the sacrifice and maintenance of our persuasion, I rejoice, and I am rejoicing with you all. [18]And you also rejoice in the same, and are rejoicing with me.

‡ Lit. *being beside.* Gr. παρουσία.

2.3
Timothy and Epaphroditus

[19]But I am confident in the Master Jesus, to send Timothy

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1. The Textus Receptus adds here γάρ or *for.* This is a doubtless interpolation created to relieve the anacoluthon formed by its absence. In translation, this has been fixed by inserting the semicolon.

to you soon, that I may also be of good courage, knowing these things about you. [20]For I have no one of equal mind, who in racial consciousness will care for the things about you. [21]For all seek their own things, not the things of Anointed Jesus. [22]But you know the evidence of him, like a child to a father, he served with me for the good message. [23]Therefore, I am confident to send this one immediately, when I shall see how things concern me; [24]but I am persuaded in the Master that I myself also will come soon. [25]And I thought it needful to send to you Epaphroditus, my brother and co-worker, and my fellow-soldier, and your ambassador and minister of my need, [26]since he missed you all, and has been anxious because you heard that he was sick. [27]For indeed he was sick, coming near to death, but God had mercy on him, and not only on him, but also on me, lest I should have loss upon loss. [28]Therefore, I sent him more hastily, that seeing him again you may rejoice, and I may be less anxious. [29]Therefore, receive him in the Master with all joy, and hold such in honor. [30]Because for the work of the Anointed, he drew near to death, risking his life‡, that he might make up your lack of maintenance toward me.

‡ Gr. ψυχή. See Appendix 9.

CHAPTER 3

3.1 *Confidence in the Flesh*

[1]For the rest, my brothers, rejoice in the Master. To write the same things to you indeed is not tiresome to me. But, for your safety [2]look at the dogs, look at the evil workers, look at the fleshly circumcision. [3]For we are the circumcision, those worshiping in the Mentality of God, and boasting in Anointed Jesus, and not having confidence in the flesh. [4]Though I also have confidence in the flesh, if any other thinks to have confidence in the flesh, I have more reason: [5]in the eighth day circumcised, of the race of Israel, the tribe of Benjamin; a Hebrew of Hebrews, where law is concerned, a Pharisee; [6]according to zeal, persecuting the Body Politic; according to the just law, being blameless from birth. [7]But what things were gain to me, these I have counted a loss because of the Anointed. [8]And on the other hand I also count all things to be a loss because of the excellency of the knowl-

edge of Anointed Jesus, my Master, for Whose sake I suffered a loss of all things, and count it to be dog feces†, that I might gain the Anointed, [9]and be found in Him; not having my own justice of law, but through the persuasion of the Anointed, having the justice of God based on persuasion, [10]to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death; [11]if somehow I may attain to the resurrection out of the dead.

† The correct translation of this word would be the vulgarism of the same meaning.

3.2
Pursuing the Goal

[12]Not that I have already received, or already have been perfected, but I follow on, if also I may apprehend inasmuch as I also was apprehended of by Anointed Jesus. [13]Brothers, I do not count myself to have apprehended but one thing: forgetting the things behind me, [14]and stretching forward toward the goal I pursue, for the prize of the upward calling of God in Anointed Jesus. [15]Therefore as many as are complete, let us think this; and if you think anything otherwise, then this God will unveil to you. [16]Yet as to where we have attained, let us walk by the same$_1$. [17]Be fellow-imitators of me, brothers, and keep an eye on those walking this way, even as you have us for an example. [18]For many walk as the enemies of the torture stake of the Anointed, of whom I often told you, and now, even weeping, I say it, [19]their end is destruction, their god is the belly and their reputation is in their dishonor, those who think of the earthly things. [20]For our citizenship is in heaven, from where we also wait for a Savior, the Master Jesus Anointed, [21]Who will change the body of our humiliation, for it to be conformed to the body of His reputation, according to the working of His ability, even to subject to Himself all things.

CHAPTER 4

[1]So that, my loved and longed-for brothers, my joy and crown, so stand in the Master, be-

1. The Textus Receptus adds here κανόνι, τὸ αὐτὸ φρονεῖν, or *rule, being of the same mind.* This is done with the support of ℵ^{c} K P Ψ 88 614 syr^{p,h} eth^{pp}, and limited support from D G 81 330 1241 it vg goth arm Euthalius. Because of the nature of the variant readings, that is, there is more than one variant reading preserved which points to spuriousness, and the combination of texts supporting the phrase's omission (𝔓^{16} 𝔓^{46} ℵ* A B I^{vid} 33 424^{c} 1739 cop^{sa,bo} eth^{ro}), the phrase has been omitted from the text herein, in favor of the shorter and more difficult reading.

loved.

[2]I plead with Eudoia and I plead with Syntyche to think the same thing in the Master. [3]And I also ask you, racially pure yokefellow†, assist them, who in the good message struggle with me, and with Clement, and the rest, fellow-workers with me, whose names are in the Book of Life.

4.1
Exhortations

† Or, *Syzygus*. Because it is unclear who is being addressed, it is possible that this was a proper name. Gr. *σύζυγος*.

[4]Rejoice in the Master always, again I say, rejoice. [5]Let your reasonableness be known to all men. The Master is near. [6]Be anxious about nothing, but in everything, by prayer and petition with thanksgivings, let your requests be made known to God. [7]And the peace of God which surpasses all understanding will keep your hearts and your minds in Anointed Jesus. [8]For the rest, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovable, whatever is of good report, if of any virtue† and of any praise, consider these things. [9]What things you learned and received and heard and saw in me, these things practice, and the God of peace will be with you.

† Or, *excellence*. Gr. *ἀρετή*.

[10]And I rejoiced in the Master greatly, that now at last you revived thinking of me, although you were indeed thoughtful, but lacked opportunity. [11]Not that I speak as to great need, for I have learned to be self-sufficient in whatever state I am in. [12]I know both to be humbled, and I know to abound, in everything and in all things, I am taught both to be filled and to hunger, both to abound and to lack. [13]I can do all things in the One empowering me, the Anointed. [14]Yet you did well in sharing in my troubles. [15]And you know also, Philippians, that in the beginning of the good message, when I went out from Macedonia not one of the Body Politics shared with me in the matter of giving and receiving, except you only, [16]because even in Thessalonica, you sent both once and twice to my need. [17]Not that I seek the gift, but I seek the fruit multiplying to your account. [18]I have all things and abound, I have been filled, receiving from Epaphroditus the things from you, an odor of sweet smell, a sacrifice acceptable, well-pleasing to God. [19]And my God will fill everyone of your needs according to the riches of His reputation, in Anointed Jesus. [20]Now to our God and Father be the reputation of eternities and eternities. So be it.

4.2
Thanks for Gifts

4.3
Final Remarks

[21]Greet every Separated One in Anointed Jesus. The brothers with me greet you. [22]All of the Separated Ones greet you, but most of all, those of Cæsar's house.

4.4
Salutation

[23]The favor of our Master Jesus Anointed be with$_1$ you.$_2$

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1. Here the Textus Receptus adds πάντων (along with ℵ^c K L Ψ most minuscules syr^{p,h}) or *all* which, if read, would further necessitate the introduction of *of* to read *all of* you. However, 𝔓^{46} ℵ* A B D F G P 6 88 104 241 322 330 424^c 436 442 463 1319 1898 2005 2127 it^{d,g,r} vg cop^{sa,bo} arm eth stand firmly against the inclusion of this word.
2. Again, the liturgical ἀμήν or *so be it* is here introduced in 𝔓^{46} ℵ A D K L P most minuscules it^{d,r,61} vg syr^{p,h} cop^{bo} arm eth and the Textus Receptus. The word is absent from B F G 6 1739*^{vid} 1836 1908 it^g syr^{pal} cop^{sa}, which, while not necessarily a superior text group, does possess sufficient strength to dismiss ἀμήν as an interpolation considering the profusion with which the word was added in ancient texts.

The Letter of Paul to Philemon

Philemon was written in the summer of 58 A.D.

1.1
Introduction

[1]Paul, a prisoner of Anointed Jesus, and Timothy, the brother, to Philemon, our beloved and fellow-worker, [2]and to the beloved Apphia, and to our fellow-soldier Archippus, and to the Body Politic in your house: [3]Favor to you and peace from God our Father and the Master Jesus the Anointed.

1.2
Thanksgiving and Prayer

[4]I thank my God, always making mention of you in my prayers, [5]hearing of your love and the persuasion which you have to the Master Jesus, and to all the Separated Ones, [6]so that the fellowship of your persuasion may be operative in a full knowledge of every good thing in us$_1$ for Anointed Jesus. [7]For we have much joy and encouragement over your love, that the deep emotions‡ of the Separated Ones have gained strength through you, brother.

‡ Lit., *bowels.* Gr. *σπλάγχνον.*

1.3
Paul's Plea for Onesimus

[8]Therefore, having much confidence in the Anointed to command you to do what is right, [9]I implore you rather because of honorable brotherly love, being such as Paul the elder$_2$, and now a prisoner of Jesus the Anointed. [10]I implore you concerning my child, whom I fathered in my imprisonment, Onesimus, [11]the one once useless to you, but now useful to you and me, whom I sent back to you. [12]$_3$This is my

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1. The Textus Receptus has here ὑμῖν or *you* as opposed to ἡμῖν or *us.* The reading as herein is supported by A C D K Ψ 81 614 it^{d} syr^{hmg} etc., and also seems to be allowable as the more difficult reading.
2. Some texts replace πρεσβύτης or *the elder* with πρεσβευτής or *the ambassador.* There is virtually no evidence to support this interchange, and in fact, Septuagintal study shows that the latter word may have been an acceptable alternate spelling for the former.
3. The Textus Receptus adds here the verb προσλαβοῦ or *receive* and further changes the form of other words in the passage to reappropriate the pronoun αὐτόν to this word, thus completing the phrase *receive him.* This is done in different forms and in different ways (thus pointing to its spuriousness) in ℵ^{c} C D K P Ψ etc. The reading herein is supported by ℵ* A 33.

deep emotion‡; [13]whom I determined myself to keep, that for you he might be a servant to me in the imprisonment of the good message. [14]But I was willing to do nothing without your consent, that your good might not be by way of constraint, but by way of willingness. [15]For perhaps for this he was separated for an hour, that you might receive him eternally – [16]no longer as a slave, but beyond a slave, a beloved brother, especially to me, and how much more to you, both in the flesh and in the Master. [17]Then if you have me as a comrade, receive him as me. [18]And anything he wronged you in or owes, account this to me: [19]I, Paul, wrote with my hand, I will repay. But I do not say to you that even you owe yourself to me. [20]Yes, brother, that I may have your help in the Master, refresh† my deep emotions‡ in the Master. [21]Having trusted in your obedience, I wrote to you, knowing that you will do even beyond what I say. [22]And at once, also, prepare for me lodging. For I am confident that through your prayers, I shall be given to you.

‡ Lit., *bowels.* Gr. *σπλάγχνον.*

† Or, *give relief, strengthen.* Gr. *ἀναπαύω.*

‡ Lit., *bowels.* Gr. *σπλάγχνον.*

1.4
Personal Remarks

[23]Greet Epaphras, my fellow-captive in Anointed Jesus, [24]Mark, Aristarchus, Demas, Luke, my fellow-workers also.

1.5
Salutation

[25]The favor of the [1]Master, Jesus the Anointed, be with your mentality.[2]

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1. The Textus Receptus adds here ὑμῶν or *our.* It is absent in ℵ P 33 81 104 451 1739 1881 2492 syr^{h,pal} arm.
2. The Textus Receptus adds here ἀμὴν or *so be it.* The liturgical ending is absent from A D* 048 33 81 it^{d} cop^{sa}.

The Letter of Paul the Ambassador to the Colossians

Colossians was written in the summer of 58 A.D.

CHAPTER 1

1.1 *Introduction*

[1]Paul, an ambassador of Jesus the Anointed through the will of God, and Timothy, the brother, [2]to the Separated Ones and brothers of the persuasion in the Anointed in Colosse: Favor to you and peace from God our Father.[1]

1.2 *Thanksgiving and Prayer*

[3]We give thanks to God,[2] Father of our Master, Jesus Anointed, always praying concerning you, [4]having heard of your persuasion in Anointed Jesus, and the honorable brotherly love of all the Separated Ones, [5]through the confidence being laid up for you in the heavens, which you heard before in the Word of the Truth of the good message, [6]coming to you, as also in all the world; [3]it is bearing fruit, even also among you, from the day which you heard and fully knew the favor of God in truth, [7]as also you learned from Epaphras, your[4] beloved fellow-slave, who is a trustworthy minister of the Anointed for you, [8]he also showing us your honorable brotherly love in the Mentality.

[9]Because of this, we also, from the day which we heard, do not cease praying and asking on your behalf, asking that you may be filled with the knowledge of His will in all wis-

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1. The Textus Receptus expands here with καὶ κυρίου Ἰησοῦ Χριστοῦ, or *and the Master Jesus Anointed.* This is done with the support of ℵ A C G I 88 614 *Byz Lect.* Since there is no reason for their deliberate omission and because the words are absent from an impressive group of texts (B D K Ψ 33 81 1739 it^{d,61,86} vg syr^{p,h} cop^{sa} arm eth^{ro}), they have been dropped from the text herein.
2. A variety of texts contain minor variations here, the most preponderant being the insertion of καὶ or *and.* The text as herein, however, seems to be the original.
3. In order to make clear the asyndeton formed here, the Textus Receptus (with D^{b,c} F G K L Ψ it^{d,g} etc.) adds καὶ or *and.* The word is absent from 𝔓^{46} ℵ A B C D* P 33 88 104 326.
4. Ὑμῶν or *your* is preferable to ἡμῶν or *our* as in the Textus Receptus.

dom and understanding of the Mentality, [10]for you to walk worthily of the Master to all pleasing, bearing fruit in every good action, and growing into the full knowledge of God, [11]being empowered with all power, according to the might of His reputation, to all patience and long-suffering, with joy, [12]giving thanks to the Father, having made you$_1$ complete for a share of the inheritance of the Separated Ones in light, [13]Who delivered us out of the authority† of darkness, and changed us into the Government of the Son of His honorable brotherly love, [14]in Whom we have redemption through His blood, the forgiveness of failures, [15]Who is the image of the invisible God, the Firstborn of all created things, [16]because in Him were created all things, the things in the heavens, and the things on the earth, the visible and the invisible, whether thrones or masterships, or rulers or authorities†;♀ all things through Him and for Him have been created. [17]And He is before all things, and all things are held together in Him, [18]and He is the Head of the Body, the Body Politic, Who is the Beginning, Firstborn from the dead, that He may be preeminent in all things. [19]Because in Him, all the fullness was pleased to dwell, [20]and through Him to reconcile all things to Himself, making peace through the blood of His torture stake,♀ ⌊through Him⌋$_2$, whether the things in the earth, or the things in the heavens. [21]And you were then alienated and enemies in the thoughts of the mind by your evil actions; [22]but now He completely restored in the body of His flesh, through His death, to present you separated and blameless and without charge before Him, [23]if indeed you continue in the persuasion, having been firmly founded and steadfast, and not being moved away from the confidence of the good message which you heard proclaimed in all the

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1.3
The Nature of the Anointed

† Or, *right, ability, power.* Gr. *ἐξουσία.*
♀ Ps. 22:27-28.

♀ Isa. 53:5.

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1. Again, the Textus Receptus has changed the pronoun here from the second person to the first person. The reading here, ὑμᾶς, is well-supported by a variety of texts, including ℵ B 1739 syr^{hmg} cop^{sa} goth arm eth.
2. The textual evidence is divided on the inclusion or omission of these words, δι' αὐτοῦ. For inclusion: 𝔓^{46} ℵ A C D^{c} 614 syr^{p,h} cop^{bo} goth. For omission: B D* G 81 1739 it vg cop^{sa} arm eth.

created things under the heaven, of which I, Paul, became a minister.

1.4
Paul's Sufferings for the Body Politic

[24]Now I rejoice in my sufferings on your behalf, and I fill up completely in my flesh the things lacking with the oppressions of the Anointed, on behalf of His Body, which is the Body Politic, [25]of which I became a teacher, regarding the administration of God given to me for you, to fulfill the Word of God, [26]the mystery having been hidden from eternity and from generations, but was, and is now, and will be unveiled to His Separated Ones, [27]to whom God desired to make known what are the riches of the reputation of this mystery among the nations, which is the Anointed in you, the confidence of reputation; [28]Whom we announce, warning every man and teaching every man in all wisdom that we may present every man complete and finished in the Anointed$_1$, [29]for which I also labor, struggling according to His working, Who works in me in power.

CHAPTER 2

[1]For I want you to know how great a struggle I have concerning you and those in Laodicea, and as many as have not seen my face in the flesh, [2]that their hearts may be comforted, being joined together in honorable brotherly love, and to all riches of the full assurance of the understanding, to the full knowledge of the mystery of God,$_2$ of the Anointed, [3]in Whom are hidden all the treasures of wisdom and knowledge. [4]And this I say, that no one may cheat you through false reasoning by persuasive words†. [5]For indeed I am absent in the flesh, yet I am with you in the Mentality, rejoicing and seeing your order, and the firmness of your persuasion in the Anointed. [6]As, therefore, you received Anointed Jesus the Master, walk in Him, [7]having been rooted and built up in Him, and being confirmed in the persuasion, as you were taught, abound-

† Imp., *sophistry.* Gr. *παραλογίζηται ἐν πιθανολογίᾳ.*

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1. The Textus Receptus adds here *Jesus*, but the text herein is supported by $\mathfrak{p}^{46}$ ℵ* A B D* F G 33 81 1241 1739 etc.
2. Here arises a number of variant readings, the chief being that propagated by the Textus Receptus, which inserts here καὶ πατρός καὶ τοῦ, or *even of the Father and.* The text as herein presents an asyndeton but appears to be original, being the source of the other variant readings and having the support of such important texts as $\mathfrak{p}^{46}$.

ing$_1$ in thanksgiving.

2.1
Freedom Through the Anointed

[8]Watch, lest anyone should despoil you through philosophy and vain deceit, according to the tradition of men, according to the elementary teachings of the world order, and not according to the Anointed. [9]For in Him dwells all the fullness of the Divine Nature bodily; [10]having been filled, you are in Him, Who is the Head of all rule and authority†, [11]in Whom also you were circumcised with a circumcision not made by the hand, in the putting off of the body of the failures of the flesh, but in the circumcision of the Anointed, [12]being buried with Him in the baptism, in Whom also you were raised through the persuasion of the working of God – raising Him from the dead. [13]And you being dead in the transgressions and your circumcision of the flesh, He made you alive with Him, having forgiven you of all the transgressions; [14]blotting out the handwriting in the dogmas against us, which were contrary to us, and it is taken out of the middle, nailing it to the torture stake, [15]having stripped naked the rulers and the authorities†, He displayed them in public, triumphing over them in it.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[16]Do not, therefore, let anyone judge in eating or in drinking, or in respect of a feast, or of a new moon, or of sabbaths, [17]which is a shadow of things coming, but the Body is of the Anointed. [18]And let no one give judgment against you, desiring in submissiveness of mind and worship of messengers, pushing into things which he has$_2$ seen, being puffed up without cause in the mind of his flesh, [19]and not holding the Head, from Whom all the Body, through the joints and ligaments having been supplied and having been joined to-

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1. The Textus Receptus interpolates here ἐν αὐτή or *in it.* This is based upon texts such as B D^c H K 614 etc., but the shorter reading herein is strongly supported by ℵ* A C I^{vid} 33 81 1739 vg cop^{sa} eth.
2. The Textus Receptus adds the negative modifier μή or *not* along with ℵ^c C D^c K P Ψ 614 etc., while F G add the negative οὐκ, also *not.* The negatives were glossed into the text perhaps to try and ameliorate the difficult text, but nevertheless it is clear that the negative was absent originally, being absent in 𝔓^{46} ℵ* A B D* I 33 1739 it^d cop^{sa,bo} Speculum.

gether will grow with the growth from God.

[20]If, then, you died with the Anointed from the elementary teachings of the world order, why are you under its dogmas, as living in the world order? [21]Do not touch, nor taste, nor handle [22]those things which are all for mongrelization in the using to the full, according to the precepts and teachings of men, [23]which things indeed have a word of wisdom in self-willed worship and submissiveness of mind, ⌊and⌋[1] neglecting of the body, not in any honor for satisfying of the flesh.

CHAPTER 3

3.1
Living Separated

[1]If, then, you were raised with the Anointed, seek the things above, where the Anointed is sitting at the right of God; [2]think of the things above, not the things on the earth, [3]for you died, and your life has been hidden with the Anointed in God. [4]When the Anointed, your[2] life, is unveiled, then also you will be unveiled with Him in reputation.

[5]By all means, put to death the members which are upon the earth[3]: whoredom, uncleanness, passion, evil lust, and greediness which is idolatry, [6]for which things the wrath of God is coming ⌊on the sons of disobedience⌋[4], [7]among whom you also then walked, when you were living in these. [8]But now, you also put off all these things: impulsive behavior, anger, malice, blasphemy, dishonorable words out of

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1. Again, the rhetorical asyndetic style being employed so often by Paul, where conjunctions are purposefully left out, has caused scribes to possibly gloss in the conjunction καὶ or *and* in this passage. However, as ℵ A C D^{gr} H K P Ψ 33 81 614 vg syr^{p} cop^{sa} arm witness to the word's inclusion, it has been left in open brackets (it is absent in early witnesses such as 𝔓^{46} B 1739 Ambrosiaster).
2. Along with B D^{c} H K 326 614 1241 syr^{p,h} etc., the Textus Receptus reads the first person pronoun ἡμῶν or *our* as opposed to the second person ὑμῶν or *your* as herein which is supported by 𝔓^{46} ℵ C D* F G P Ψ 33 81 88 104 1739 it vg cop^{bo} goth arm eth.
3. See Appendix 6.

your mouth. [9]Do not lie to one another, having put off the old man with his practices, [10]and having put on the new, being renewed in full knowledge according to the image of the One creating him, [11]where there is not Greek and Judean, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but the Anointed is all things and in all things.

[12]Therefore, put on, as the chosen of God, those separate and having been loved, deep feelings of compassion, kindness, submissiveness of mind, discipline, long-suffering, [13]supporting one another, and forgiving yourselves, if any has a complaint against anyone, even as the Master$_1$ forgave you, so also should you. [14]And above all these things, have honorable brotherly love, which is the binding of completeness. [15]And let the peace of God rule in your hearts, to which you truly were called in one body, and be thankful. [16]Let the Word of the Anointed dwell in you richly, in all wisdom, teaching and exhorting yourselves, in psalms and hymns, and songs of the Mentality, with favor, singing in your hearts to God$_2$. [17]And everything, whatever you do in word or in action, do all things in the authority of the Master Jesus, giving thanks to God$_3$ the Father through Him.

3.2
The Orderly Household

[18]The women: Be subject to your own men, as is right in the Master. [19]The men: love the women, and do not be bitter

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4. These words, ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, which are present in the Textus Receptus, find support in ℵ A C D^{vid} F G H K L P most minuscules it vg syr^{p,h} goth arm eth^{pp} Clement Chrysostom, but are absent in 𝔓^{46} B cop^{sa} eth^{ro} Clement Cyprian Macrobius Ambrosiaster Ephraem Jerome. Additionally, the words could have easily been borrowed by scribes from Ephesians 2:2 or 5:6. Thus, they have been retained in open brackets.

1. In place of κύριος or *the Master*, ℵ^{c} C D^{c} K P Ψ 614 1739 *Byz Lect* it^{61,86} syr^{p,h} cop^{sa,bo} goth eth Clement and the Textus Receptus read Χριστός or *the Anointed*. However, the testimony given *the Master* as herein seems to be entirely stronger (𝔓^{46} A B D* G it^{d,g} vg Speculum). Additionally, ℵ* reads θεός or *God*, discrediting the witness of ℵ^{c}.
2. The Textus Receptus (along with C^{2} D^{c} K Ψ* 614 *Byz Lect* it^{61} goth) replaces θεῷ or *God* with κυρίῳ or *the Master*. *God* finds stronger support, however, in 𝔓^{46vid} ℵ A B C* D* G Ψ^{c} 33 81 1739 it^{d,g,86} vg syr^{p,h} cop^{sa,bo} arm Clement Speculum.

toward them. [20]The children: Obey the parents in all, for this is well-pleasing to the Master. [21]The fathers: Do not provoke your children, that they be not disheartened. [22]The slaves: Obey in all things those masters according to the flesh, not with eye-service as men-pleasers, but in purity of heart, fearing God. [23]And everything, whatever you may do, act from the life‡, as to the Master and not to men, [24]knowing that from the Master you will receive the reward of the inheritance. For you serve the Master Anointed. [25]The one doing wrong will receive what he did wrong, and there is no preference of persons. [1]The masters: Supply the just thing and that which is equitable to the slaves, knowing that you also have a Master in heaven.

‡ Gr. ψυχῆ. See Appendix 9.

CHAPTER 4

4.1 *Further Instructions*

[2]Steadfastly continue in the prayer, watching in it with thanksgiving, [3]praying together about us also, that God may open to us a door of the Word, to speak the mystery of the Anointed, for which also I have been obligated, [4]that I may unveil it, as I ought to speak. [5]Walk in wisdom towards those outside, redeeming the time. [6]Let your word be always with favor, being seasoned with salt, to know how it obligates you to answer each one.

4.2 *Final Greetings*

[7]Tychius, the beloved brother and trustworthy minister and fellow-slave in the Master, will make known to you all the things about me, [8]whom I sent to you for this same thing, that you may know how we are$_1$, and that he might comfort your hearts; [9]with Onesimus, the trustworthy and beloved brother, who is of you. They will make known to you all the things here.

[10]Aristarchus, my fellow-captive, greets you, and Mark

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3. Some texts (along with Textus Receptus) add καὶ or *and* in emulation of Ephesians 5:20. Its omission, however, is supported by $\mathfrak{p}^{46vid}$ ℵ A B C 81 442 1739 it^{86} syr^{p} cop^{sa,bo} eth etc.

1. This clause is the source of several variant readings. The text as herein is supported by A B D* G P 33 81 it^{d,g,61,86} syr^{pal} cop^{sa} arm eth Ephraem. The Textus Receptus, however, reverses the pronoun and modifies the verb to create the reading *that we may know how you are.* This was done with poor support considering the number of other variant readings and the quality of the texts that support the reading as herein.

the cousin of Barnabas, about whom you received orders – if he comes to you, receive him – [11]and Jesus, the one called Justus, those being of the circumcision, these only, fellow-workers for the Government of God, who became a comfort to me. [12]Epaphras, the one of you, a slave of the Anointed ⌊Jesus⌋$_1$, greets you, always struggling on your behalf in the prayers, that you may be complete and filled to capacity in all the will of God. [13]For I bear witness to him, that he has much anguish$_2$ on your behalf, and those in Laodicea, and those in Hierapolis. [14]Luke, the beloved physician, and Demas, greet you. [15]Greet the brothers in Laodicea, and Nymphas, and the Body Politic in his house. [16]And whenever this letter is read before you, cause that it also be read in the Laodicean Body Politic, and the one of Laodicea, you also read. [17]And tell Archippus: **"Look to the teaching which you received in the Master, that you may fulfill it."**

4.3 *Salutation*

[18]The greeting of Paul by my own hand. Remember my bonds. Favor be with you.$_3$

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1. While ℵ A B C contain this word, $\mathfrak{p}^{46}$, along with the Textus Receptus and others, omits it.
2. *Anguish* is translated for the Greek πόνον (ℵ A B C P 88 296 436 467 1837 1838 Euthalius) as opposed to the Textus Receptus's ζῆλον or *zeal* (K L Ψ syr^{p,h}). Still other texts have κόπον or *trouble*, πόθον or *yearning*, and ἀγῶνα or *agony*.
3. The Textus Receptus here adds ἀμὴν or *so be it*. The liturgical ending is absent from ℵ* A B C G 048 33 81 1881 it^{g} syr^{palms} cop^{sa,bomss} arm eth^{ro}.

The Letter of Paul the Ambassador to the Ephesians

Ephesians was written in the late summer of 58 A.D.

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador of Jesus the Anointed by the will of God to the Separated Ones who are ⌊in Ephesus⌋[1] and who are persuaded in the Anointed Jesus: [2]Favor and peace to you from our Father God and the Master Jesus Anointed.

1.2
Blessings of the Mentality

[3]Blessed is God and the Father of our Master, Jesus the Anointed, Who blessed us with every blessing of the Mentality in the heavens with the Anointed; [4]according as He chose us in Him before the foundation of the world, for us to be pure and without blemish before Him in honorable brotherly love, [5]predestinating us to adoption to Jesus the Anointed through Himself, according to the good pleasure of His will, [6]and to the praise of the reputation of His favor, with which He favored us in the One being loved, [7]in Whom we have redemption through His blood[ϙ] and the forgiveness of transgressions according to the riches of His favor, [8]which He made to abound toward us in all wisdom and intelligence, [9]making known to us the mystery of His will, according to His good pleasure, which He purposed in Himself [10]for an administration of the fullness of the appointed time, to head up all things in the Anointed, both the things in the heavens and the things on the earth [11]in Him, in Whom also we have been chosen to an inheritance being predestined according to the purpose of the One working all things according to the counsel of His own will, [12]for us to be to the praise of His

ϙ Ruth 4:4-9.

1. These words, ἐν Ἐφέσῳ, are omitted in 𝔓[46] ℵ* B* 424[c] 1739 Basil Origen. This group of texts alone would usually call for omission from the text, however, every other witness contains the words, and for this reason, they have been retained in open brackets. It should be noted, however, that Marcion referred to this Letter as being addressed to the Laodiceans. What this may show is that, like Romans, this letter was encyclical, being addressed and sent to several different Body Politics. Internal features also point to this as a possible solution.

reputation, the ones first trusting in the Anointed; [13]in Whom also, you, who hearing the Word of Truth, the good message of your preservation, in Whom you also have been persuaded, you were sealed with the Mentality of the promise of the separation, [14]which is a pledge of our inheritance, unto the redemption of the preserved possession, to the praise of His reputation.

1.3
Thanksgiving and Prayer

[15]Therefore and because of this, I also, hearing of the persuasion that is among you in the Master Jesus and of the honorable brotherly love toward all the Separated Ones, [16]do not cease in giving thanks on your behalf, making mention of you in my prayers, [17]that the God of our Master Jesus the Anointed, the Father of reputation, would give to you a mentality of wisdom and unveiling in His knowledge, [18]the eyes of your heart$_1$ having been enlightened for you to know what is the confidence of His calling, and what is the riches of the reputation of His inheritance in the Separated Ones, [19]and what is the surpassing greatness of His power toward us, the ones being persuaded according to the working of His all powerful strength [20]which He worked in the Anointed in raising Him from the dead, and seating Him at His right in the heavens, [21]far above all rule and authority† and power and mastership, and every name being named not only in this age, but also in the coming age,♀ [22]and all things were subjected under His feet, and gave Him to be Head over all things of the Body Politic, [23]which is His Body, the fullness of Him filling all things in all.

† Or, *right, ability, power.* Gr. *ἐξουσία.*
♀ Dan. 7:13-14, Ps. 97:9, Isa. 52:13.

CHAPTER 2

2.1
Made Alive in the Anointed

[1]And you being dead in the transgressions and in the failures, [2]in which you used to walk according to the fashion of this world, according to the ruler of the authority† of the lower earthly air, the mentality now working in the sons of disobedience, [3]among whom also we all conducted ourselves in the lusts of our flesh, doing the things willed of the flesh

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. With virtually no textual support, the Textus Receptus reads *mind* or διανοίας instead of *heart* or καρδίας as herein.

and of the mind, and were children of anger by nature, even as the rest. [4]But God, being rich in compassion, because of the great honorable brotherly love with which He loved us, [5]even we being dead in transgression, He made us alive by the Anointed (by favor you are saved), [6]and raised us up from the dead together and seated us together in the heaven in Anointed Jesus, [7]that He might show in the coming ages the exceeding riches of His favor in kindness toward us in Anointed Jesus. [8]For by favor you are saved, through persuasion, and this is not of you, but is a gift of God, [9]not of works, lest anyone should brag; [10]for we are of His making, created in Anointed Jesus into good workmanship, which God before prepared that we should walk in them.

2.2
One in the Anointed

[11]Therefore, remember that you, the nations, were then in the flesh, those having been called Uncircumcision by those having been called Circumcision in the flesh, made by hand, [12]that you were at that time without the Anointed, having been alienated from the commonwealth of Israel, and aliens to the covenants of promise, having no confidence, and godless in the world. [13]But now in Anointed Jesus, you, those having been afar off, became near by the blood of the Anointed. [14]For He is our peace, the One who makes two one, and having broken the middle wall of division, having abolished [15]in His flesh the enmity, the law of the commandments in dogmas, [16]that He might in Himself create the two into one new man, making peace, and might reconcile both in one body to God through the torture stake, slaying the enmity in Himself. [17]And coming, He preached peace to you, to those afar off, and peace$_1$ to those near♀, [18]for through Him we both have access by one Mentality to the Father. [19]Then, therefore, you are aliens and refugees no more, but fellow-citizens of the Separated Ones and of the household of God, [20]having been built upon the foundation of the ambassadors and prophets, Jesus the Anointed Himself being the Cornerstone,♀ [21]in Whom all the$_2$ building fitted together grows into

♀ Isa. 57:19.

♀ Zech. 10:4.

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1. *Peace*, here translated for εἰρήνην, is omitted in the Textus Receptus. However, it is very well-supported, being found in $\mathfrak{p}^{46}$ ℵ A B D F G P it^{d,g} vg cop^{sa,bo} goth arm eth.

a Separated Temple in the Master, [22]in Whom you also are being constructed together into the place where the Mentality of God dwells.

CHAPTER 3

3.1
Paul the Minister of the Good Message to the Nations

[1]For this reason, I, Paul, the prisoner of the Anointed Jesus, on behalf of you, the nations, [2]if indeed you heard of the administration of the favor of God given to me for you, [3]that by way of unveiling He made known to me the mystery, as I wrote before briefly [4]as to which you are able to read and realize my understanding in the mystery of the Anointed; [5]which in other generations was not made known to the sons of men, as it now has been unveiled to His separated ambassadors and prophets in the Mentality, [6]for the nations to be joint-heirs and a joint-body and joint-sharers of His promise in Anointed Jesus$_1$, through the good message, [7]of which I became a minister according to the gift of the favor of God, given to me according to the working of His power. [8]To me, the least of all the Separated Ones, this favor was given, to proclaim the good message of the untraceable riches of the Anointed in all the nations, [9]and to bring ⌊all⌋$_2$ to light, what is the administration*$_3$ of the mystery having been hidden from eternity in God, the One creating all

* Or, *stewardship*. Gr. *oikonomía*.

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2. It should be noted here that this *the* is inserted merely as it is implied by the anarthrous clause, and not in translating ἡ or *the* as in the Textus Receptus, for ἡ is absent in ℵ* B D G K Ψ 33 614 1739* *Byz Lect* Clement.
1. This word is omitted in the Textus Receptus but is contained in virtually all ancient, reliable texts.
2. This word, πάντας, is absent from ℵ* A 424^c 1739 1881 Origen Ambrosiaster$^{1/2}$ Hilary Jerome, and while these are impressive authorities for its omission, it is at the same time present in 𝔓^{46} ℵ^c B C D G K P Ψ etc., and has thus been left in open brackets.
3. *Administration* is here translated for οἰκονομία, which is the reading of all known papyri, uncials, versions, patristic quotations, and almost all minuscules. The Textus Receptus, however, with the support of only 31^{mg}, reads κοινωνία, or *fellowship*.

things$_1$, [10]so that now it might be made known to the rulers and to the authorities† in the heavens through the Body Politic, the greatly diversified wisdom of God, [11]according to the eternal purpose which He generated in Anointed Jesus, our Master, [12]in Whom we have boldness and access in confidence through His persuasion. [13]Therefore I implore you not to faint at my troubles on your behalf, which is your reputation.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[14]For this reason I bow my knees to the Father$_2$, [15]of Whom every patriarchal family of heaven and on earth is given authority [16]that He may give you according to the riches of His reputation to become mighty through power, through His Mentality in the inward man, [17]that through persuasion in your hearts, having been rooted and founded in honorable brotherly love, [18]that you may be given strength to apprehend, with all the Separated Ones, what is the breadth and length, and depth and height, [19]to know the honorable brotherly love of the Anointed that exceeds knowledge, that you may be filled entirely to the full capacity of God. [20]Now to Him being able to do exceedingly above all that we ask or think, according to the power working in us, [21]to Him be the reputation of the Body Politic in Anointed Jesus to all generations of eternities and eternities. So be it.

3.2
A Prayer for the Ephesians

CHAPTER 4

[1]Therefore, I, the prisoner in the Master, exhort you to walk worthily of the calling of which you were called, [2]with all lowliness of mind and discipline, with long-suffering,

4.1
Unity in the Body of the Anointed

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1. Here again, the Textus Receptus adds διά 'Ιησοῦ Χριστοῦ or *through Jesus Anointed.* This is done on the authority of D^c K L P syr$^{h\ with*}$ and several minuscules. Against inclusion of the words, however, stand $\mathfrak{p}^{46}$ ℵ A B C D* F G P 33 1319 1611 2127.
2. The Textus Receptus adds here (along with ℵ^c D G K Y 88 614 it^{d,g,61} vg syr^{p,h} goth arm) τοῦ κυρίου ἡμῶν 'Ιησοῦ Χριστοῦ or *of our Master, Jesus Anointed.* However, this phrase is absent from such diverse witnesses as $\mathfrak{p}^{46}$ ℵ* A B C P 33 81 1739 syr^{pal} cop^{sa,bo} eth.

bearing with one another in honorable brotherly love,
[3]being eager to keep the unity of the mentality in the bind of
peace. [4]There is one Body and one Mentality, even as you
also were called in one confidence of your calling, [5]one Mas-
ter, one persuasion, one baptism, [6]one God and Father of all,
He being above all, and through all, and in all$_1$. [7]But to each
one of us is given favor according to the measure of the gift
of the Anointed. [8]Therefore he says, **"Having gone up on**
ϙ Ps. 68:18. **high, He led captive captivity, and gave gifts to men,ϙ"**$_2$
[9]now, He that went up, what is it except that He also came
down$_3$ into the lower sharers of the earth? [10]The One coming
down is also the One going up far above all the heavens,
that He might complete all things. [11]And He gave some am-
bassadors, some prophets, some proclaimers of the good
message, some pastors and teachers, [12]for the perfecting of
the Separated Ones, for the work of the ministry, for the
building up of the Body of the Anointed; [13]until we may all
come to the unity of the persuasion, and of the knowledge
of the Son of God, to a full grown man, to the measure of the
stature of the fullness of the Anointed, [14]so that we are no
longer without forethought, being blown about and being
carried by every wind of teaching, in the deceitful trickery of
men, in dishonesty having no principles, on the side of the
system of error; [15]but speaking the truth in honorable broth-
erly love, we may grow up into Him in all things, Who is the
Head, the Anointed, [16]of Whom all the body being fitted to-
gether and being brought together with every ligament as-
sisting, according to the working of one measure in each
part, producing the growth of the body to the building up of

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1. A few witnesses (including the Textus Receptus, but no uncials, versions, or papyri) add here the pronoun ὑμῖν or *of you.* A few other witnesses (D F G K L Ψ 181 326 917 920 it^{d,g} vg syr^{p,h} goth arm) add ἡμῖν or *of us.* Standing strongly against both of these interpolations are 𝔓^{46} A B C P 082 33 88 104 424^{c} 436 442 460 462 1912* 1944 cop^{sa,bo} eth arab.
2. Psalms 68:18-LXX.
3. ℵ^{c} B C^{c} K P Ψ 88 614, followed by the Textus Receptus, add here πρῶτον or *first.* Against this interpolation are the slightly better attested 𝔓^{46} ℵ* A C* D G 1739.

itself in honorable brotherly love.

4.2
Children of Light

17Therefore, I say this, and testify in the Master, that you no longer walk even as$_1$ the nations walk, in vanity of the mind, 18having been darkened in the intellect, being alienated from the life of God through the ignorance in them, on account of the hardness of their hearts, 19who having stopped caring, gave themselves up to lust, to the working of indecent uncleanness, all with greediness. 20But you have not so learned of the Anointed, 21if indeed you heard Him and were taught by Him, as the truth is in Jesus; 22for you have put off things in reference to the former behavior of the old man, being corrupted according to the deceit of lusts, 23and to be renewed in the mentality of your mind; 24and to have put on the new man, which was created like God in right thinking and true separation.

25Therefore, putting off the false, **"speak truth each with his neighbor,"**$_2$ because we are one another's members. 26**"Be angry, but do not fail,"**$_3$ do not let the sun go down on your provocation, 27nor give place to the Diabolical One. 28Let the one stealing steal no more, but rather let him labor, working good with his ⌊own⌋$_4$ hands, that he may have to give to the one having need. 29Do not let go out of the mouth every word that corrupts, but if any are good to building up for the usage, that they may give favor to those hearing. 30And do not grieve the Separating Mentality of God, by Whom you were sealed for a day of redemption. 31Put away all bitterness and anger and impulsive behavior and disorder and blasphemy, along with all evil things. 32And to one another be kind, tenderhearted, forgiving yourselves, as also

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1. The Textus Receptus add here λοιπά or *the rest of* (along with ℵ^c D^{b,c} K L P Ψ arm). Against this interpolation are 𝔓^{46} ℵ* A B D* F G 082 33 88 255 263 296 it^{d,g} vg cop^{sa,bo} eth.
2. Zechariah 8:16-LXX, which, with Sirach 13:15-16-LXX, qualifies the word *neighbor.*
3. Psalms 4:4-LXX.
4. *Own* is here translated for ἰδίαις, a word which is not contained at all in the Textus Receptus and which is contained here only in open brackets as it is absent from 𝔓^{46} 𝔓^{49vid} B but present in most other texts.

God in the Anointed forgave you.

CHAPTER 5

5.1
Living Separated

[1]Be then imitators of God, as beloved children, [2]and walk in honorable brotherly love, even as the Anointed also loved us and gave Himself up for us as an offering and a sacrifice to God, for an odor of sweet smell. [3]But whoredom and all indecent uncleanness and greediness, let it not be named among you, as is right for Separated Ones, [4]also shamefulness, and foolish talking or joking of the things not appropriate, but rather thanksgiving. [5]For know this, that every whoremonger, or unclean person, or greedy person, who is an idolater, has no inheritance in the Government of the Anointed and of God. [6]Let none of you be deceived with empty words, for through these comes the anger of God on the sons of disobedience. [7]Be not then partners with them, [8]for you were then in darkness, but now in light in the Master. Walk as children of light. [9]For the fruit of light$_1$ is in all goodness, and justice and truth – [10]proving what is well-pleasing to the Master. [11]Do not have fellowship with the unfruitful actions of darkness, but rather dishonor them. [12]For it is shameful even to speak of the hidden things being done by them. [13]But all things being dishonored by the light are clearly manifested, for everything having been manifested is light. [14]Therefore, he says, **"Arise, sleeping one, and stand up out of the dead ones, and the Anointed will shine on you.**♀**"**$_2$

♀ Isa. 26:19, 51:17, 52:1, 60:1.

[15]Watch therefore, carefully how$_3$ you walk, not as unwise ones, but as wise ones, [16]redeeming the time, because the days are evil. [17]For this reason, do not be foolish, but understanding of what the will of the Master is. [18]And do not be

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1. *Light* is here translated for φωτός as opposed to the Textus Receptus's (along with 𝔓^{46} D^{c} K Ψ 88 104 614 1739^{mg}) πνεύματος or *Mentality*. *Light* is attested by 𝔓^{46} ℵ A B D* G P 33 81 1739* it vg syr^{p,pal} goth arm eth Origen.
2. Not a literal quote. Paraphrased from Isaiah 26:19, 51:17, 52:1, 60:1-2-LXX.
3. The Textus Receptus reverses the phrase to *how carefully*.

drunk with wine, in which is debauchery, but be filled by the Mentality, [19]speaking to yourselves in psalms and hymns and songs of the Mentality, singing and psalming in your heart to the Master, [20]giving thanks always in all things in the authority of our Master, Jesus the Anointed, to God and the Father, [21]being submissive to one another in the fear of God.

5.2
Women and Men

[22]The women to their own men: Subject yourselves, as to the Master, [23]because a man is head of the woman, as also the Anointed is Head of the Body Politic, and He is the Savior of the Body. [24]And as the Body Politic are subject to the Anointed, so also the women are to their own men in everything. [25]The men: love your women, even as the Anointed loved the Body Politic, and gave Himself up on behalf of them, [26]that He might separate them, purifying by the washing of the water by the Word, [27]that He might present it to Himself as the reputable Body Politic, not having spot or wrinkle or any such things, but that it be pure and unblemished. [28]So ought the men love their women as their own bodies. The one loving his woman loves himself, [29]for in the past no one hated his own flesh, but nourished it and cherished it, even as also the Master does the Body Politic, [30]because we are members of His Body$_1$. [31]**"For this will a man leave his father and his mother and cleave to his woman, and the two shall be one flesh."**$_2$ [32]The mystery is great, but I speak as to the Anointed and as to the Body Politic. [33]But, everyone of you also, let each love his woman as himself, and the woman, that she fears the man.

CHAPTER 6

6.1
Children and Parents

[1]The children: Obey your parents ⌊in the Master⌋$_3$, for this is right. [2]**"Honor your father and your mother"** – which is the first commandment with a promise – [3]**"that it may be**

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1. The Textus Receptus adds here an expansion derived from Genesis 2:23: ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, or *of His flesh, and of His bones.* This obvious interpolation is absent from $\mathfrak{p}^{46}$ ℵ* A B 33 81 1739* cop^{sa,bo}.
2. Genesis 2:24-LXX.

well with you, and you may live long on this earth."[1] [4]And the fathers: Do not provoke your children, but nurture them in the discipline and warnings of the Master.

6.2
Slaves and Masters

[5]The slaves: obey your masters according to flesh with fear and trembling, in purity of your heart, as to the Anointed, [6]not by way of eye-service as men-pleasers, but as bond-servants of the Anointed, doing the will of God from the life‡, [7]with goodwill serving as slaves as to the Master and not as to men, [8]each one knowing that whatever good thing he does, this he will get from the Master, whether a slave or freeman. [9]And the masters: The same things do toward them, refrain from threatening, knowing that the Master of you and them is in heaven, and preference of persons is not with Him.

‡ Gr. ψυχῆ. See Appendix 9.

6.3
The Armor of God

[10]For the rest, my brothers, be empowered in the Master, and in the might of His strength. [11]Put on the whole armor of God, so as for you to be able to stand against the deceptions of the Diabolical One. [12]Because we are not wrestling against flesh and blood, but against the rulers, against the authorities†, against the world's rulers, against the darkness of this age, against the mentalities of evil in the heavens. [13]Because of this, take up the whole armor of God, that you are able to resist in the evil day, and having worked out all things, to stand. [14]Stand, therefore, having belted your hips with truth, and putting on the breastplate of justice, [15]and having shod the feet with the preparation of the good message of peace; [16]above all, having taken up the shield of persuasion, by which you will be able to extinguish all the projectiles of the evil one, the things having been made fiery. [17]And take the helmet of preservation, and the sword of the Mentality, which is the Word of God‡, [18]by way of prayer and petition, praying at every time in the Mentality, and watching to this same thing in all perseverance and petition

† Or, *right, ability, power.* Gr. ἐξουσία.

‡ Cf. Wisdom 5:16, 17, 21.

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3. These words, ἐν κυρίῳ, are absent from B D* G it^{d,g} Marcion Clement Tertullian Cyprian Ambrosiaster, but at the same time are present in 𝔓^{46} ℵ A D^{c} K P Ψ, and for this reason have been retained in open brackets.

1. Deuteronomy 5:16, Exodus 20:12-LXX.

concerning all the Separated Ones. [19]Pray also for me, that to me may be given speech in the opening of my mouth with boldness to make known the mystery of the good message, [20]for which I am an ambassador in a chain, that in it I may speak boldly as it is right for me to speak.

6.4
Final Greetings

[21]But that you also may know the things about me, what I am doing, Tychicus, the beloved brother and trustworthy minister in the Master will make known all things to you, [22]whom I sent to you for this same thing, that you might know the things about us, and he may comfort your hearts.

6.5
Salutation

[23]Peace to the brothers, and honorable brotherly love with persuasion from God the Father and the Master Jesus the Anointed. [24]Favor be with all those that love our Master Jesus the Anointed in nonmongrelizableness.[1]

1. The Textus Receptus, along with ℵ^{c} D K L P most minuscules syr^{p,h} cop^{bomss} goth arm^{mss} eth^{pp}, adds the liturgical ἀμήν or *so be it*. The word is absent from 𝔓^{46} ℵ* A B F G 33 cop^{sa,bo,fay} arm eth^{ro}.

II Timothy was written in the autumn of 58 A.D.

The Second Letter of Paul the Ambassador To Timothy

CHAPTER 1

1.1
Introduction

[1]Paul, an ambassador of Jesus the Anointed through the will of God by way of promise of life in Anointed Jesus, [2]to Timothy, my beloved child: Favor, confidence, and peace from God the Father and Anointed Jesus$_1$, our Master.

1.2
Exhortation

[3]Thanks I have to God, Whom I worship from my racial ancestors in a racially pure conscience, how unceasingly I have remembrance concerning you in my petitions night and day, [4]longing to see you, being reminded of your tears, that I may be filled with joy, [5]taking recollection of you in unpretended persuasion, which dwelt first in your grandmother Lois, and in your mother Eunice; and I am assured that it is also in you. [6]For which cause I remind you to fan the flame of the gift of God, which is in you through the laying on of my hands. [7]For God did not give to us a mentality of cowardice, but of power and of honorable brotherly love and of self-control. [8]Therefore, be not ashamed of the testimony of our Master, nor of me, His prisoner, but suffer hardship with the good message according to the power of God, [9]the One having saved us and having called us with a separating call, not according to our actions, but by His own plan and favor given to us in Anointed Jesus before times eternal, [10]but now through the appearance of our Savior, Jesus the Anointed, making death of no effect and bringing to light life and racial purity through the good message, [11]for which I was appointed a herald and an ambassador and a teacher$_2$; [12]for which cause I also suffer these things. But I am not ashamed, for I know Whom I have been persuaded by and I am persuaded that He is able to guard my deposit until that day. [13]Have a

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1. Some texts omit *Anointed Jesus*.
2. The majority of texts add here ἐθνῶν, but the word is absent from such important texts as ℵ* A I 33 1175 syr^{pal}. Since it can be traced as originating from I Timothy 2:7, then the textual evidence present for its omission is sufficient.

pattern of sound words which you heard from me, in persuasion and honorable brotherly love in Anointed Jesus. [14]Guard the good deposit through the Mentality of Separation dwelling in us.

[15]You know this, that all those in Asia turned away from me, of whom is Phygellus and Hermogenes. [16]May the Master give mercy to the house of Onesiphorus because he often refreshed me and was not ashamed of my chain, [17]but having come to Rome, he sought and found me more diligently – [18]may the Master give to him to find mercy from the Master in that day – and what things in Ephesus he served, you very well know. [1]You, therefore, my child, be empowered by favor in Anointed Jesus. [2]And what things you heard from me through many witnesses, these things commit to trustworthy men, who will be competent also to teach others. [3]Suffer hardship with us$_1$ as a good soldier of Jesus Anointed. [4]No one serving as a soldier tangles with the affairs of life, so that he might please the one having enlisted him. [5]And also, if any competes, he is not crowned unless he lawfully competes. [6]It is an obligation for the laboring farmer to partake firstly of the fruits. [7]Consider what I say, for the Master will give you understanding in all things. [8]Remember Jesus Anointed, having been raised from the dead, of the seed of David, according to my good message, [9]in which I suffer ill unto bonds, even as a wicked person. But the Word of God has not been bound. [10]Therefore, I endure all things on account of the chosen, that they also may attain salvation in Anointed Jesus, with everlasting reputation. [11]The Word is trustworthy: For if we died with Him, also shall we live with Him [12]if we endure, and also, we shall reign with Him; [13]if we deny Him, that One will deny us; if we do not have persuasion, that One remains trustworthy; For$_2$ He is not able to deny Himself.

CHAPTER 2

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1. *Suffer hardship with us* is translated for συγκακοπάθησον, whereas the Textus Receptus, following C^2 D^c K L, the minuscules and some other late texts, reads σύ οὖν κακοπάθησον, or *You then suffer hardship.*
2. The Textus Receptus, with earliest support from Ψ, omits γὰρ or *For.*

2.1
A Workman Approved By God

[14]Remind them of these things, solemnly testifying before God$_1$, not to dispute words, for nothing useful, for the throwing down of those hearing. [15]Earnestly show yourself approved to God, a workman unashamed, cutting straight the Word of Truth. [16]But avoid the profane, empty babblings, for they will advance to more ungodliness, [17]and their word will have feeding like gangrene, of whom is Hymeneus and Philetus, [18]who missed the mark concerning the truth, saying that ⌊the⌋$_2$ resurrection has already come and overturning the persuasion of some. [19]However, the foundation of God stands firm, having this seal, **"The Master knew those being His,"**$_3$ and, **"Let everyone naming the authority of the Anointed depart from injustice."**$_4$ [20]Now in a great house, there is not only golden and silver vessels, but also wooden and earthen, and some to honor and some to dishonor. [21]If, therefore, anyone purifies himself from these, he will be a vessel to honor, having been separated and useful to the Owner*, having been prepared to every good action. [22]Also, flee youthful lusts, and pursue justice, persuasion, honorable brotherly love, peace, with those calling on the Master out of a racially pure heart. [23]But refuse foolish and uneducated questionings, knowing that they generate quarrels. [24]But it is an obligation for a slave of the Master not to quarrel but to be gentle toward all, apt to teach, forbearing, [25]teaching in gentleness those who have opposed; perhaps God may give them repentance for a full knowledge of truth [26]and they may regain their senses from the trap of the Diabolical One, having been captured by him to do the will of that one.

* Or, *slave-owner, master.* Gr. δεσπότης.

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1. About the same number of texts that read θεοῦ, or *God*, read κυρίου, or *the Master*. Three late texts (206 429 1758) even read Χριστοῦ, or *the Anointed*. Since the evidence between *God* and *the Master* is evenly divided, *God* has been chosen since it seems to be more in line with the style of this particular letter (cf. 4:1).
2. ℵ G 048 33 omit this word.
3. Numbers 16:5-LXX.
4. Derived from Isaiah 26:13 and Numbers 16:26-LXX.

CHAPTER 3

3.1
Godlessness In The Last Days

[1]But this you know, that in the last days grievous times will be at hand. [2]For men will be self-lovers, money-lovers, impostors, extravagant, blasphemers, disobedient to parents, unthankful, contrary to the laws of nature, [3]hateful, entering no covenants, diabolical, without self-control, wild, haters of good, [4]traitors, reckless, without intelligence, pleasure-lovers rather than God-lovers, [5]having a form of godliness but having denied its power — turn away from even these. [6]For of these are those creeping into houses and leading silly women captive, having been heaped with failures, being led by various lusts, [7]always learning and never being able to come to a full knowledge of truth. [8]But in the way Jannes and Jambres[1] opposed Moses, so also these oppose the truth, men having been mongrelized in mind, unapproved concerning the persuasion. [9]But they will not advance to more, for their madness* will be plain to all, as also that of those became.

* Or, *rage, insane thinking, foolishness.* Gr. ἄνοια. Cf. Luke 6:11.

3.2
Paul's Charge To Timothy

[10]But you have closely followed my teaching, the conduct, the plan, the persuasion, the long-suffering, the honorable brotherly love, the patience, [11]the persecutions, the sufferings which happened to me in Antioch, in Iconium, in Lystra; what persecutions I bore; yet out of all the Master delivered me. [12]And indeed all those desiring to live godly in Anointed Jesus will be persecuted. [13]But evil men and pretenders will go forward to worse, deceiving and being deceived. [14]But you continue in what you learned and what you have been assured of, knowing from whom you learned, [15]and that from a babe you know the Separated Scriptures, those being able to make you wise to salvation through persuasion in Anointed Jesus. [16]Every Scripture is God-breathed and profitable for teaching, for reproof, for correction, for instruction in justice, [17]so that the man of God

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1. F G it^{d,g} vg goth Cyprian Hippolytus Lucifer Ambrosiaster Augustine Ps-Augustine, and others have been perverted to read Μαμβρῆς, or *Mambres*, which is a Hebrew form of the name.

CHAPTER 4

may be perfect, fully furnished for every good action. [1]Then I solemnly witness before God and the Master Jesus Anointed, the One being about to judge living ones and dead, and[1] His appearance and His Government: [2]proclaim the Word, be urgent in season, out of season, reprove, warn, encourage with all long-suffering and teaching. [3]For there will be a time when they will not bear the sound teaching, but according to their own lusts, they will heap up teachers tickling the ear; [4]and they will turn away the ear from the truth, and will be turned aside to myths. [5]But you be sober in all, suffer evil, do the work of a proclaimer of the good message, fulfill your ministry. [6]For I am already being poured out, and the time of my departure has arrived. [7]I have fought the good fight, I have finished the course, I have kept the persuasion. [8]For the rest, the crown of justice is laid upon me, which the Master, the Just Judge, will give to me in that day, and not only to me, but also to all the ones loving His appearance.

4.1
Personal Remarks

[9]Make haste to come to me shortly, [10]for Demas deserted me, loving the present age, and went to Thessalonica; Crescens to Galatia; Titus to Dalmatia. [11]Only Luke is with me. Taking Mark, bring him with you, for he is useful to me for the ministry. [12]But I sent Tychicus to Ephesus. [13]When you come, bring the cloak which I left in Troas with Carpus, and the scrolls, especially the parchments. [14]Alexander the coppersmith displayed many evil things to me. The Master will give to him according to his works; [15]whom also you guard against, for he greatly resisted our words. [16]At the first of my defense, no one was beside me, but all deserted me. May it not be reckoned to them. [17]But the Master stood with me and empowered me, that through me the preaching might be ful-

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1. The Textus Receptus has here κατά, or *according to* as opposed to καὶ, or *and*. *According to* is supported by ℵ^{c} D^{c} K L P Ψ syr^{p,h} cop^{sa} goth arm eth and others, including most minuscules, whereas the superior reading of *and* as herein is supported by ℵ* A C D* F G 33 424^{c} 1739 2495 it^{d,g,61} vg cop^{bo} etc. With *and*, the meaning is that Paul is solemnly witnessing *also* before *His appearance* etc., whereas with *according to*, the dead and living are about to be judged *according to His appearance* etc.

filled, and all the nations might hear. And I was delivered out
of the mouth of the lion. [18]And the Master will deliver me
from every wicked action and will save me for His heavenly
Government, to Whom be the reputation for ages and ages.
So be it.

[19]Greet Prisca[1] and Aquila, and the house of Onesipho- **4.2**
rus. [20]Erastus remained in Corinth, but I left Trophimus sick *Final Greetings*
in Miletus. [21]Make haste to come before winter. Eubulus
greets you, and Pudens, and Linus, and Claudia, and all the
brothers.

[22]The Master[2] be with your Mentality. Favor be with **4.3**
you.[3] *Salutation*

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1. Or *Priscilla.*
2. Some texts insert either *Jesus* or *Jesus Anointed* here. This short reading with only *Master* is supported by ℵ* F[gr] G 33 1739 it[g]. If the original reading were not simply *Master,* then the next most probable reading would be *Master Jesus Anointed* which also has broad support.
3. A great number of texts add ἀμήν, or *so be it,* but its omission is supported by such broad witnesses as ℵ* A C G 33 81 1881 it[g] cop[bomss] eth[ro] Ambrosiaster.

Mark was written between 45 and 60 A.D.

The Good Message According to Mark

CHAPTER 1

1.1
John Prepares the Way

[1]The beginning of the good message of Jesus Anointed, ⌊Son of God⌋[1]. [2]As it has been written in Isaiah[2] the prophet, **"Behold, I send My messenger before Your face, who will prepare Your way before You,**[♀3] [3]**the voice of one crying in the wilderness: 'Prepare the way of the Master! Make straight the paths.**[♀'"4] [4]John came baptizing in the wilderness, and proclaiming a baptism of repentance for forgiveness of failures. [5]And all the Judean country, and the Jerusalemites, went out to him, and were all baptized in the Jordan River by him, having confessed their failures. [6]And John was clothed in the hair of a camel, and had a leather girdle about his loin, and eating locusts and wild honey. [7]And he proclaimed, saying, **"He Who comes after me is stronger than me, of Whom I am not fit to stoop down to loosen the thong of His sandals.** [8]**I baptize you with**[6] **water, but He will baptize you in the Mentality of Separation."**

♀ Mal. 3:1.

♀ Isa. 40:3.

1.2
Baptism and Temptation of Jesus

[9]And it was in those days that Jesus came from Nazerath of Galilee and was baptized by John in the Jordan. [10]And going up from the water immediately, He saw the heavens being torn, and the Mentality as a dove coming down upon

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1. These words, υἱοῦ θεοῦ, are absent from ℵ* Θ 28[c] etc., but are contained in B D W. Given the ease with which the words could have been overlooked in copying (because of similar endings in close proximity), and the strength of B D W, it was felt best to leave the words in open brackets.
2. The earliest manuscripts contain "in Isaiah." These words were dropped by later copyists who realized that part of the quote was also from Malachi and determined that it should be more general and simply read "in the prophets."
3. Malachi 3:1-LXX.
4. Isaiah 40:3-LXX.
5. The Textus Receptus here adds μὲν or *truly*.
6. Instead of *with*, which is read inflectionally, the Textus Receptus reads *in* translated for the added Greek word ἐν. This word is omitted in a wide variety of ancient sources, including ℵ B H 33 vg Origen Jerome Augustine.

Him. ♀[11]And there was a voice out of the heavens, **"You are My Son, the Beloved, in Whom I take delight."** ♀

♀ Isa. 61:1-2, 11:2.
♀ Ps. 2:7.

[12]And the Mentality at once thrust Him out into the wilderness. [13]And He was there in the wilderness forty days, being tempted by Satan, and was with the wild beasts, and the messengers ministered to Him.

1.3
Calling of the First Students

[14]And after John was delivered up, Jesus came into Galilee, proclaiming the good message[1] of God, [15]and saying, **"The time has been fulfilled, and the Government of God draws near; repent and have persuasion in the good message."**

[16]And walking along beside the Sea of Galilee, He saw Simon and his brother Andrew casting a small net in the sea, for they were fishers. [17]And Jesus said to them, **"Come after Me and I will make you to be fishers of men."** [18]And leaving their nets at once, they followed Him. [19]And going forward from there a little, He saw Jacob†, the son of Zebedee, and John, his brother, and they were in the boat mending their nets. [20]And at once He called them, and leaving their father Zebedee in the boat with the hired servants, they went after Him.

† Gr. *Ἰάκωβον. Commonly known as James.*

1.4
Jesus Drives Out Mongrel Mentalities

[21]And they passed along into Capernaum, and at once entering into the synagogue, He taught on the sabbaths. [22]And they were astounded at His teaching, for He was teaching them as having authority†, and not as the scribes. [23]And a man with a mongreled mentality was in the synagogue; and he cried out, [24]saying, **"What is to us and to You‡, Jesus, Nazerene? Have you come to destroy us? I know You, Who You are, the Separated One of God."** [25]And Jesus rebuked him, saying, **"Be quiet, and come out of him."** [26]And the mongreled mentality convulsing him, and crying out with a loud voice, he came out of him. [27]And all were astonished, so as to discuss to themselves, saying, **"What is this? What new teaching is this? With what authority† even does He command mongreled mentalities and they obey Him?"** [28]And His fame went out at once in all the neighborhood of Galilee.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

‡ Or, *What do you have to do with us?*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1.5
Jesus Heals Many

[29]And at once going forth out of the synagogue, they

1. The Textus Receptus and a few other texts erroneously insert here τῆς βασιλείας or *of the government.*

came into the house of Simon and Andrew, with Jacob and John. 30And the mother-in-law of Simon was laid fever-stricken. And at once they spoke to Him about her. 31And coming near, He raised her, holding her hand, and the fever left her at once. And she served them.

32And evening coming, when the sun set, they brought to Him all the ones having illnesses, and the ones being demon-possessed. 33And the whole city having gathered was at the door. 34And He healed many who had illnesses of various diseases, and He cast out many demons, and did not allow the demons to speak, because they knew Him.

1.6
Jesus Prays in the Wilderness

35And rising up quite early in the night, He went out, and went away into a wilderness place. And He was praying there. 36And Simon and those with him searched for Him, 37and finding Him, they said to Him, **"All are seeking You."** 38And He said to them, **"Let us go into the neighboring towns, that I may proclaim there also. For it was for this that I came forth."** 39And He came$_1$ proclaiming in their synagogues in all Galilee, and casting out demons.

1.7
Purifying of the Leper

40And a leper came to Him, begging Him ⌊and falling on his knees to Him⌋$_2$, and saying to Him, **"If you will, You are able to make me pure."** 41And ⌊Jesus⌋$_3$, being filled with pity$_4$ and reaching out His hand, He touched him, and said to him, **"I am willing. Be made pure!"** 42And He having spoken, the leprosy instantly departed from him, and he was made pure. 43And strictly warning him, He at once put him out, 44and said to him, **"See, tell no one a thing, but go show yourself to the priest and offer what Moses**

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1. "Came" translated for ἦλθεν as opposed to "was" translated for ἦν. The reading of ἦλθεν is preferable to ἦν in light of the best evidence.
2. These words, translated for καὶ γονυπετῶν αὐτόν, are contained in ℵ L Θ f^1 565 etc. They are absent, however, in B D W, which, while strong, is counterbalanced by the texts that contain it and the possibility of omission due to homoeoteleuton.
3. *Jesus* is omitted by ℵ B but is at the same time included by A C and therefore it has been retained in open brackets. If *Jesus* was not read, then *He* would be in its place.
4. Some manuscripts substitute ὀργυσθείς, *being angry*, for σπλαγχνισθείς, *being filled with pity*. The evidence favors the reading of *being filled with pity*.

ordered concerning your purifying, for a testimony to them." [45]But going out, he began to proclaim much, and to spread around the word, so that He was no longer able to openly enter the city, but He was outside in wilderness places, and they came to Him from every quarter.

CHAPTER 2

2.1
Healing of the Paralytic

[1]And again He entered Capernaum after some days, and it was heard that He was in a house. [2]And at once, many were assembled, so as no longer to have room, not even to the door. And He spoke the Word to them. [3]And they came to Him carrying a paralytic, being carried by four. [4]And not being able to bring him to$_1$ Him through the crowd, they unroofed the roof where He was, and digging through, they lowered the cot upon which the paralytic was lying. [5]And Jesus seeing their persuasion, He said to the paralytic, **"Child, your failures are forgiven you."** [6]But some of the Scribes were sitting there, and reasoned in their hearts, [7]**"Why does this one speak blasphemies this way? Who is able to forgive failures except One, God?"** [8]And Jesus instantly knowing in His Mentality that they reasoned this way among themselves, He said to them, **"Why do you reason these things in your heart? [9]Which is easier to say to the paralytic, 'Your failures are forgiven to you,' or to say, 'Rise and take your cot and walk!'? [10]But that you may know that the Son of man has authority† to forgive failures on the earth,"** He said to the paralytic, [11]**"Rise up and take your cot and walk to your house."** [12]And he arose at once, and taking up the cot, he went out before all, so as for all to be astounded, and to repute God, saying, **"Never did we see it this way."**

† Or, *right, ability, power.* Gr. ἐξουσία.

2.2
The Calling of Levi

[13]And He went out again by the sea. And all the crowd came to Him, and He taught them. [14]And passing along, He saw Levi$_2$ of Alpheus sitting at the tax-office, and He said to him, **"Follow Me."** And rising up, he followed Him. [15]And it

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1. *Bring to* is translated for προσενέγκαι. Other less reputable manuscripts have προσεγγίσαι, *to come near*, or προσελθεῖν, *to come to*. Evidence favors *bring to* and it seems awkward only because of the lack of a direct object, but it is obvious that the direct object is *the paralytic*.

was while He reclined in his house, even many tax-collectors and failures reclined with Jesus and His students, for they were many, and they followed Him. [16]And the scribes of the Pharisees$_1$, seeing Him eating with tax-collectors and failures, said to His students, **"Why is it that He eats and drinks with tax-collectors and failures?"** [17]And Jesus hearing, said to them, **"Those who are strong have no need of a physician, but those having illness. I did not come to call the just to repentance, but the failures."**

2.3
Jesus Questioned About Fasting

[18]And John's students, and those of the Pharisees, were fasting. And they came to Him and said, **"Why do the students of John and those of the Pharisees fast, but your students do not fast?"** [19]And Jesus said to them, **"Can the sons of the bridechamber fast while the groom is with them? What time they have the bridegroom with them, they cannot fast. [20]But the day will come when the bridegroom will be taken away from them, and then they will fast in those days. [21]And no one sews a patch of new cloth on an old garment, else it takes away its fullness, the new from the old, and a worse tear occurs. [22]And no one puts new wine into old wineskins, else the new wine will burst the wineskins and the wine$_2$ and the skins will be destroyed."**

2.4
Master of the Sabbath

[23]And it happened that He went along through the grainfields on the sabbaths. And His students began to make way, plucking the ears. [24]And the Pharisees said to Him, **"Behold, why do they do that which is unlawful on the sab-**

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2. Some Western texts have substituted the name Ἰάκωβον, or *Jacob*, for Λευίν, or *Levi*. There is no evidence to support this.

1. Instead of οἱ γραμματεῖς τῶν Φαρισσαίων or *the scribes of the Pharisees*, the Textus Receptus reads οἱ δὲ γραμματεῖς καὶ οἱ Φαρισαῖοι or *and the Scribes and the Pharisees*. The reading herein is supported by ℵ B L etc., while the other manuscripts contain a variety of different readings. The reading herein is the more difficult reading, and with support from ℵ B it would be expected that it was changed in the other manuscripts, thus accounting for the variety of different readings.

2. Some texts have introduced ἐκχεῖται, which would be translated *pours out*, and rearranged the order of the following clause, but there is no support for this in the older manuscripts.

baths?" [25]And He said to them, **"Did you never read what David did when he had need and hungered, he and the ones with him, [26]how he entered into the house of God upon Abiathar the high priest, and ate the loaves of the presentation, which is not lawful to eat, except for the priests, and gave also to those being with him?"** [27]And He said to them, **"The sabbath came into being for the sake of man, not man for the sake of the sabbath. [28]So then, the Son of man is Master also of the sabbath."**

CHAPTER 3

[1]And He again entered into the synagogue, and there was a man who had a withering of the hand. [2]And they watched Him, if He would heal him on the sabbaths, that they might accuse Him. [3]And He said to the man having a withering of the hand, **"Rise up in the midst."** [4]And He said to them, **"Is it lawful to do good on the sabbaths, or to do evil; to save a life‡, or to kill?"** But they were silent. [5]And looking around on them with anger, being greatly grieved at the hardness of their heart, He said to the man, **"Stretch out your hand."** And he stretched out, and his hand was restored as healthy as the other. [6]And the Pharisees immediately going out made counsel with the Herodians against Him, how they might destroy Him.

‡ Gr. *ψυχή*. See Appendix 9.

3.1
Crowds Follow Jesus

[7]And Jesus withdrew with His students to the sea; and a great multitude from Galilee ⌊followed Him⌋, [8]and from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and those around Tyre and Sidon, a great multitude, hearing what He was doing, came to Him. [9]And He told His students that a small boat should stay near to Him because of the crowd, that they might not press on Him. [10]For He healed many, so that they fell upon Him, that they might touch Him, as many as had plagues. [11]And when the mongreled mentalities saw Him, they fell before Him, and cried out, saying, **"You are the Son of God!"** [12]And He warned them very much, that they should not reveal Him.

3.2
Appointment of the 12 Ambassadors

[13]And He went up into the mountain, and He called near whom He wished. And they went to Him. [14]And He made twelve ⌊whom He also named ambassadors⌋ that they might be with Him, and that He might send them to proclaim, [15]and to have authority†$_1$ to cast out the demons. [16]Simon ⌊whom also He put upon a name,⌋ Peter, [17]and Jacob of Zebedee, and John, the brother of Jacob (and He put upon

† Or, *right, ability, power.* Gr. *ἐξουσία*.

† Aramaic, presumably from Hbr. בְּנֵי רֶגֶשׁ.
* Or, *Zealot.* Gr. *Κανανᾶιος.* From Aram. קַנָּאִי. cf. Lk 6:15.

them the name Boanerges†, which is Sons of Thunder); [18]and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Jacob of Alpheus, and Thaddeus$_1$, and Simon the Cananaean*, [19]and Judas Iscariot, who also betrayed Him.

3.3
Jesus and Beelzebub

[20]And He came into a house, and again, a crowd came together, so as they were not able to even eat bread. [21]And having heard, those with Him went out to take hold of Him; for they said, **"He is insane."** [22]And the scribes from Jerusalem, coming down, said, **"He has Beelzebub! By the ruler of the demons He casts out demons."** [23]And calling them near, He spoke to them in parables: **"How can Satan‡ cast out Satan? [24]And if a government is divided against itself, that government is not able to stand. [25]And if a house is divided against itself, that house is not able to stand. [26]And if Satan rises upon himself, and has been divided, he is not able to stand, but he has an end. [27]No one is able in any way to plunder the goods of the strong one, entering into his house, unless he first bind† the strong one; and then he will plunder his house. [28]Truly, I tell you, all the failures will be forgiven to the sons of men, and whatever blasphemies they have blasphemed. [29]But whoever commits blasphemy against the Mentality of Separation does not have forgiveness to eternity, but is liable to eternal judgment."** [30]This because they said, **"He has a mongreled mentality."**

‡ Or, *Adversary.* Gr. *Σατᾶν(ᾶς).* Hbrw. שָׂטָן. LXX sometimes renders as *ἐπίβουλος* or *Accuser.*

† Or, *tie up.* Gr. *δήσῃ.*

3.4
Jesus's Mother and Brothers

[31]Then His mother and brothers came, and standing outside, sent to Him, calling Him. [32]And a crowd sat around Him, and they said to Him, **"Behold, your mother and your brothers ⌊and your sisters⌋$_2$ seek you outside."** [33]And He

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1. The Textus Receptus, with the support of A C etc., adds here θεραπεύειν τὰς νόσους or *to heal diseases and.* Though A and C are generally excellent manuscripts, they must be discounted in those places where they disagree with ℵ B.
1. Many Western witnesses change Θασσαῖον or *Thaddeus* to Λεββαῖον or *Lebbeus.*
2. This phrase (καὶ αἱ ἀδελφαί σου) is absent from many manuscripts, but at the same time, there is internal evidence that can explain why it might have been accidentally omitted early on. Therefore, in view of the balance of texts that support and omit it and the internal considerations which support it, the clause has been retained in open brackets.

answered them, saying, **"Who is My mother or My brothers?"** [34]And having looked around on those sitting around Him in a circle, He said, **"Behold, My mother and My brothers!** [35]**For whosoever does the will of God, this one is My brother, and My sister, and My mother."**

CHAPTER 4

4.1 *Parable of the Sower*

[1]And again, He began to teach by the sea. And a large crowd was assembled to Him, so that He entered into the boat in order to sit in the sea. And all the crowd were on the land toward the sea. [2]And He taught them many things in parables, and said to them in His teaching, [3]**"Hear! Behold the sower went out to sow.** [4]**And as he sowed, it happened that one indeed fell by the way; and the birds of the heaven came and ate it up.** [5]**And another fell on the rocky place where it did not have much earth, and at once, it sprang up, due to not having deepness of earth.** [6]**And the sun rising, it was scorched. And through not having root, it was dried out.** [7]**And another fell into the thorns, and the thorns grew and choked it, and it did not give fruit.** [8]**And others$_1$ fell into the good earth, and gave fruit, and going up and increasing; and one bore thirty, and one sixty, and one a hundred."** [9]And He said to them, **"The one having ears to hear, let him hear."**

[10]And when He was alone, those around Him asked, along with the twelve, about the parable. [11]And He said to them, **"To you it has been given to know the mystery of the Government of God. But to those outside, all things are in parables,** [12]**'that seeing, they may see and not perceive; and hearing, they may hear and not understand, lest they should convert and their failures be forgiven them.'$_2$♀"** ♀ Isa. 6:9.

[13]And He said to them, **"Do you not know this parable? And how will you know all parables?** [14]**He sowing sows the Word.** [15]**And these are those by the way, where the Word is sown. And when they hear, Satan comes at once**

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1. The plural number here is supported by ℵ B 1071. While this support is very limited, internal verb agreement and other modifications to the text shows that the reading was originally plural.
2. Isaiah 6:9-10.

and takes the Word having been sown in them$_1$. [16]And these are also like those on the rocky places being sown, who, when they hear the Word, immediately receive it with joy, [17]and having no root in themselves, they are but temporary. They having trouble or persecution through the Word, they are immediately offended. [18]And these are those having been sown into the thorn, those hearing the Word, [19]and the cares of this age, and the deceit of riches, and the lust about other things entering in, choke the Word, and it becomes unfruitful. [20]And these are the ones being sown in the good earth, who hear the Word, and welcome it, and bring forth fruit, one thirty, and one sixty, and one a hundred."

4.2
A Lamp on a Stand

[21]And He said to them, "Does the lamp come that it be placed under a bushel or under the couch? Is it not that it may be placed on the lampstand? [22]For nothing is hidden but that it will be revealed; nor becoming covered but that it will come to light. [23]If anyone has ears to hear, let him hear." [24]And He said to them, "Be careful what you hear. With what measure you measure, it will be measured to you, and more will be given to you$_2$. [25]For whoever may have, it will be given to him; and who does not have, even what he has will be taken away from him."

4.3
Parable of the Growing Seed

[26]And He said, "Thus is the Government of God, as if a man should cast the seed on the earth, [27]and should sleep and rise night and day, and the seed should sprout and lengthen of itself, as he does not know, [28]for the earth bears fruit, first greenery, then an ear, then full grain in the ear. [29]But when the fruit yields, immediately he sends forth the sickle, because the harvest stands ready."

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1. Instead of *them,* the Textus Receptus reads *in their hearts* or ἐν ταῖς καρδίας αὐτῶν. The shorter reading herein is supported by ℵ B C etc.
2. This clause, *and more will be given to you,* translated for καὶ προστεθήσεται ὑμῖν, has been accidentally omitted from several manuscripts, apparently due to homoeoteleuton. After this, the Textus Receptus interpolates the gloss τοῖς ἀκούουσιν, or *those hearing.* The words find attestation only in later texts, and indeed, some later texts also interpolate *who are persuaded* (Old Latin goth).

[30]And He said, **"How may we compare the Government of God, or by what parable may we compare it? [31]It is as a grain of mustard, which when it is sown on the earth, it is lesser than all of the seeds of those on the earth. [32]And when it is sown, it comes up, and becomes greater than all of the plants, and makes great branches, so as for the birds of the heaven to be able to roost under its shade."**

4.4
Parable of the Mustard Seed

[33]And with many such parables, He spoke the Word to them, even as they were able to hear. [34]But He did not speak to them without a parable, but to His students privately, He explained all things.

[35]And when evening had come on that day, He said to them, **"Let us pass over to the other side."** [36]And dismissing the crowd, they took Him along, as He was in the boat. And other small boats also were with Him. [37]And there occurred a storm of great wind, and the waves beat into the boat, so that it was already filled. [38]And He was on the stern, sleeping on the headrest. And they awoke Him and said to Him, **"Teacher, does it not matter to You that we are perishing?"** [39]And being awakened, He rebuked the wind, and said to the sea, **"Silence! Be still!"** And the wind was cut off, and there was a great calm. [40]And He said to them: **"Why are you so fearful? How do you not have persuasion?"** [41]And they feared a great fear, and said to one another, **"Who then is this One, that even the wind and the sea obey Him?"**

4.5
Jesus Calms the Storm

CHAPTER 5

[1]And they came to the other side of the sea, into the country of the Gerasenes$_1$. [2]And He, coming out from the boat, immediately out of the tombs, a man with a mongreled mentality met Him, [3]who had his dwelling in the tombs, and no one was able to bind him, not even with chains, [4]because he had often been bound with shackles and chains, and the chains had been torn by him, and the shackles had been broken, and no one was able to subdue him. [5]And through all, night and day, in the tombs and

5.1
Healing of the Demon-possessed Man

1. This reading is preferred to Gadarenes, or Γερασηνῶν to Γαδαρηνῶν. See note at Matthew 8:28.

among the hills[1], he was crying and cutting himself with stones. [6]And seeing Jesus from afar, he ran and bowed the knee to Him. [7]And crying with a great voice, he said, **"What is to me and to You, Jesus, Son of the Most High God? I would have you swear by God not to torment me."** [8]For He said to him, **"Come out! The mongrel mentality, out of that man!"** [9]And He questioned him, **"What is your name?"** And he answered, saying, **"My name is Legion, for we are many."** [10]And he begged him greatly that He would not send them outside the country. [11]And a great herd of pigs were feeding there near the mountain, [12]and all the demons begged Him, saying, **"Send us into the pigs that we may enter into them."** [13]And Jesus immediately allowed them. And coming out, the mongreled mentalities entered into the pigs and rushed the herd down the steep bank into the sea. And they were about two thousand — and they were choked in the sea. [14]And those feeding the pigs fled, and told it to the city and to the fields. [15]And they came out to see what had occurred, and they came to Jesus, and gazed upon the demon-possessed one sitting and having been clothed, and being in his right mind* — the one having had the legion — and they feared. [16]And the ones seeing how it occurred related it to the demon-possessed one, and about the pigs. [17]And they began to beg Him to depart their territory. [18]And He, entering into the boat, the demoniac begged Him, that he be with Him. [19]But Jesus did not allow him, but said to him, **"Go to your house, to your own, and announce to them what the Master has done to you, and favored you."** [20]And he left and began to proclaim in Decapolis how much Jesus did to him. And all marveled.

*Or, *in his senses.* Gr. *σωφρονέω.*

5.2
A Dead Girl and a Sick Woman

[21]And Jesus, having crossed over ⌊in the boat⌋[2] again to the other side, a large crowd collected upon Him, and He was by the sea. [22]And behold, one of the chiefs of the synagogue named Jarius came out, and seeing Him, he fell at

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1. The Textus Receptus reverses the order of these two prepositional clauses with little textual support.
2. The phrase here, ἐν τῷ πλοίῳ, shows no definite attestation either for or against its inclusion. It has early support in ℵ A (B) C L D etc., but it also shows transcriptional problems in other texts. For this reason, it has been left in open brackets.

His feet, [23]and begged Him greatly, saying, **"My daughter is at the last end. That You might come and lay hands on her, that she might be cured and live."** [24]And He went with him. And a great crowd followed Him and pressed upon Him.

[25]And a certain woman, being with a flow of blood for twelve years, [26]and who had suffered many things by many physicians, and had spent all things of hers, and gaining nothing, but rather having come to the worse, [27]hearing about Jesus, coming in the crowd behind, she touched His garment. [28]For she said, **"If I may but touch His garment, I will be cured."** [29]And instantly, her fountain of blood was dried up, and she knew in her body that she was healed of the plague. [30]And instantly, Jesus knowing within Himself that power had gone forth out of Him, turning in the crowd, said, **"Who touched my garments?"** [31]And His students said to Him, **"You see the crowd pressing on you, and you say, 'Who touched me?'"** [32]And He looked around to see the one having done this. [33]And the woman fearing and trembling, knowing what had happened on her, came and fell before Him, and told Him all the truth. [34]And He said to her, **"Daughter, your persuasion has healed you. Go in peace and be healthy from your plague."**

[35]As He was speaking, they came from the *[house]* of the synagogue chief, saying, **"Your daughter has died. Why do you still trouble the Teacher?"** [36]But overhearing$_1$ the words spoken, Jesus said to the synagogue chief immediately, **"Do not fear; only, have persuasion."** [37]And He allowed no one to accompany Him, except Peter, and Jacob, and John, the brother of Jacob. [38]And they came into the synagogue chief's house. And He saw a commotion, and weeping, and much wailing. [39]And going in, He said to them, **"Why do you make a commotion and weep? The child has not died, but sleeps."** [40]And they laughed at Him; but putting all out, He took along the father and the mother of the child and those with Him, and passed on into where the child was lying. [41]And taking hold of the child's hand, He said to her, **"Talithe koum,"**$_2$ which is, being translated, **"Little**

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1. The word *overhearing* is translated for the word παρακούσας as opposed to the word ἀκούσας. The best manuscripts prefer παρακούσας. (Notice that both words are translated the same way).

girl, I say to you, rise up!" [42]And immediately the little girl rose up and walked. For she was twelve years. And they were ⌊immediately⌋ amazed with great amazement. [43]And He ordered them strongly that no one should know this. And He said to give her to eat.

CHAPTER 6

6.1
A Prophet Without Honor

[1]And He went out from there and came to His native place. And His students followed Him. [2]And a sabbath occurring, He began to teach in the synagogue, and many hearing were astonished, saying, **"From where came these things to this One? And what wisdom was given to Him, that even such works of power come about through His hands? [3]Is this One not the carpenter, the Son of Mariam, and the brother of Jacob and Joseph and Judas and Simon? And are not His sisters here with us?"** And they were offended in Him. [4]And Jesus said to them, **"A prophet is not without honor except in his native place, and among his relatives and in his house."** [5]And He could do no work of power there, except on a few sick ones which He healed by the laying on of hands. [6]And He marveled because of their lack of persuasion.

And He went around the villages in a circle, teaching.

6.2
Jesus Sends Out The Twelve
† Or, *right, ability, power.* Gr. *ἐξουσία.*

[7]And He called the twelve near, and began to send them out two by two, and gave authority† to them over the mongreled mentalities, [8]and charged them that they take nothing in the way, except only a staff – not a bag, nor bread, nor copper in the belt, [9]but having tied on sandals, and not putting on two tunics. [10]And He said to them, **"Wherever you enter into a house, remain there until you go out from there. [11]And as many as will not receive you, nor hear from you, going out from there, shake the dust off from under your feet for a testimony to them.$_1$"** [12]And going out, they preached that men should repent. [13]And they cast out demons, and anointed many sick ones with oil, and healed.

6.3
John the Baptist Beheaded
‡ *His* in reference to Jesus.

[14]And Herod the king heard, for His‡ authority became

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2. W 28 245 349 have here Ταβιθα as opposed to Ταλιθα κουμ. Bezæ (D) has ῥαββει θαβιτα κουμι. No translation has been proposed for these variant readings.

manifest. And they$_1$ said, **"John the Baptist has been raised from the dead, and because of this, the works of power operate in him."** [15]Others said, **"He is Elijah,"** and others said, **"He is a prophet, or as one of the prophets."** [16]But hearing, Herod said, **"This one is John, whom I beheaded. He has risen from the dead."** [17]For having sent, Herod himself had seized John, and bound him in the prison, because of Herodias, the woman of Philip, his brother; because he had married her. [18]For John had said to Herod, **"It is not lawful for you to have the woman of your brother."** [19]And Herodias held it against him, and wished to kill him, but was not able. [20]For Herod feared John, knowing him to be a just and separated man, and kept him safe. And hearing him, he did many things, and gladly heard from him. [21]And a suitable day having come, when Herod made a supper for his great ones on his birth-feast, also the military leaders and the first ones of Galilee. [22]And the daughter of Herodias herself$_2$ entering, and dancing, and flattering Herod and those reclining with him, the king said to the girl: **"Ask me whatever you wish, and I will give it to you."** [23]And he swore ⌊greatly⌋$_3$ to her, **"Whatever you ask me, I will give to you, up to half of my government."** [24]And going out, she said to her mother, **"What shall I ask?"** And she said, **"The head of John the Baptist."** [25]And entering immediately with haste to the king, she asked, saying, **"I desire that you give to me the head of John the Baptist at once on a dish."** [26]And the king, becoming deeply grieved, because of the oaths

1. The Textus Receptus, with A, has inserted an additional sentence taken from Matthew 10:15: ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμος ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ or *Truly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.* It was the natural tendancy of scribes to fill out Gospel passages from their parallels. The shorter text herein is supported by a wide variety of witnesses, including ℵ B C D L W etc.
1. The Textus Receptus makes this verb (ἔλεγον, *they said*) singular as opposed to plural. This was done by texts that did not realize that this clause introduces the three opinions paid to Herod, and that it does not introduce the actual words of Herod himself. We see in vs. 16 Herod making his own statement, and if he had also spoken these words in vs. 14, he would have no need to say the words in vs. 16.

and those reclining together, did not wish to reject her. [27]And the king, sending a guardsman at once, he ordered his head to be brought. [28]And going, he beheaded him in the prison, and brought his head on a dish, and gave it to the girl, and the girl gave it to her mother. [29]And hearing, his students went and took his corpse and placed it in a tomb.

6.4
Jesus Feeds the 5,000

[30]And the ambassadors assembled to Jesus, and told Him all things, even what they did and what they taught. [31]And He said to them, **"You yourselves come privately to a wilderness place, and rest a little."** For those coming and those going were many, and they did not even have opportunity to eat. [32]And they left, privately, by boat, into a wilderness place.

[33]And the crowds saw them going, and many recognized Him, and ran together there on foot from all the cities, and there came before them.$_1$ [34]And going out, Jesus saw a great crowd, and had compassion on them, because they were as

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2. In the Greek, because of the unusual usage of the pronoun αὐτοῦ, this passage is confusing. Other texts have αὐτῆς, and some (f^1) erroneously add in τῆς. With the reading of αὐτοῦ, the Greek seems to be saying that the daughter's name is Herodias, but in verse 24, it is obvious that she is Herodias's daughter, elsewhere identified as Salome. However, if the reading of αὐτῆς be accepted, then it would read as contained here, *"the daughter of Herodias herself,"* αὐτῆς being translated *herself* and taken to be in reference to the daughter and read as a redundant pronoun anticipating a noun. The presence of τῆς in f^1 is no doubt an interpolation.
3. Greatly or πολλά is absent from ℵ A B L D P f^1 f^{13} and others. There is also, however, considerable proof for its presence.
1. The Textus Receptus contains a conflation here. The words *and there came before them* are translated for ἐκεῖ καὶ προῆλθον αὐτούς. The Textus Receptus adds to this, καὶ συνῆλθον πρὸς αὐτόν, or *and came together to him.* This is explained by copyists having altered προ-ῆλθον to συν-ῆλθον, and then, as some manuscripts contain the first phrase and some contained the second phrase, later manuscripts began to include both, thus creating the conflation. The Textus Receptus carried on this tradition. The first phrase, as is contained in the translation, is supported by ℵ B L Δ Θ 892 1241, and others, while the only support for the conflation is K Π, and a few minuscules.

sheep not having a shepherd. And He began to teach them many things. 35And it now becoming a late hour, drawing near to Him, the students said, **"The place is a wilderness and it is now a late hour. 36Send them away, that going away to the surrounding fields and villages they may buy bread for themselves. For they do not have what they may eat."** 37But answering, He said to them, **"You give them to eat."** And they said to Him, **"Should we go and buy two hundred denarii of bread, and give them to eat?"** 38And He said to them, **"How many loaves do you have? Go and see."** And knowing, they said, **"Five, and two fish."** 39And He ordered them to cause all to[1] recline, drinking group* by drinking group*, on the green grass. 40And they sat, group by group, by hundred and by fifty. 41And taking the five loaves and the two fish, looking up to heaven, He blessed, and broke the loaves, and gave to ⌊His⌋ students, that they may set before them. And He divided the two fish to all. 42And all ate, and were satisfied. 43And they took up twelve handbaskets full of fragments and from the fish. 44And those eating ⌊the loaves⌋ were about five thousand men.

* Or, *symposium.* Gr. *συμπόσιον.*

6.5
Jesus Walks on the Water

45And at once, He constrained His students to enter into the boat, and to go before to the other side, to Bethsaida, until He should dismiss the crowd. 46And taking leave of them, He went away to the mountain to pray. 47And it being evening, the boat was in the midst of the sea, and He was alone on the land. 48And He saw them being distressed in the rowing, for the wind was contrary to them. And it was about the fourth watch of the night when He came toward them, walking on the sea, He intended to go by them. 49But seeing Him walking on the sea, they thought it to be a phantom, and cried out. 50For all saw Him and were troubled. And immediately, He spoke with them, and said to them, **"Have courage. I am*. Do not fear."** 51And He went up to them into the boat, and the wind was cut. And they

* See Appendix 25. Gr. *ἐγώ εἰμι.*

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1. Many translations read, *and He ordered them all to recline,* as opposed to *and He ordered them to cause all to recline* because of a different reading in the Greek. The former translation is based erroneously on the intransitive, passive form, declined as ἀνακλιθῆναι, as opposed to the transitive, active form, declined, ἀνακλῖναι, which this translation is based upon. The best manuscripts use the active form.

were amazed, exceedingly beyond measure in themselves.[1]
[52]For they did not understand the loaves, for their hearts were hardened.

[53]And crossing over, they came onto the land of Gennesaret, and drew to shore.† [54]And when they came out of the boat, at once knowing Him, [55]they ran around all that neighborhood. They began to carry about those having illness on cots to where they heard that He was. [56]And wherever He entered into villages or cities or fields, they laid those with ailments in the markets, and begged Him if only they may touch the fringe of His garment. And as many as touched Him were cured.

† Qumran fragment 7Q5, *c.* 50-68 A.D., preserves portions of vss. 52-53. See Appendix 2.

CHAPTER 7

7.1
Clean and Unclean

[1]And the Pharisees were assembled to Him, and some of the scribes coming from Jerusalem. [2]And seeing some of His students eating bread with common hands, that is, unwashed, they found fault. [3]For the Pharisees and all the Judeans do not eat unless they wash their hands with the fist[2], holding the tradition of the elders. [4]And they do not eat from the marketplace unless they wash themselves. And there are many other things which they received to hold: washings of cups, and of pitchers, and of bronze vessels⌊, and couches⌋. [5]Then the Pharisees and the scribes questioned Him, **"Why do Your students not walk according to the tradition of the elders, but eat the bread with common[3] hands?"** [6]And answering, He said to them, **"Isaiah prophe-**

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1. Some manuscripts erroneously add καὶ ἐθαύμαζον, or *and marveled*, based upon Acts 2:7.
2. Some manuscripts (Δ syr^{s} cop^{sa} Diatessaron^{p}) omit πυγμῇ, or *with the fist*, because it was not understood by the copyists. Some early scribes (א W it^{b,1} vg) replaced it with πυκνά, meaning *often* or *thoroughly*, feeling that the manuscript they had may have been corrupted due to the similarity of the two words in uncial form. A few Latin manuscripts have glossed in *momento* or *primo* meaning *in a moment* or *first* (it^{d}). The reading as contained herein is the most accurate.
3. Instead of κοιναῖς or *common*, the Textus Receptus reads ἀνίπτοις or *unwashed*. The reading herein is attested by א* B (D W) f^{1} 33 etc.

sied well concerning you, hypocrites; as it has been written, 'This people honors[1] Me with the lips, but their heart is far away from Me; [7]and they worship Me in vain, teaching as teachings the commandments of men.'[2] [8]**For forsaking the commandment of God, you hold the tradition of men.[3]"** [9]And He said to them, **"Do you do well to set aside the commandment of God, that you may establish[4] your traditions?** [10]**For Moses said, 'Honor your father and your mother;'[5] and 'He speaking evil of father or mother, let him end by death.'[6]** [11]**But you say that if a man says to his father or mother, 'Corban', which is, 'A gift' — 'whatever you might have profited by me'.†** [12]**And you no longer allow him to do anything for his father or his mother,** [13]**making void the Word of God by your traditions which you delivered. And many such like things you do."** [14]And calling all the crowd near, He said to them, **"All hear Me, and understand.** [15]**There is nothing from outside the man, having entered into him which is able to make him common, but the things going out from him, those are the things making the man common."**

ϙ Isa. 29:13.

† A *corban* was a gift consecrated to God (Lev. 2:1,4,12). The man was declaring that what he would have used to support his parents was a *corban* and thus he could not support them.

VERSE 16 HAS BEEN OMITTED[7]

[17]And when He entered into a house from the crowd, His students questioned Him about the parable. [18]And He said to them, **"Thus, you also are discerning? Do you not**

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1. Some Western manuscripts (D^{gr} W it^{a,b,c} Clement Tertullian) replace τιμᾷ or *honor* with ἀγαπᾷ or *love*. However, the original passage in the Septuagint supports τιμᾷ, as do $\mathfrak{p}^{45}$ א A B L Δ Θ f^{1} f^{13} 33 565 700 892 it^{d,ff2,i,l,q} vg syr^{s,p,h} cop^{sa,bo} goth arm geo Diatessaron^{p}.
2. Jesus is quoting from Isaiah 29:13-LXX.
3. The Textus Receptus adds the Greek βαπτισμοὺς ξεστῶν καὶ ποτηρίων. καὶ ἄλλα παρόμια τοιαῦτα πολλὰ ποιεῖτε, or *washing of utensils and cups and many other such like things that you do*. This phrase is not found in any of the older manuscripts, and in those that it is found in, it is located at different places in the passage, thus indicating that this phrase is an interpolation based upon verse 4.
4. Some manuscripts substitute τηρήσητε or *keep* for στήσητε or *establish*. *Establish* seems to be the more probable reading, but the evidence is divided.
5. Exodus 20:12; Deuteronomy 5:16-LXX.
6. Exodus 21:17-LXX.

perceive that all that enters from the outside into a man is not able to make him common [19]**because it does not enter into his heart, but into the belly, and goes out into the toilet, purifying all the foods."** [20]And He said, **"That passing out of the man is that which makes the man common.** [21]**For from within, out of the heart of men, the thoughts of evil pass out: whoredom, thefts, murders,** [22]**mongrelization,**$_1$ **greediness, iniquities, deceit, lust, a wicked eye, blasphemy, haughtiness, foolishness.** [23]**All of these evil things pass out from within and make the man common."**

7.2
The Syrophoenician Woman

[24]And rising up from there, He went away into the borders of Tyre$_2$. And entering into the house, He desired no one to know. But He could not be hidden. [25]For hearing about Him, a woman whose daughter had a mongreled mentality came and fell down to His feet. [26]And the woman was a Greek, a Syrophoenician by race.† And she asked Him to expel the demon from her daughter. [27]And Jesus said to her, **"First, allow the children to be satisfied, for it is not good to take the bread of the children and throw it to the dogs."** [28]And she answered and said to Him, **"Master,**$_3$ **for even the dogs under the table eat the crumbs of the children."** [29]And He said to her, **"Because of this word, go. The demon has gone out of your daughter."** [30]And going away to her house, she found that the demon had gone out, and the daughter was laid on the couch.

† See Appendix 28.

7.3
Healing of the Deaf and Mute Man

[31]And again going out from the borders of Tyre through

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7. It is generally agreed that this verse is not original. Nestle and Aland omit it from their text as do many of the other more recent scholars, including in translations such as the NIV etc. Although prolific among the manuscripts, it does not appear in the most important, such as ℵ B L Δ* and others. It is a gloss derived from Mark 4:9 or 4:23.
1. The order of these four words is rearranged in the Textus Receptus so that they read: *mongrelization, whoredom, murders, thefts.* The order herein is supported by ℵ B L etc.
2. Some manuscripts add καὶ Σιδῶνος, or *and Sidon.* This is not supported by a wide variety of witnesses and appears to be an interpolation taken from Matthew 15:21 and Mark 7:31.
3. Some manuscripts erroneously add in ναί, or *yes,* based on the parallel in Matthew 15:27.

Sidon, He came to the sea of Galilee in the midst of the borders of the Ten Cities†. 32And they brought a deaf one to Him, hardly speaking, and they begged Him that He put the hand upon him. 33And taking him away from the crowd, He privately put His fingers into his ears, and spitting, He touched his tongue, 34and looking up into Heaven, He groaned, and said to him, **"Ephphatha,"** which is **"Be opened."** 35And ⌊instantly⌋[1], his ears were opened, and the bond of his tongue was loosened, and he spoke correctly. 36And He ordered them that they should tell no one. But as much as He ordered them, much more abundantly they proclaimed. 37And they were amazed most exceedingly, saying, **"He has done all things well, He even makes the deaf to hear and ⌊the⌋ dumb to speak."**

† *Decapolis.*

CHAPTER 8

8.1
Jesus Feeds the 4,000

1The crowd being very great in those days, and not having anything that they may eat, He[2] having called near His students, He said to them, 2**"I have pity on the crowd because three days now they continue with Me and do not have anything that they may eat. 3And if I send them away fasting to their houses, they will faint in the way, for some of them are come from afar."** 4And His students answered to Him, **"From where will anyone be able to satisfy these with bread in a wilderness?"** 5And He asked them, **"How many loaves do you have?"** And they said, **"Seven."** 6And He ordered the crowd to recline on the ground. And taking the seven loaves, giving thanks, He broke and gave to His students, that they may serve. And they served the crowd. 7And they had a few fish. And blessing them, He said for these to be served also. 8And they ate, and were satisfied, and over and above seven baskets were taken up of fragments. 9And those eating were about four thousand. And He sent them away. 10And at once entering into the boat with His students, He came into the region of Dalmanutha[3].

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1. Εὐθέως, or *instantly*, is absent from ℵ B D L Δ and others. There is, however, equally strong evidence for its inclusion.
2. The Textus Receptus, with very little textual support, adds here *Jesus*.

[11]And the Pharisees went out and began to argue with Him, seeking from Him a sign from Heaven, tempting Him. [12]And groaning in His Mentality, He said, **"Why does this race seek a sign?! Truly, I say to you, As if this race will be given a sign!$_1$"** [13]And leaving them, again entering into the boat, He went away to the other side.

8.2
Yeast of the Pharisees and Herod

[14]And the students forgot to take the loaves. And they did not have any with them, except one loaf in the boat. [15]And He charged them, saying, **"See, look out for the leaven of the Pharisees, and of the leaven of Herod."** [16]And they reasoned with one another$_2$, **"Because we have$_3$ no loaves?"** [17]And knowing, Jesus said to them, **"Why do you reason because you have no loaves? Do you not yet perceive or realize? Have you yet hardened your hearts? [18]Having eyes, do you not see? And having ears, do you not hear? And do you not remember? [19]When I broke the fives loaves to the five thousand, how many handbaskets full of fragments did you take?"** They said to Him, **"Twelve."** [20]**"And when the seven to the four thousand, how many baskets, filling with fragments, did you take?"** And they said, **"Seven."** [21]And He said to them, **"How do you not understand?"**

[22]And He came to Bethsaida. And they carried a blind one to Him, and begged Him that He would touch him. [23]And laying hold of the hand of the blind one, He led him forth outside the village. And having spit into his eyes, and

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3. The location of *Dalmanutha* is uncertain. Some manuscripts replace it with Μάγδαλα or *Magdala,* as it occurs in the parallel in Matthew 15:39. It is certain that this second reading is not original, but it does point, along with the parallel, to where Dalmanutha may have been located.
1. This passage is often translated incorrectly because of false assumptions regarding the particle εἰ. For a discussion of this, see Appendix 15.
2. Some manuscripts add λέγοντες, or *saying.*
3. There is strong textual evidence supporting the reading of ἔχουσιν or *they have* as opposed to ἔχομεν or *we have.* However, this alternate reading is conflicting with both the parallel passage in Matthew 16:7 and the internal evidence of this passage itself. Another substitution that is found is ἐλάβομεν or *we ... take,* and while this reading is no doubt fraudulent, it does show support of the first person, *we,* over the third person, *they.*

having laid the hands on him, He asked him, **"Do you see anything?"**[1] [24]And looking, he said, **"I see men, as trees walking."** [25]Then again, He placed the hands upon his eyes, and made him look up. And he was restored, and saw everything clearly. [26]And He sent him to his house, saying, **"You may not go into the village."**[2]

[27]And Jesus and His students went out to the villages of Cæsarea of Philip. And in the way, He questioned His students, saying to them, **"Whom do men say Me to be?"** [28]And they spoke to Him, saying[3], **"John the Baptist, and others Elijah; but others, one of the prophets."** [29]And He said to them, **"And you, whom do you say Me to be?"** And Peter, answering, said to Him, **"You are the Anointed."** [30]And He warned them, that they may tell no one about Him.

8.3
Jesus Predicts His Death

[31]And He began to teach them that it is an obligation for the Son of man to suffer many things, and to be rejected by the elders and the chief priests and scribes, and to be killed, and after three days, to rise again. [32]And He spoke the word openly. And taking Him aside, Peter began to rebuke Him. [33]But turning around and seeing His students, He rebuked Peter, and said[4], **"Get behind Me, Satan, because you do**

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1. The textual evidence is nearly split over whether this question is direct, as herein, or indirect, as in the Textus Receptus. The indirect question, which would be translated *if he saw anything*, differs in the Greek by only one letter, a terminal ς. Since the ancient manuscripts are split in their support, the reading herein has been adopted since the accidental omission of the ς seems most likely to account for the different readings.
2. The Textus Receptus adds, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ, or *nor may you tell anyone in the village.* This addition is a conflation based upon the original reading as contained herein and as witnessed in ℵ^{c} B L f^{1} syr^{s} cop^{sa,bo,fay}, + the above interpolated text taken from it^{k}. The reading in it^{k} was the result of glossing by an early copyist. There are also two other versions of this passage, but the original version, as contained herein, seems to be the simplest form of the text.
3. Instead of *and they spoke to Him, saying*, translated for οἱ δὲ εἶπαν αὐτῷ λέγοντες, the Textus Receptus reads οἱ δὲ ἀπεκρίθησαν or *and they answered.* The reading herein is well-supported by ℵ B C$^{(2)}$ L etc.
4. The Textus Receptus reads *saying* instead of *and said.*

not mind the things of God but the things of men." 34And calling near the crowd with His students, He said to them, **"Whoever desires to come after Me, let him deny himself and take his torture stake, and let him follow Me.** 35**For whoever desires his life‡ to be saved will lose it; but whoever may lose his life‡ for My sake and the good message, this one will save it.** 36**For what will it profit a man if he gain the whole world and lose his life‡?** 37**Or what will a man give as exchange for his life‡?** 38**For whoever may be ashamed of Me and My words amidst this mongrel and failing race, the Son of man will also be ashamed of him when He comes in the reputation of His Father with the separated messengers."**

‡ Gr. *ψυχή*. See Appendix 9.

CHAPTER 9

9.1
The Transfiguration

1And He said to them, **"Truly, I say to you, there are some of those standing here who in no way$_1$ will taste of death until they see the Government of God having come in power."**

2And after six days, Jesus took along Peter and Jacob and John, and led them up onto a high mountain, privately, alone. And He was transfigured before them. 3And His garments became shining, very white, as snow, such that nothing on the earth is able to whiten so exactly. 4And Elijah with Moses was seen by them, and they were speaking with Jesus. 5And answering, Peter said to Jesus, **"Rabbi, it is good for us to be here."** And, **"Let us make three tabernacles*: one for You, and one for Moses, and one for Elijah."** 6For he did not know what to say, for they became$_2$ very fearful. 7And a cloud was overshadowing them, and a voice came out of the cloud, saying, **"This is My Son, the Beloved. Hear Him."** 8And suddenly, looking around, they no longer saw anyone, but Jesus alone with them.

* Or, lit. *tents*. Gr. *σκηνάς*.

9And as they were descending from the mountain, He commanded them that they should tell what they saw to no one, except when the Son of man should rise from the dead. 10And they held the word to themselves, debating what it is to rise from the dead. 11And they asked Him, saying, **"Do not the scribes say that it is an obligation for Elijah to come first?"** 12And He answered, saying to them, **"Truly,**

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1. Οὐ μὴ. A super-emphatic negative. See Appendix 3.
2. Instead of *became*, the Textus Receptus, with little textual support, reads *were*.

Elijah, coming first, restores all things. And how it has been written of the Son of man that He suffer many things, and be despised! [13]**But I say to you, that also Elijah has come, and they did to him whatever they desired, even as it has been written of him."**

9.2
The Healing of a Boy With Epilepsy

[14]And coming to the students, He saw a great crowd around them, and scribes arguing with them. [15]And at once, the crowd seeing Him, were all greatly amazed, and running up, greeted Him. [16]And He questioned the scribes, **"What are you arguing with them?"** [17]And one out of the crowd answered, saying, **"Teacher, I brought my son to You, having a dumb mentality.** [18]**And wherever it seizes him, it strikes him to the earth as if dancing, and he foams, and his teeth gnash, and he wastes away. And I told your students so that they might expel it, and they were not able to."** [19]And He answering, said to him, **"O race without persuasion! How long shall I be with you? How long shall I endure you? Bring him to Me."** [20]And they brought him to Him. And seeing Him, the mentality immediately convulsed him, and falling on the ground, he wallowed, foaming. [21]And He questioned his father, **"How long a time has it been while this has happened to him?"** And he said, **"From childhood.** [22]**And often it threw him both into fire and into water, that it might destroy him. But if you can do anything, help us, having pity on us."** [23]And Jesus said to him, **"'If you can!?'[1] All things are possible to those having persuasion!"** [24]And instantly, the father of the child crying out with tears, said, **"I am persuaded! Master, Help my unpersuasion."** [25]And Jesus seeing that a crowd was running together, rebuked the mongreled mentality, saying to it, **"Dumb and deaf mentality, I command you, Come forth from him, and you may go into him no more!"** [26]And cry-

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1. Many manuscripts, including those that were the basis for the KJV, interpolate πιστεῦσαι after τὸ εἰ δύνῃ, thus changing *if you can* to *if you can be persuaded.* Copyists expanded this sentence not understanding that Jesus was actually quoting the father in order to challenge him. Thus, copyists expanded the sentence with πιστεῦσαι, and in doing so, changed the subject of the sentence from Jesus to the father of the child, and the meaning of the phrase was lost. However, the better manuscripts agree with the shorter version.

ing out, and convulsing him very much, it came out. And he became as if dead, so that many said that he died. [27]But Jesus having taken hold of his hand raised him, and he stood up. [28]And when He entered into a house, His students questioned Him privately, **"Why were we not able to cast it out?"** [29]And He said to them, **"This race can go out by nothing except by prayer$_1$."**

[30]And going forth from there, they passed through by Galilee. And He did not desire that anyone should know. [31]For He taught His students, and said to them, **"The Son of man is betrayed by the hands of men, and they will kill Him; and having been killed, He will rise up the third day."** [32]But they did not know the word, and feared to question Him.

9.3
Who is the Greatest?

[33]And they came to Capernaum. And having come in the house, He questioned them, **"What were you arguing to yourselves in the way?"** [34]And they were quiet with one another, for they argued in the way who was the greater. [35]And sitting, He called the twelve and said to them, **"If anyone desires to be first, he will be last of all, and the servant of all."** [36]And taking a child, He sat it in their midst, and having embraced it, He said to them, [37]**"Whoever receives one of such children on My authority receives Me, and whoever receives Me does not receive Me, but the One having sent Me."**

9.4
Those Not Against Us Are For Us

[38]And John answered Him, saying, **"Teacher, we saw someone casting out demons in Your authority,$_2$ and we forbade him, because he was not following us."** [39]But Jesus

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1. Some manuscripts add καὶ νηστείᾳ, or *and fasting.* This is an apparent gloss that is not found in the most important witnesses of the Alexandrian, the Western, and the Cæsarean texts. The shorter reading is well-supported by such texts as ℵ* B 0274 it^{k} and by the witness of Clement of Alexandria.
2. Some manuscripts add ὃς οὐκ ἀκολουθεῖ ἡμῖν, or *who does not follow us.* This, added with the following phrase as contained in the translation, is a conflation found in some manuscripts. This spurious phrase is based on manuscripts that contain it alone (D lat) and upon manuscripts that contain the phrase as contained in the translation alone, conflated. The shorter reading as contained herein is supported by ℵ B Δ Θ Ψ syr^{s,p,pal} and others.

said, "Do not forbid him, for there is no one who will do a work of power in My authority, yet be able to speak evil of Me quickly. [40]For who is not against us is for us. [41]For whoever gives you to drink a cup of water in My authority, on the ground that you are of the Anointed, truly, I say to you, in no way will he lose his reward.

9.5
Causing to Fail

[42]"And whoever causes one to offend* – one of these little ones who are persuaded ⌊in Me⌋[1] – it is good for him if rather a millstone be laid around his neck, and he be thrown into the sea. [43]And if your hand offends you, cut it off; for it is better for you to enter into life maimed, than having two hands to go away into Gehenna[2], into the fire unquenchable."

VERSE 44 HAS BEEN OMITTED[3]

[45]"And if your foot causes you to offend*, cut it off, for it is better for you to enter into life lame, than having two feet to be thrown into Gehenna⌊, into the unquenchable fire⌋."

* Lit. *to make to stumble.* Gr. σκανδαλίζῃ.

VERSE 46 HAS BEEN OMITTED[4]

[47]"And if your eye offends* you, cast it out, for it is better for you to enter one-eyed into the Government of God, than having two eyes to be thrown into the fire of Gehenna, [48]'where the worm has no end, and the fire is not quenched.[5]' [49]For everyone will be salted with fire⌊, and every sacrifice will be salted with salt⌋[6]. [50]Salt is good, but if the salt becomes saltless, by what will you season

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1. Εἰς ἐμέ, or *in Me*, is well-supported in the manuscripts (A B L W Θ Ψ f^1 f^{13} syr^s cop^{sa} and others), but the words are also absent from several key manuscripts (ℵ D Δ). In addition to this, it is possible that the passage was added in to be in accord with the parallel passage in Matthew 18:6. Therefore, it has been put in open brackets since there is not enough information to either omit or retain the phrase definitively.
2. See Appendix 20.
3. This verse, along with 46, was added by a copyist based upon verse 48. 44 and 46 are absent from important witnesses, including ℵ B C W it^k syr^s cop^{sa} etc.
4. This verse, along with 44, was added by a copyist based upon verse 48. 44 and 46 are absent from important witnesses, including ℵ B C W it^k syr^s cop^{sa} etc.
5. Isaiah 66:24-LXX.
6. This clause is absent in ℵ and several ancient versions.

it? Have salt in yourselves, and be at peace among one another."

CHAPTER 10

10.1
Divorce

[1]And arising from there, He came into the borders of Judea by the other side of the Jordan. And again crowds came together with Him, and as He usually did, He taught them again. [2]And ⌊the⌋ Pharisees, coming up, questioned Him whether it is lawful for a man to dismiss a woman, testing Him. [3]And He answering, said to them. **"What did Moses command?"** [4]And they said, **"Moses allowed to write a bill of divorce, and to dismiss."** [5]And answering, Jesus said to them, **"For your hard-heartedness, he wrote this commandment to you. [6]But from the beginning of creation, He[1] 'made them male and female.[2]' [7]'On account of this, a man will leave his father and mother ⌊and will be joined to his woman,⌋[3] [8]and the two shall become into one flesh[4]', so as they are no longer two, but one flesh. [9]What God yoked together, then, let no man put apart."** [10]And again, in the house, His students questioned Him about the same. [11]And He said to them, **"Whoever may dismiss his woman and marry another is in seedline corruption with her, [12]and if a woman may dismiss her man and marries another, she corrupts the seedline."**

10.2
The Little Children and Jesus

[13]And they carried children to Him, that He might touch them. But the students rebuked them[5]. [14]But Jesus seeing, was angry, and He said to them, **"Allow the children to come to Me, and do not forbid them, for of such as these is the Government of God. [15]Truly, I say to you, whoever**

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1. Some manuscripts add ὁ θεός or *God,* and omit αὐτούς, or *He* (D W it^{b,d,ff2,k,r1}). There is no evidence in favor of retaining the interpolation, which probably arose to distinguish the *He* from being in reference to *Moses* in the prior verse.
2. Genesis 1:27, 5:2-LXX.
3. The textual evidence is divided on the presence of this phrase. It was either added to agree more fully with the parallel, Mat. 19:5, and the origin of the quote, Gen. 2:24, or it was accidentally omitted, a plausible explanation when the originals are examined.
4. Genesis 2:24-LXX.

does not receive the Government of God as a child, in no way may he enter into it." [16]And having taken them in arms, laying His hands on them, He blessed them.

10.3
The Rich Young Man

[17]And He, going forth into the way, one running up and kneeling down to Him questioned Him, **"Good Teacher, what shall I do that I may inherit eternal life?"** [18]And Jesus said to him, **"Why do you call Me good? No one is good, except One — God. [19]You know the commandments: 'Murder not, mongrelize not,[1] steal not, lie not, defraud not,[2] honor your father and mother.[3]'"** [20]And answering, he said to Him, **"Teacher, I have observed all of these from my youth."** [21]But Jesus, looking at him, loved him and said to him, **"One is lacking to you. Go, sell what things you have, and give to the poor; and you will have treasure in Heaven; and come, follow Me[4]."** [22]But he being sad at the word, went away grieving; for he had many possessions.

[23]And looking around, Jesus said to His students, **"How hardly those having riches will enter into the Government of God."** [24]And the students were amazed at His words. And Jesus again answering, said to them, **"Children, how hard it is[5] to enter into the Government of God! [25]It is easier for a camel[6] to pass through the eye of a needle**

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5. Some manuscripts (A D N W X Y Π Σ Φ f^{13} 28 543 565 700 1071) have ἐπετίμων τοῖς προσφέρουσιν αὐτοῖς, or *(rebuked) the ones carrying them*, in place of ἐπετίμησαν αὐτοῖς, or *(rebuked) them.* The shorter reading as contained herein is supported by a more important group of witnesses, however, including ℵ B C L Δ Ψ 579 892 1342 $it^{c,k}$ cop^{bo}, and others.
1. The Textus Receptus reverses the order of these first two commands. The order herein is supported by $ℵ^2$ B C Δ Ψ etc.
2. Many manuscripts omit μὴ ἀποστερήσῃς, or *defraud not*, since it seems to be out of place in a list of the Ten Commandments. It is also absent in the parallels of Matthew 19:18 and Luke 18:20. However, it is supported by vast textual evidence, and by Septuagint manuscripts A F, and it is also found in Sirach 4:1.
3. Exodus 20:12-16; Deuteronomy 5:16-20-LXX.
4. Here the Textus Receptus, with A, adds ἆρας τὸν σταυρόν or *taking up the torture stake.* These words are absent from ℵ B C D Δ Θ Ψ $it^{aur,b,c,d,f,ff2,k,1}$ vg $cop^{sams,bo}$ geo^2 etc.

than for a rich one to enter into the Government of God." [26]But they were exceedingly astonished, saying to themselves, **"And who is able to be saved?"** [27]And looking at them, Jesus said, **"From men, it is impossible; but not from God, for all things are possible from God."** [28]And Peter began to say to Him, **"Behold, we forsook all, and have followed You."** [29]$_1$Jesus said, **"Truly I say to you, there is no one who forsook house, or brothers, or sisters, or mother, or father, ⌊or woman,⌋$_2$ or children, or fields, for My sake and the good message, [30]except he receives a hundredfold, now in this time; houses, and brothers, and sisters, and mothers, and children, and fields, with persecutions, and in the coming age – everlasting life. [31]But many first will be last, and the last, first."**

10.4
Jesus Again Predicts His Death

[32]And they were in the way, going up to Jerusalem. And Jesus was going before them, and they were astonished, and following, they were afraid. And again having taken the twelve, He began to tell them things about to happen to Him. [33]**"Behold, we are going up to Jerusalem, and the Son of man will be betrayed to the chief priests and to the scribes, and they will condemn Him to death, and will deliver Him up to the nations. [34]And they will mock Him, and will scourge Him, and will spit at Him, and will kill Him, and on the third day, He will rise again."**

10.5
The Request of Jacob and John

[35]And Jacob and John, the sons of Zebedee, came up to Him, saying, **"Teacher, we desire that whatever we may**

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5. While a great number of important manuscripts read as given herein, some insert qualifying phrases after *it is* or ἐστιν. These include ἐστιν τοὺς πεποιθότας ἐπί χρήμασιν, or *for those who trust in riches* in A C D Θ f^1 f^{13}; πλούσιον, or *a rich man* in W and it^c; and οἱ τὰ χρήματα ἔχοντες, or *those who have possessions* in 1241. The shorter reading seems to be the most primitive, and the alternate readings were probably added in to soften the statement and bring it in closer alignment with the subject.
6. Some witnesses substitute κάμιλον or *a rope* for κάμηλον or *a camel.* Both Greek words are pronounced the same in Greek, thus accounting for the presence of *a rope* in later manuscripts that were copied by reading aloud.
1. The Textus Receptus, with D, adds here *But answering.*
2. The Textus Receptus reverses the order of *or mother, or father.* The words *or woman,* in open brackets are found in A C, among the best manuscripts, but omitted in ℵ B D etc.

ask, You would do for us." [36]And He said to them, **"What do you desire for Me to do for you?"** [37]And they said to Him, **"Give us that we may sit one off Your right and one off Your left, in Your reputation."** [38]But Jesus said to them, **"You do not know what you ask. Can you drink the cup which I drink, and be baptized with the baptism which I am baptized?"** [39]And they said to Him, **"We can."** But Jesus said to them, **"Indeed, you will drink the cup which I drink, and you will be baptized with the baptism which I am baptized with:** [40]**but to sit off My right and My left is not Mine to give, but for whom it has been prepared."** [41]And hearing, the ten began to be indignant about Jacob and John. [42]But having called them near, Jesus said to them, **"You know that those seeming to rule the nations lord it over them, and their great ones exercise authority over them.** [43]**But it is to not be so among you; but whoever desires to become great among you is**$_1$ **your servant.** [44]**And whoever desires to become first of you will be a slave of all.** [45]**For even the Son of man did not come to be served, but to serve and to give His life‡ as a ransom for many."**

‡ Gr. ψυχὴ. See Appendix 9.

10.6
Bartimeus Receives Sight

[46]And they came to Jericho. And He and His students and a large crowd going out from Jericho, a son of Timeus, Bartimeus the blind, sat by the way, begging. [47]And having heard that it is Jesus the Nazerene, he began to cry out and to say, **"Son of David, Jesus, have mercy on me!"** [48]And many warned him, that he be quiet. But he cried out much more, **"Son of David, have mercy on me!"** [49]And standing, Jesus said, **"Call him!"**$_2$ And they called the blind one, saying to him, **"Be comforted. Arise, He calls you."** [50]And casting away his garment, he rose up, and came to Jesus. [51]And answering, Jesus said to him, **"What do you desire I do for you?"** And the blind one said to Him, **"My Master, that I may see again."** [52]And Jesus said to him, **"Go. Your persuasion has cured you."** And instantly he saw again, and followed Jesus in the way.

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1. Some manuscripts substitute ἔσται or *will be* for ἐστιν or *is*. The future tense is supported only by more modern manuscripts.
2. The Textus Receptus changes this direct command, *Call him*, to an indirect statement, *for him to be called*. The text herein is supported by ℵ B C L Δ Ψ etc.

CHAPTER 11

11.1
Triumphal Entry

[1]And when they drew near to Jerusalem, to Bethphage and Bethany, towards the Mount of Olives, He sent two of His students [2]and said to them, **"Go into the village opposite you; and at once entering into it, you will find a colt having been tied, on which no one of men has sat. Loosen and lead it. [3]And if anyone says to you, 'Why do you do this?', say, 'The Master has need of it,' and at once he will send it here."** [4]And they departed and found the colt having been tied to the door outside the crossway, and they loosened it. [5]And some of those standing there said to them, **"What are you doing, loosening the colt?"** [6]And they said to them as Jesus commanded, and they let them go. [7]And they led the colt to Jesus, and they threw their garments on it, and He sat on it. [8]And many scattered their garments on the way, and others were cutting branches from the trees, and were scattering them on the way. [9]And those going before and those following, cried out[1], **"Hosanna*! 'Blessed be the One coming in the authority of the Master.'**[2] **[10]Blessed is the coming Government of our father David in the authority of the Master! Hosanna* in the highest!**♀**"**

* Or, *Save Now!* Gr. *ὡσαννά.* Hb. הוֹשִׁיעָה נָּא.

♀ Ps. 118:25-26.

[11]And Jesus entered into Jerusalem, and into the temple, and having looked around at all things, the hour already being late, He went out to Bethany with the twelve.

11.2
Jesus Clears the Temple

[12]And they having gone out on the next day from Bethany, He hungered. [13]And seeing a fig-tree afar off having leaves, He went, if perhaps He would find anything on it. And coming upon it, He found nothing except leaves, for it was not the time of figs. [14]And answering, Jesus said to it, **"Let no one eat your fruit anymore, forever."** And His students heard him.

[15]And they came to Jerusalem. And Jesus, entering into the temple, He began to cast out those selling and buying in the temple, and He overturned the tables of the money-changers and the seats of those selling the doves.♀ [16]And He did not allow any to carry a vessel through the temple. [17]And He taught, saying to them, **"Has it not been written,**

♀ Mal. 3:1.

1. The Textus Receptus adds here λέγοντες or *saying.* The word is omitted in א B C L Δ etc.
2. Psalms 118:25-26-LXX.

'My house shall be called a house of prayer for all the nations'$_1$? But you have made it a 'den of robbers.$_2$'"
[18]And the chief priests and the scribes$_3$ heard, and they sought how they might destroy Him, for they feared Him, because all the crowd was astonished at His teachings.

[19]And when evening came, they$_4$ went forth out of the city. [20]And passing along in the morning, they saw the fig-tree withered from the roots. [21]And remembering, Peter said to Him, **"Rabbi, behold, the fig-tree which you cursed has withered."** [22]And answering Jesus said to them, **"Have persuasion of God.** [23]**For truly I say to you, Whoever says to this mountain, 'Be taken up and be thrown into the sea,' and does not doubt in his heart, but is persuaded that what he says will occur, it will be to him, whatever he says.** [24]**Therefore, I say to you, All things, whatever you ask, praying, be persuaded that you will receive, and it will be to you.** [25]**And when you stand praying, forgive, if you have anything against any, that also, your Father in the Heavens, may forgive you your transgressions."**

VERSE 26 HAS BEEN OMITTED$_5$

11.3
The Withered Fig Tree

[27]And they came again to Jerusalem. And He walking in the temple, the chief priests and the scribes and the elders came to Him, [28]and they said to Him, **"By what authority† do You do these things? And who gave You this authority† that You do these things?"** [29]But Jesus$_6$ said to them, **"I will also ask you one thing, and answer Me, and I will tell you by what authority† I do these things.** [30]**The Baptism of John, was it out of heaven or out of men? Answer me."** [31]And they argued with themselves, saying, **"⌊If we say⌋$_7$, 'out of heaven', He will say, 'Why then were you not persuaded by**

11.4
Jesus's Authority Questioned

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. Isaiah 56:7-LXX.
2. Jeremiah 7:11-LXX.
3. The Textus Receptus reverses the order of these two subjects.
4. Some manuscripts read with a singular verb, or *He*, as opposed to the plural, or *they*.
5. This verse is absent from a wide variety of early witnesses and it is likely that it was added to conform with Matthew 6:15.
6. The Textus Receptus adds here ἀποκρίθεις or *answering* with very little textual support.

him?' 32But if we say, 'Out of men'" — they feared the people, for all held John, that he was really a prophet. 33And answering, they said to Jesus, **"We do not know."** And Jesus answering, said to them, **"Neither do I tell you by what authority† I do these things."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

CHAPTER 12

12.1
Parable of the Vine-dressers

1And He began to speak to them in parables: **"A man planted a vineyard and put a fence around it, and dug a wine-vat, and built a tower, and gave it out to vine-dressers and went away. 2And at the time, he sent a slave to the vine-dressers, that from the vine-dressers he would receive from the fruit of the vineyard. 3But they having taken him, beat him, and sent him away empty. 4And again he sent to them another slave; having stoned that one, they struck him in the head and sent him away, insulting him. 5And again he sent another; they killed that one; and many others, indeed beating these, and killing these. 6Still having one son then, his ⌊own⌋ beloved, he sent him to them also, lastly, saying, 'They will have respect for my son.' 7But those vine-dressers said to themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' 8And taking him, they killed him and cast him out of the vineyard. 9What then will the master of the vineyard do? He will come and will destroy the vine-dressers, and will give the vineyard to others. 10Did you not even read this Scripture, 'The Stone which those building rejected, this One became the Head of the corner;♀ 11this came about from the Master and it is marvelous in our eyes,'$_1$?"** 12And they sought to seize Him, and feared the crowd; for they knew that He spoke the parable against them. And leaving Him, they went away.

♀ Ps. 118:22.

12.2
Paying Taxes to Cæsar

13And they sent to Him some of the Pharisees and the Herodians, that they might catch Him in a word. 14And they

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7. The main support for this reading is scattered, with the strongest witnesses being in Cæsarean and Western texts. It is absent from many ancient manuscripts, but at the same time, the text seems to demand it or another phrase like it to read correctly.

1. Psalms 118:22-23-LXX.

having come, said to Him, **"Teacher, we know that You are true, and there is not a care to You about anyone, for You do not look to the person of men, but teach on the way of God in truth: Is it lawful to give tribute to Cæsar or not?** 15**Should we give or should we not give?"** But He knowing their hypocrisy, said to them, **"Why do you tempt Me? Bring Me a denarius, that I may see."** 16And they brought one, and He said to them, **"Whose image and superscription is this?"** And they said to Him, **"Cæsar's."** 17And answering, Jesus said to them, **"Render the things of Cæsar to Cæsar, and things of God to God."** And they marveled at Him.

12.3
Marriage at the Resurrection

18And the Sadducees came to Him, who say there is no resurrection, and they questioned Him, saying, 19**"Teacher, Moses wrote to us that if a brother of anyone should die and leave behind a woman, and leave no children, that his brother should take his woman and should raise up seed to his brother.**[1] 20**There were seven brothers, and the first took a woman, and dying, did not leave seed.** 21**And the second took her, and died, and neither did he leave behind seed; and the third likewise.** 22**And the seven**[2] **did not leave seed. Last of all, the woman also died.** 23**Then in the resurrection,** ⌊**when they rise again**⌋[3]**, of which of them shall she be the woman? For the seven had her as a woman."** 24And answering, Jesus said to them, **"Do you not err because of this, not knowing the Scripture, nor the power of God?** 25**For when they rise again from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens.** 26**But concerning the dead, that they are raised, did you not read in the book of Moses, as God spoke to him at the bush, saying, 'I am the God of Abraham and the God of Isaac, and the God of Jacob'**[4]**?** 27**He is not the God of the dead but the God of the living. You err greatly."**

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1. An allusion to Deuteronomy 25:5-LXX.
2. The Textus Receptus adds here καὶ ἔλαβον αὐτὴν or *took her and.* The reading herein is supported by ℵ B C L etc.
3. These words are absent from ℵ B C* D L W Δ Ψ and others, but it is more probable that they were omitted from these texts than that they were added into the others. Still, the texts that it is omitted from should be given much weight.
4. Exodus 3:6-LXX.

12.4
The Greatest Commandment

[28]And one of the scribes coming up, hearing them arguing, knowing that He answered well to them, asked Him, **"What is the first commandment of all?"** [29]And Jesus answered Him, **"The first of all commandments is: 'Hear, Israel. The Master our God is one Master** [30]**and you will love the Master your God with all your heart, and with all your life‡, and with all your mind, and with all your strength.**[1]**'**[2] [31]**And the second is like this, 'You will love your neighbor as yourself.**[3]**' There is no other commandment greater than these."** [32]And the scribe said to Him, **"Well, Teacher. You have spoken according to truth, that God is One, and there is no other besides Him,**[4] [33]**and to love Him from all the heart, and from all the understanding,**[5] **and from all the strength; and to love the neighbor as oneself is more than all the burnt offerings and the sacrifices."** [34]And seeing that he answered intelligently, Jesus said to him, **"You are not far from the Government of God."** And no one dared to question Him anymore.

‡ Gr. ψυχῆ. See Appendix 9.

12.5
Whose Son is the Anointed?

[35]And answering, Jesus said, teaching in the temple, **"How do the scribes say that the Anointed is the son of David?** [36]**For David himself said in the Mentality of Separation, 'The Master said to my Master, 'Sit off my right until I put Your enemies as a footstool for Your feet'.**[6]**'** [37]**Then David himself says Him to be Master. And from where is He his son?"** And the large crowd heard him gladly.

[38]And He said to them in His teachings, **"Be careful of the scribes, the ones desiring to walk about in robes, and greetings in the markets,** [39]**and chief seats in the synagogues, and chief couches in the dinners,** [40]**the ones devouring the houses of the widows, and lengthily praying for a pretense; these will receive more abundant judgment."**

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1. Deuteronomy 6:4-5-LXX.
2. The Textus Receptus adds here αὕτη πρώτη ἐντολή or *This is the first commandment.* These words are absent in ℵ B L etc.
3. Leviticus 19:18-LXX.
4. Deuteronomy 4:35, Isaiah 45:21-LXX.
5. A few later texts add here *and from all the life* in agreement with the words of Jesus earlier.
6. Psalms 110:1-LXX.

[41]And sitting down opposite the treasury, He$_1$ watched how the crowd cast copper coins into the treasury. And many rich ones cast in much. [42]And coming, one poor widow cast in two lepta, which is a quadrans. [43]And having called near His students, He said to them, **"Truly I say to you that this poor widow has cast more than all the ones casting into the treasury. [44]For all cast in out of that abounding to them, but she out of her poverty cast all, as much as she had, her whole livelihood."**

12.6
The Widow's Offering

CHAPTER 13

[1]And He going forth out of the temple, one of His students said to Him, **"Teacher, behold, what kind of stones and what kind of buildings!"** [2]And Jesus$_2$ said to him, **"Do you see these great buildings? Not one stone shall be left upon a stone which will not be thrown down."**

13.1
Signs of the End

[3]And when He was sitting in the Mount of the Olives opposite the temple, Peter and Jacob and John and Andrew questioned Him privately, [4]**"Tell us, when will these things be? And what is the sign when all of the things are about to be accomplished?"** [5]And Jesus$_3$ began to say to them, **"Watch, that not any lead you astray. [6]For many will come in My authority, saying, 'I am He', and they will lead many astray. [7]But when you hear of wars and rumors of wars, do not be alarmed. For it must happen, but the end is not yet. [8]For nation will be raised against nation, and government against government; and there will be earthquakes in many places; and there will be famines$_4$. These things are the beginnings of travails.**

[9]**"But watch yourselves, for they will deliver you to**

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1. Some manuscripts add ὁ Ἰησοῦς, or *Jesus.* While this is widespread, it is absent in a variety of older manuscripts (א L Δ 892 it^{a,k} etc.), and it is more likely that the words would have been inserted to identify the subject than have been deleted.
2. The Textus Receptus adds here ἀποκρίθεις or *answering* with little textual support.
3. Again the Textus Receptus adds ἀποκρίθεις or *answering.*
4. Some manuscripts add καὶ ταραχαί or *and troubles.* It is highly unlikely that this phrase was original.

sanhedrins and to synagogues. You will be beaten, and you will be led before rulers and kings for My sake, for a testimony to them. [10]And the good message must first be proclaimed to all the nations. [11]And when they lead you away, delivering you, do not be anxious beforehand, what you should say, nor meditate, but whatever is given to you in that hour, this speak, for you are not the ones speaking, but the Mentality of Separation. [12]And a brother will deliver a brother to death; and a father, a child; and children will rise up upon parents, and will put them to death; [13]and you will be hated by all on account of My authority. But he enduring to the end*, this one will be saved.

* Or, *forever.* Gr. *εἰς τέλος.*

[14]"But when you see the 'abomination of desolation,[1]'[2] standing where it ought not (he reading, let him understand), then those in Judea, let them flee into the mounts. [15]And he on the housetop, let him not descend into the house, nor enter to take anything out of his house. [16]And he being in the field, let him not return to the things behind to take his garment. [17]But woe to the ones holding in womb, and to those giving suck in those days. [18]And pray that your flight will not be in winter; [19]for there will be affliction in those days, such as has not been the like from the beginning of creation, which God created, until now, and never will be. [20]And unless the Master had shortened the days, not any flesh would have been saved, but because of the chosen whom He chose, He has shortened the days. [21]And then, if anyone says to you, 'Behold, here is the Anointed,' or 'Behold, there,' do not be persuaded. [22]For false anointeds and false prophets will be raised, and they will give signs and wonders in order to lead astray, if possible, even the chosen. [23]But you, watch. Behold, I have told all things before to you.

[24]"But in those days, after that affliction, 'the sun will be darkened, and the moon will not give her light, [25]and the stars of the heaven will be falling and the powers in the

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1. Daniel 9:27-LXX.
2. The Textus Receptus preserves the interpolation *the one spoken of by the prophet Daniel,* taken from the parallel in Matthew 24:15. The words are absent in all the best manuscripts for this passage.

heavens will be shaken.[1]' [26]And then they will see the Son of man coming in the clouds[ǫ] with power and great reputation. [27]And then He will send His messengers and they will gather His chosen out of the four winds, from the end of the earth to the end of the heaven.

ǫ Dan. 7:13.

[28]"And from the fig tree, learn the parable: When its branch becomes tender and puts out leaves, you know that the summer is near. [29]So also when you see these things happening, you know that it is near, at the doors. [30]Truly I say to you, that in no way will this generation[†] pass away until these things happen. [31]The heaven and the earth will pass away, but My words will definitely not[2] pass away.

† Or, lit. *race.* Gr. *γενεὰ.*

[32]"But concerning that day and the hour, no one knows, not the messengers in heaven, nor the Son, except the Father. [33]Watch; be wakeful[3]. For you do not know when the time is. [34]As a man going abroad, leaving his house, and giving to his slaves the authority[†], and to each his work, and he ordering the doorkeeper that he should watch, [35]so then you watch, for you know not when the master of the house comes, evening, or at midnight, or at cockcrowing, or early; [36]lest he comes suddenly and finds you asleep. [37]And what I say to you, I say to all, Watch!"

13.2
The Day and Hour Unknown

† Or, *right, ability, power.* Gr. *ἐξουσία.*

CHAPTER 14

[1]And it was the Passover and the Unleavened after two days. And the chief priests and the scribes sought how they might get hold of Him by guile, and kill Him. [2]But they said, **"Not at the feast, lest there will be a tumult of the people."**

14.1
Jesus Anointed at Bethany

[3]And He being in Bethany in the house of Simon the leper, having reclined, a woman came having an alabaster vial of pure, costly ointment of nard. And breaking the alabaster vial, she poured it down on His head. [4]And there were some being indignant to themselves, saying, **"To what**

1. Isaiah 13:10; 34:4-LXX.
2. Οὐ μὴ. A super-emphatic negative. See Appendix 3.
3. Some manuscripts add καὶ προσεύχεσθε, or *and pray.* These words are omitted in an early representative of each type of text (B D $it^{a,c,d,k}$ cop^{fay}).

has this waste of the ointment occurred? [5]For this could be sold for over three hundred denarii, and be given to the poor." And they were infuriated with her. [6]But Jesus said, **"Leave her alone. Why do you cause her troubles? She worked a good work to Me. [7]For you have the poor with you always, and when you wish, you are able to do well to them. But Me, you will not always have. [8]What this one held, she did. She took beforehand to anoint My body for the burial. [9]Truly I say to you, Wherever the good message is proclaimed in all the world, what this one did will also be spoken of for a memorial of her."**

[10]And Judas Iscariot, one of the twelve, went away to the chief priests, that He might betray Him to them. [11]And they hearing rejoiced, and promised to give silver to him. And he sought how he might opportunely betray Him.

14.2
The Master's Supper

[12]And on the first day of the Unleavened, when they killed the Passover, His students said to Him, **"Where do you wish that going we may prepare that You may eat the Passover?"** [13]And He sent two of His students, and said to them, **"Go into the city, and a man will meet you carrying a pitcher of water; follow him. [14]And wherever he enters, tell the house-owner*, 'The Teacher says, 'Where is the guest room where I may eat the Passover with My students?'' [15]And he will show you a large upper room, having been spread and made ready. Prepare for us there."** [16]And His students went forth, and came into the city, and found as He told them, and they prepared the Passover.

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

[17]And evening occurring, He came with the twelve. [18]And as they reclined and ate, Jesus said, **"Truly I say to you that one of you will betray Me, the one eating with Me."** [19]And they began to be grieved, and to say to Him one by one, **"Not at all I.[1]"** [20]But answering, He said to them, **"One from the twelve, one dipping with Me in the dish. [21]Indeed, the Son of man goes as it has been written about Him. But woe to that man through whom the Son of man is betrayed! It were good for him if that man had never been born."**

[22]And as they were eating, Jesus, taking a loaf, blessing

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1. The Textus Receptus with A adds here καὶ ἄλλος Μήτι ἐγώ or *and others, Not at all I.* These words are omitted in ℵ B C L P etc.

it, He broke and gave to them, and said, **"Take$_1$; this is My body."** [23]And taking the cup, giving thanks, He gave to them, and all drank from it. And He said to them, [24]**"This is My blood, that of the$_2$ Covenant, which is poured out concerning many.** [25]**Truly I say to you, I will not at all drink of the fruit of the vine any more until that day when I drink it new in the Government of God."**

[26]And singing a hymn, they went into the Mount of Olives.

14.3 *Jesus Predicts Peter's Denial*

[27]And Jesus said to them, **"All of you will be offended$_3$, because it has been written, 'I will strike the Shepherd, and the sheep will be scattered.'$_4$** [28]**But after my arising, I will go before you into Galilee."** [29]And Peter said to Him, **"Even if all shall be offended, yet not I."** [30]And Jesus said to Him, **"Truly I say to you, Today, in this night, before the cock sounds twice, you will deny Me three times."** [31]But he said more exceedingly, **"If it were needful for me to die with You, in no way will I deny You."** And likewise, all said the same.

ϙ Zech. 13:7.

14.4 *Gethsemane*

[32]And they came to a place, the name of which was Gethsemane. And He said to His students, **"Sit here while I pray."** [33]And He took along Peter and Jacob and John with Him. And He began to be greatly amazed and distressed, [34]and said to them, **"My life‡ is deeply grieved unto death. Remain here and watch."** [35]And going forward a little, He fell on the ground, and prayed that if it were possible, the hour might pass from Him. [36]And He said, **"Abba,† Father, all things are possible to You; remove this cup from Me. But not what I, but what You desire."** [37]And He came and found them sleeping, and said to Peter, Simon, **"Do you sleep? Were you not strong enough to watch one hour?** [38]**Watch and pray, that you do not enter into temptation.**

‡ Gr. ψυχή. See Appendix 9.

† Aramaic meaning *father.*

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1. The Textus Receptus with virtually no support here adds φάγετε or *Eat.*
2. Some manuscripts add καινῆς or *new.* It is absent in ℵ B C L Θ Ψ 565 it^{k} cop^{sams,bo} geo^{1}. The interpolated reading no doubt arose because of the parallel in Luke 22:20, and possibly because of I Cor. 11:25.
3. The Textus Receptus adds the words *in Me in this night* taken primarily from A. They are absent in ℵ B C* D L etc.
4. Zechariah 13:7-LXX.

The Mentality truly is willing, but the flesh is weak."
39And going away again, He prayed, saying the same word.
40And having returned, He found them again sleeping, for their eyes were heavy. And they did not know what to answer Him. 41And He came a third time, and said to them, **"Sleep now and rest, it is enough. The hour has come, behold, the Son of man is betrayed into the hands of failures. 42Rise up, let us go, behold, the one betraying Me has drawn near."**

14.5
Jesus Arrested

43And at once, He yet speaking, Judas came up, being one of the twelve. And with him was a large crowd with swords and clubs, from the chief priests and the scribes and the elders. 44And the one betraying Him had given them a signal, saying, **"Whomever I kiss, it is He; seize Him, and lead Him away securely."** 45And coming, coming near to Him at once, he said, **"Rabbi,[1]"** and fervently kissed Him.
46And they laid their hands on Him and seized Him. 47But a certain one of those standing by, drawing a sword, struck the slave of the high priest, and took his ear off. 48And answering, Jesus said to them, **"Have you come out with swords and clubs to take Me, as against a robber? 49I was with you daily in the temple teaching, and you did not seize Me. But it is that the Scriptures may be fulfilled."**
50And leaving Him, all fled.♀

♀ Ps. 31:11.

51And a certain young man was following Him, having thrown a linen cloth around his naked body. And they[2] caught him. 52But he, leaving behind the linen cloth, fled[3] naked.♀

♀ Isa. 53:3.

14.6
Brought Before the Sanhedrin

53And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes came together to Him. 54And Peter followed Him from a distance, to the inside of the court of the high priest. And he was sitting with the attendants and warming himself near the light.
55And the chief priests and all the sanhedrin sought witness

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1. The Textus Receptus, with only the support of A, repeats *Rabbi* twice.
2. The Textus Receptus, again with A, supplies a subject, *the young men.*
3. Some manuscripts add ἀπ' αὐτῶν, or *from them.* These words are absent in such important witnesses as ℵ B C and appear chiefly as an addition in later, Western manuscripts.

against Jesus, for putting Him to death, and did not find any. 56For many testified against Him falsely, and the testimonies were not identical. 57And some, standing up, falsely testified against Him, saying, 58**"We heard Him saying, 'I will throw down this temple made with hands, and through three days, I will build another not made with hands.'"** 59And neither in this was their testimony identical. 60And standing up in the middle, the high priest questioned Jesus, saying, **"Do you not answer? Nothing? What do these testify against you?"** 61But He was silent, and answered nothing. Again the high priest questioned Him, and said to Him, **"Are you the Anointed, the Son of the Blessed One?"** 62And Jesus said, **"I am† ! And you will see the Son of man sitting off the right of Power,♀ and coming with the clouds of Heaven.♀"** 63And the high priest, tearing his garment, said, **"Why do we still have need of witnesses? 64You heard the blasphemy. What does it appear to you?"** And they all condemned Him to be liable of death. 65And some began to spit at Him, and to cover His face, and to beat Him with a fist, and to say to Him, **"Prophesy!"** And the attendants struck Him with slaps.

† Gr. *ἐγώ εἰμι.* See Appendix 25.
♀ Ps. 110:1.
♀ Dan. 7:13.

14.7
Peter Disowns Jesus

66And Peter being in the court below, one of the maids of the high priest came. 67And seeing Peter warming himself, looking at him, said, **"And you were with Jesus the Nazerene."** 68But he denied, saying, **"I do not know nor understand what you say."** And he went outside into the forecourt⌊, and a cock crowed⌋$_1$. 69And the maid seeing him again began to say to those standing by, **"This one is of them."** 70But he again denied. And after a little, those standing by again said to Peter, **"Truly, you are of them, for you are a Galilean$_2$."** 71And he began to curse and to swear, **"I do not know this Man Whom you speak of."** 72And for a second time$_3$, a cock crowed. And Peter remembered the word

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1. The omission of this phrase is divided among the witnesses. Its inclusion would seem evident because Peter would not have known that the second cock crowing was the second if he had not heard the first, but in the parallel accounts, there is only mention of one cock crowing.
2. The Textus Receptus, with A, adds here καὶ ἡ λαλιά σου ὁμοιάζει or *and your speech agrees.* These words are absent in ℵ B C D L etc.

that Jesus said to him, **"Before a cock crows twice, you will deny Me three times."** And thinking on it, he wept.

CHAPTER 15

15.1
Jesus Brought Before Pilate

[1]And early, immediately, the chief priests with the elders and scribes, and all the sanhedrin, having made a council, having bound Jesus, led Him away and delivered Him to Pilate. [2]And Pilate questioned Him, **"You are the King of the Judeans?"** And answering, He said to them, **"You said it."** [3]And the chief priests accused Him of many things, but He answered nothing. [4]But Pilate again questioned Him, saying, **"Do you not answer anything? Behold, how many things they testify against you."** [5]But Jesus answered nothing anymore, so as to marvel Pilate.

[6]And at a feast, he released to them one prisoner, whomever they asked. [7]And there was one called Barabbas, having been bound with the insurgents, who had committed murder in the insurrection. [8]And crying aloud, the crowd began to beg for *[him to do]* as he always did to them. [9]But Pilate answered them, saying, **"Do you desire I should release to you the King of the Judeans?"** [10]For he knew that the chief priests had delivered Him up through envy.♀ [11]But the chief priests stirred up the crowd, that rather he should release Barabbas to them. [12]But answering, Pilate again said to them, **"What then do ⌊you wish that⌋[1] I do to ⌊Him Who you call⌋[2] the King of the Judeans?"** [13]And they again cried out, **"Crucify Him!"** [14]But Pilate said to them, **"For what evil did He do?"** And they cried out much more, **"Crucify Him!"** [15]And Pilate deciding to do the easiest to the crowd released Barabbas to them, and delivered up Jesus, having flogged Him, that He might be crucified.

♀ Isa. 53:9.

15.2
The Soldiers Mock Jesus

[16]And the soldiers led Him away inside the court, which

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3. Some manuscripts omit ἐκ δευτέρου or *a second time* in order to achieve continuity with the omission of the first cock crowing (see v. 68).

1. The shorter reading, omitting *you wish that*, is supported by ℵ B C W Δ Ψ *f*[1] *f*[13] and others. However, there is equally strong evidence supporting its inclusion.
2. As in *you wish that* immediately before, there is equal proof for both the inclusion and omission of *Him Who you call.*

is a praetorium, and they called together all the cohort. [17]And they put on Him purple, and they plaited and placed a crown of thorns on Him. [18]And they began to salute Him, **"Hail, King of the Judeans!"** [19]And they struck His head with a reed, and spit at Him. And placing the knees, they bowed down to Him. [20]And when they mocked Him, they took the purple off of Him, and put on Him His own garments. And they led Him forth, that they might crucify Him.

15.3
The Crucifixion

[21]And they compelled one passing by, Simon, a Cyrenian‡, coming from a field, the father of Alexander and Rufus, that he might carry His torture stake. [22]And they brought Him to **"Golgotha Place,"** which is, being translated, **"Place of a Skull."** [23]And they gave Him$_1$ wine spiced with myrrh. But He did not take it. [24]And having crucified Him, they divided His garments, casting a lot on them,♀ who may take what. [25]And it was the third hour, and they crucified Him. [26]And the superscription of His accusation was written over Him, **"THE KING OF THE JUDEANS."** [27]And with Him, they crucified two robbers, one off the right and one off the left of Him.$_2$

‡ Greek-speaking Judeans were the major inhabitants of Cyrene in the 1st century.

♀ Ps. 22:18.

VERSE 28 HAS BEEN OMITTED$_3$

[29]And those passing by blasphemed Him, shaking their heads and saying, **"Aha! The One raising the temple and in three days building it, [30]save Yourself, and come down from the torture stake!"** [31]And likewise the chief priests and the scribes mocking to one another said, **"He saved others, but He is not able to save Himself; [32]the Anointed, the King of Israel? Let Him descend now from the torture stake, that we may see and be persuaded."** And the ones being crucified with Him insulted Him.

15.4
The Death of Jesus

[33]And the sixth hour occurring, darkness came over all the land until the ninth hour. [34]And at the ninth hour, Jesus cried with a great voice, saying, **"Eloi, Eloi, lamma**

1. The Textus Receptus, against ℵ C D L, adds here an explanatory gloss, πιεῖν or *to drink.*
2. A Latin codex, Colbertinus, it^c, provides names for the two robbers. The one on the right is said to be *Zoathan*, and that on the left to be *Chammatha.* There is, however, no Greek tradition for these names and it is probably spurious.
3. This verse is absent from early witnesses of both the Western and Alexandrian texts. It is doubtless an insertion from a marginal note that provided the parallel of Luke 22:37.

sabachtani?$_1$", which is, being translated, **"My God, My God, why did You leave Me behind?$_2$"** [35]And some of the ones standing by having heard, said, **"Behold, He calls Elijah."** [36]And one running up, and filling a sponge of vinegar, putting it on a reed, gave Him to drink, saying, **"Leave, let us see if Elijah comes to take Him down."** [37]But letting out a great cry, Jesus expired.[38]And the veil of the temple was torn into two, from top to bottom. [39]And standing off the opposite side of Him, seeing that He had$_3$ expired so, a centurion said, **"Truly, this Man was the Son of God$_4$."** [40]And there were also women watching from afar, among whom was also Mariam the Magdalene, and Mariam the mother of Jacob the less and of Joses and Salome, [41]who also had followed Him when He was in Galilee, and ministered to Him; and many others who came up with Him to Jerusalem.

♀ Ps. 22:1.

♀ Ps. 22:14-15.

15.5
The Burial of Jesus

[42]And evening now occurring, since it was the prepara-

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1. This phrase is of Aramaic origin and is supported by all Greek manuscripts except D (Bezæ), which attempted to Hebraize the entire phrase with *Elei elei lema zapthani.* This was no doubt an attempt to make it appear that Jesus was quoting from the Hebrew of Psalms 22:1, when in fact, He was quoting from the Greek Septuagint and translating it into Aramaic.
2. Psalms 22:1-LXX.
3. Some manuscripts add in κράξας, or *he had cried out.* This is a doubtless interpolation based upon Mat. 27:50.
4. The centurion's statement here is often translated *a Son of God* or *God's Son* because in Greek the phrase is anarthrous, that is, there is no *the.* The only other place in Mark that the words υἱοῦ θεὸς or *Son of God,* are presented without the article is Mark 1:1, which herein is translated without *the* (it should be noted that the phrase in Mark 1:1 is a questionable reading). There are two justifications for translating the phrase *with* the article in the present passage: (1) the (questionable) rule that the definite predicative nominative is anarthrous when preceeding the verb; and, more likely, (2) because Mark literally translated the centurion's Latin expression, *divi filius* (*son of God*). The Latin is grammatically anarthrous, and the passage is given greater meaning with this understanding because the centurion would have been contrasting Jesus ("*This* man...") with Augustus Cæsar, whose official title was *divi filius* (since he was the adopted son of the deified Julius Cæsar).

tion, that is, the day before the sabbath, [43]Joseph of Arimathea came, an honorable counselor, who himself was also expecting the Government of God. And taking courage, he went in to Pilate, and asked for the body of Jesus. [44]And Pilate wondered if He had already died, and having called the centurion near, he questioned him if He had died long ago. [45]And knowing from the centurion, he granted the body to Joseph. [46]And buying a linen cloth, and taking Him, he wrapped Him in the linen, and laid Him in a tomb, which was cut out of rock, and rolled a stone against the door of the tomb. [47]And Mariam the Magdalene and Mariam of Joses beheld where He had been laid.

CHAPTER 16

16.1
The Resurrection

[1]And the sabbath passing, Mariam the Magdalene, and Mariam of Jacob and Salome, brought spices, that coming, they might anoint Him. [2]And very early on the first of the sabbaths*, they came upon the tomb, the sun rising. [3]And they said to themselves, **"Who will roll away the stone from the door of the tomb for us?"** [4]And looking up, they saw that the stone had been rolled back. For it was exceedingly great. [5]And having entered into the tomb, they saw a young man sitting on the right, having been clothed in a white robe. And they were greatly amazed. [6]But he said to them, **"Be not amazed. You seek Jesus, the Nazerene, Who has been crucified. He was raised. He is not here. Behold, the place where they put Him. [7]But go tell His students, and Peter, that He goes before you into Galilee; there you will see Him, even as He told you."** [8]And going out quickly, they fled from the tomb. And trembling and ecstasy took hold of them, and they told no one anything, for they were afraid.

* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

16:9-20 HAS BEEN OMITTED[1]

1. See Appendix 14.

Matthew was written between 40 and 61 A.D.

The Good Message According To Matthew

CHAPTER 1

1.1
The Genealogy of Jesus
♀ II Sam. 7:12, I Chr. 17:11.

[1]The book of the race of Jesus Anointed, son of David♀, son of Abraham.

[2]Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah, and his brothers; [3]and Judah fathered Pharez and Zarah out of Tamar; and Pharez fathered Hezron; and Hezron fathered Aram; [4]and Aram fathered Amminadab; and Amminadab fathered Nahshon; and Nahshon fathered Salmon; [5]and Salmon fathered Boaz out of Rahab; and Boaz fathered Obed out of Ruth; and Obed fathered Jesse; [6]and Jesse fathered David the king.♀

♀ Eze. 34:23-24.

And David$_1$ fathered Solomon out of her of Uriah; [7]and Solomon fathered Rehoboam; and Rehoboam fathered Abijah; and Abijah fathered Asaph; [8]and Asaph$_2$ fathered Jehoshaphat; and Jehoshaphat fathered Jehoram; and Jehoram fathered Uzziah; [9]and Uzziah fathered Jotham; and Jotham fathered Ahaz; and Ahaz fathered Hezekiah; [10]and Hezekiah fathered Manasseh; and Manasseh fathered Amos; and Amos$_3$ fathered Josiah; [11]and Josiah fathered Jehoiachin and his brothers, at the deportation of Babylon.

[12]And after the deportation of Babylon, Jehoiachin fathered Shealtiel; and Shealtiel fathered Zerubbabel; [13]and Zerubbabel fathered Abiud; and Abiud fathered Eliakim; and Eliakim fathered Azor; [14]and Azor fathered Sadoc; and

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1. The Textus Receptus adds here ὁ βασιλεύς or *the king.* The words are absent from 𝔓^{1} ℵ B Γ etc.
2. Although consultation of the Septuagint reveals that *Asa,* the king of Judah, is who this name is in reference to and that *Asaph* was the name of a Psalmist, the best evidence indicates that Ἀσάφ, or *Asaph,* was in fact the original reading. It is supported by a wide variety of early representative texts (ℵ B *f*^{1} *f*^{13} 700 1071 cop arm eth geo D {D only in the parallel of Luke}).
3. Ἀμώς, or *Amos,* like *Asaph* in vs. 7-8, is again supported by the best manuscripts but it is clearly meant to be the same as *Amon,* much like *Maria* and *Mariam* are shown to be equivalent in the New Testament.

Sadoc fathered Achim; and Achim fathered Eliud; [15]and Eliud fathered Eleazar; and Eleazar fathered Matthan; and Matthan fathered Jacob; [16]and Jacob fathered Joseph,* the man of Mariam, of whom Jesus was born, Who is called the Anointed$_1$.

* Matthew gives the genealogy through Joseph. Cf. Luke 3:23.

[17]So all the generations from Abraham to David, fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon until the Anointed, fourteen generations.

1.2
The Birth of Jesus

[18]Now the birth of Jesus Anointed was thus: (for His mother Mariam had been betrothed to Joseph) before they came together, she was discovered to be pregnant in the womb by the Mentality of Separation.♀ [19]But her man Joseph, being just, and not willing to expose her publicly, purposed secretly to put her away. [20]And as he was meditating on these things, behold, a messenger of the Master was seen by him in a dream, saying, **"Joseph, son of David, do not be afraid to take Mariam as your woman. For that in her is fathered by the Mentality of Separation. [21]And she will bear a Son, and you will call His name Jesus. For He will save His people from their failures.♀"** [22]Now all this happened so that that which was spoken by the Master through$_2$ the prophet might be fulfilled, saying, [23]**"Behold, the virgin will conceive in womb and will bear a Son, and they will call His name Emmanuel,♀"$_3$** which is, translated, **"God with us.♀"** [24]And Joseph, being aroused from sleep, did as the messenger of the Master commanded him, and

♀ Isa. 49:1.

♀ Isa. 12:2, 35:4.

♀ Isa. 7:14.

♀ Isa. 8:8,10.

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1. The reading of the last part of this verse in the Greek, τὸν ἀνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰσουῶς ὁ λεγόμενος Χριστός, is supported by a wide variety of the best manuscripts, including $\mathfrak{p}^1$ ℵ B C W vg syr^{p,h,pal} cop$^{sa,(bo)}$ geo. Some manuscripts, however, contain a variety of slightly different readings, but all of these divergent readings are contained in versions such as the Latin and Syriac, or in very late Greek manuscripts. The variations are primarily in respect to wording, and the meaning is not changed by any.
2. Many manuscripts (D 267 954 1582^{*vid} it^{a,b,c,d} vg^{mss} syr^{c,s,h,pal} arm Diatessaron^{earm,l,p} Irenaeus$^{1/2}$) add Ἡσαΐου, or *Isaiah*, before *the prophet*. However, since it is absent from the vast majority of early witnesses, it must be concluded that this was a scribal explanation.
3. Isaiah 7:14-LXX.

took his woman, [25]and did not know her until she bore her son⌊, the firstborn⌋[1]. And he called His name, **"JESUS."**

CHAPTER 2

2.1
The Visit of the Magi
♀ Ps. 2:6.

[1]And Jesus having been born in Bethlehem of Judea, in the days of Herod the king, behold, Magi arrived from the East into Jerusalem, [2]saying, **"Where is He born King♀ of the Judeans? For we saw His star in the east, and have come to worship Him."** [3]But Herod the king, having heard this, was troubled, and all of Jerusalem with him*. [4]And gathering all the chief priests and scribes of the people, he inquired from them where the Anointed was to be born.♀ [5]And they said to him, **"In Bethlehem of Judea, for so it has been written by the Prophet,[2] [6]'And you, Bethlehem, land of Judah, you are not at all least among the governors of Judah, for out of you will come a Governor, Who will shepherd My people, Israel.♀'"[3]** [7]Then Herod, secretly calling the Magi, asked from them the exact time of the appearing of the star. [8]And sending them to Bethlehem, he said, **"Having gone, inquire exactly about the Child. And when you find, report to me, so that I also coming, may worship Him."** [9]And having heard the king, they departed. And behold, the star which they saw in the east went before them, until coming, it stood over where the child was. [10]And seeing the star, they rejoiced exceedingly a great joy. [11]And coming into the house, they saw the child with Mariam, His mother. And falling down, they worshiped Him. And opening their treasures, they offered gifts to Him: gold and frankincense and myrrh.♀ [12]And having been warned by a dream not to return to Herod, they departed by another way into their country.

* See Appendix 21 regarding the dating of these events and the birth of Jesus.
♀ Ps. 138:1-6.

♀ Mic.5:2.

♀ Ps. 72:10-11.

2.2
Joseph Flees to Egypt

[13]And they having departed, behold, a messenger of the Master appeared to Joseph by a dream, saying, **"Rise up;**

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1. This is present in C D* K W Δ Π, the majority of minuscules and many others, but it is absent from the oldest texts. Since it is present in C, an early Neutral representative, it has been left in brackets.
2. Several late witnesses (4 syr$^{hmg(ms)}$ cop^{boms}) add Μιχαίου, or *Micah,* and the Latin adds *Esiam,* or *Isaiah* (which is the wrong Prophet).
3. Micah 5:2-LXX.

take with you the Child and His mother, and flee into Egypt, and stay there until I shall tell you. For Herod is about to seek the Child, to destroy Him." 14And having risen up, he took along the Child and His mother by night, and departed into Egypt. 15And he was there until the end of Herod, that that spoken by the Master through the Prophet might be fulfilled, saying, **"Out of Egypt, I have called My Son.♀"**[1] ♀ Hos 11:1.
16Then Herod, seeing that he was mocked by the Magi, was enraged greatly, and sending, he killed all the male-children in Bethlehem, and in all its districts, from two years and under, according to the time which he asked from the Magi, exactly. 17Then, that spoken by Jeremiah the prophet was fulfilled, saying, 18**"A voice in Rama was heard, lamenting, and weeping, and mourning greatly, Rachel weeping for her children, and would not be comforted, because they were not.♀"**[2] ♀ Jer. 31:15.

19But Herod having expired, behold, a messenger of the Master appeared to Joseph by a dream in Egypt, 20saying, **"Rise up, take along the Child and His mother, and pass over into the land of Israel, for those seeking the life‡ of the child have died."** 21And rising up, he took along the Child and His mother, and came into the land of Israel. 22But hearing that Archelaus reigns over Judea in place of Herod, his father, he feared to go there. And being warned by a dream, he departed into the parts of Galilee. 23And having come, he dwelt in a city called Nazareth; thus to fulfill that spoken through the prophet: **"He will be called a Nazarene.♀"** ♀ Isa. 11:1, Isa. 53:3, Ps. 22:6.

2.3
The Return to Nazareth

‡ Gr. ψυχή. See Appendix 9.

CHAPTER 3

1Now in those days, John the Baptist came proclaiming in the wilderness of Judea, 2and saying, **"Repent! For the Government of the Heavens has come near.♀"** 3For this is he spoken of by Isaiah the prophet, saying, **"The voice of one crying in the wilderness: 'Prepare the way of the Master! Make straight His paths!♀'"**[3] 4And John himself had his clothes from the hairs of a camel, and a belt of leather around his loin. And his food was locusts and wild honey.

3.1
John the Baptist Prepares the Way

♀ Mal. 4:5.

♀ Isa. 40:3.

1. Hosea 11:1-LXX.
2. Jeremiah 31:15-LXX.
3. Isaiah 40:3-LXX.

[5]Then Jerusalem and all Judea went out to him, and all the neighborhood of the Jordan; [6]and were baptized in the Jordan by him, having confessed their failures. [7]And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, **"Race of Vipers! Who warned you to flee from the coming wrath? [8]Then produce fruits worthy of repentance. [9]And do not think to say in yourselves, 'We have a father, Abraham.' For I say to you that God is able to raise up children to Abraham out of these stones. [10]And even already, the axe is laid at the root of the trees. Then any tree not producing good fruit is cut off, and thrown into the fire. [11]I indeed baptize you in water to repentance. But He coming after me is stronger than I, of Whom I am not worthy to bear the sandals. He will baptize you in the Mentality of Separation and fire; [12]Whose fan is in His hand, and He will purify His floor, and will gather His wheat into the barn. But He will burn the chaff with unquenchable fire."**

3.2
The Baptism of Jesus

[13]Then Jesus arrived from Galilee to John at the Jordan, to be baptized by him. [14]But John restrained Him, saying, **"I have need to be baptized by You, and You come to me?"** [15]But Jesus answering, said to him, **"Allow it now, for it is thus fitting to us to fulfill all justice."** Then he allowed Him. [16]And being baptized, Jesus went up at once from the water. And behold, the heavens were opened ⌊to Him⌋[1], and He saw the Mentality of God descending as a dove, and coming upon Him.♀ [17]And behold, a voice out of the heavens, saying, **"This is My Son, the Beloved, in Whom I have found delight.♀"**

♀ Isa. 61:1-2, Isa. 11:2.

♀ Ps. 2:7.

CHAPTER 4

4.1
The Temptation of Jesus

[1]Then Jesus was led up into the wilderness by the Mentality, to be tested by the Diabolical One. [2]And having fasted forty days and forty nights, He afterwards hungered. [3]And coming near Him, the Tempter said, **"If You are a Son of God, say that these stones may become loaves."** [4]But answering, He said, **"It has been written, 'Man will not live on bread alone, but on every word proceeding through the**

1. This is absent from ℵ B, as well as the oldest Syriac representatives and Irenaeus.

mouth of God.'"[1] [5]Then the Diabolical One took Him into the Separated City, and set Him on the wing of the Temple, [6]and said to Him, **"If you are the Son of God, throw yourself down, for it has been written, 'To His messengers He will give charge concerning You, and they will bear you on their hands, lest You strike Your foot against a stone.'"**[2] [7]Jesus said to him, **"Again, it has been written, 'You will not tempt the Master your God.'"**[3] [8]Again, the Diabolical One took Him to an exceedingly high mountain, and showed Him all the governments of the world, and their reputation, [9]and said to Him, **"I will give all these things to You, if falling down You will worship me."** [10]Then Jesus said to him, **"Go,**[4] **Satan! For it has been written, 'The Master, your God, will you worship, and Him only will you serve.'"**[5] [11]Then the Diabolical One left Him, and behold, messengers came near and ministered to Him.

4.2
Jesus Begins to Preach

[12]But Jesus having heard that John was delivered up, He withdrew into Galilee. [13]And leaving Nazareth, having come into Capernaum, He lived beside the sea, in the districts of Zebulun and Naphtali, [14]that that spoken by Isaiah the prophet might be fulfilled, saying, [15]**"Land of Zebulun and land of Naphtali, way of the sea, beyond the Jordan, Galilee of the nations: [16]the people having sat in darkness saw a great Light, and to those having sat in a region and shadow of death, Light sprang up to them.**♀**"**[6]

♀ Isa. 9:1-2.

[17]From then, Jesus began to proclaim and to say, **"Repent! For the Government of the Heavens has come near.**♀**"**

♀ Ps. 40:9.

4.3
Calling of the First Students

[18]And walking beside the sea of Galilee, Jesus saw two brothers, Simon, being called Peter, and Andrew, his brother, casting a net into the sea – for they were fishers. [19]And He said to them, **"Come after Me, and I will make**

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1. Deuteronomy 8:3-LXX.
2. Psalms 91:11-12-LXX.
3. Deuteronomy 6:16-LXX.
4. Some manuscripts add ὀπίσω μου, so as to read *Get behind Me,* probably influenced by 16:23, where Jesus says *Get behind Me, Satan,* to Peter. There is however, no textual support for its inclusion here.
5. Deuteronomy 6:13-LXX.
6. Isaiah 9:1-2-LXX.

you fishers of men." [20]And at once they forsook their nets and followed Him. [21]And going on from there, He saw two other brothers, Jacob†, the one of Zebedee, and John, his brother, in the boat with Zebedee, their father, mending their nets. And He called them. [22]And at once, they forsook the boat and their father and followed Him.

† Gr. *'Ιάκωβον. Commonly known as James.*

4.4
Jesus Heals the Sick

[23]And He$_1$ went about all Galilee, teaching in their synagogues, and proclaiming the good message of the Government, and healing every disease, and every sickness among the people. [24]And His report went into all Syria. And they brought to Him all those having illness, suffering various diseases and torments, and demon-possessed, and epileptics, and paralytics; and He healed them. [25]And many crowds followed Him, from Galilee, and the Ten Cities†, and Jerusalem, and Judea, and beyond the Jordan.

† *Decapolis.*

CHAPTER 5

5.1
The Beatitudes

[1]And seeing the crowds, He went onto the mountain, and sitting Himself down, His students came near to Him. [2]And opening His mouth, He taught them, saying:

[3]**"Blessed are the poor in Mentality, because the Government of the Heavens is of them.**

[4]**"Blessed are the mourners, because they will be comforted.**

[5]**"Blessed are the gentle, because they will inherit the earth.**

[6]**"Blessed are those hungering and thirsting after justice, because they will be filled.**

[7]**"Blessed are the merciful, because they will receive mercy.**

[8]**"Blessed are the pure in heart, because they will see God.**

[9]**"Blessed are the peacemakers, because they will be called sons of God.**

[10]**"Blessed are those persecuted because of justice, for the Government of the Heavens is of them.** [11]**You are blessed when they will reproach and persecute you, and**

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1. Several later manuscripts and versions insert ὁ 'Ιησοῦς or *Jesus* to better relate the subject of the clause, but there is no substantial proof for its inclusion here.

will say every evil word against you, ⌊lying,⌋[1] on account of Me. [12]Rejoice and be glad, because your reward is great in the Heavens. For this, they persecuted the prophets before you.

5.2 *Analogy of Salt and Light*

[13]"You are the salt of the earth. But if the salt be tasteless, by what will it be salted? For it is still strong for nothing, except to be thrown out, and to be trampled under by men. [14]You are the light of the world; a city situated on a mountain cannot be hidden. [15]Nor do they light a lamp and place it under the grain-measure, but on the lampstand, and it lightens all those in the house. [16]Thus, let your light shine before men, so that they may see your good actions, and may repute your Father in the Heavens.

5.3 *The Fulfillment of the Law*

[17]"Do not think that I came to annul the law or the prophets. I did not come to annul, but to fulfill. [18]For truly I say to you, Until the heavens and the earth pass away, in no way will one iota or one point pass away from the law until all things occur. [19]Whoever, then, relaxes the least one of these commandments, and teaches men so, he will be called the least in the Government of the Heavens. But whoever does and teaches them, this one will be called great in the Government of the Heavens. [20]For I say to you, If your justice will not exceed the scribes and Pharisees, in no way will you go into the Government of the Heavens.

5.4 *Murder*

[21]"You have heard that it was said to the ancients: **'Do not murder;'**[2] and whoever murders will be liable to the judgment. [22]But I say to you, that everyone who is angry with his brother[3] will be liable to the judgment. And whoever says to his brother, **'Raca*,'** will be liable to the sanhedrin, but whoever says, **'Fool,'** will be liable into the fire of Gehenna[4]. [23]Therefore, if you offer your gift on

* *An Aramaic term expressing contempt.*

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1. This word is absent from the Western texts (D it^{b,c,d,h,k} syr^{s} geo Tertullian etc.), but its presence in most of the Neutral texts strongly supports its inclusion. It is therefore left in open brackets.
2. Exodus 20:13(15), Deuteronomy 5:17-LXX.
3. The word εἰκῇ, or *without cause,* is inserted by most later manuscripts, but it is doubtless an interpolation derived to soften the clause.

the altar, and there remember that your brother has something against you, [24]leave your gift there before the altar, and go, to be reconciled first to your brother, and then coming, offer your gift. [25]Be well-minded with your opponent, quickly, while you are in the way with him, lest your opponent deliver you to the judge, and the judge$_1$ to the officer, and you be thrown into prison. [26]Truly, I say to you, In no way will you exit from there until you pay the last quadrans.

5.5
Mongrelization and Seedline Corruption

[27]"You have heard that it was said to the ancients, **'You will not mongrelize or corrupt the seedline.'**$_2$ [28]But I say to you, everyone looking at a woman to lust after her has already corrupted his seedline in his heart. [29]But if your right eye offends you, take it out and throw it from you. For it is profitable for you that one of your members should perish and not all your body be thrown into Gehenna$_3$. [30]And if your right hand causes you to offend, cut if off and throw it from you. For it is profitable that one of your parts should perish, and all of your body not be cast into Gehenna.

5.6
Divorce

[31]"It was also said, **'Whoever puts away his woman, let him give her a bill of divorce.'**$_4$ [32]But I say to you, that whoever puts away his woman, except for a matter of whoredom, makes her corrupt the seedline. And whoever will marry the one put away corrupts the seedline.

5.7
Oaths

[33]"Again, you heard that it was said to the ancients, **'You will not perjure, but will deliver your oaths to the Master.'**$_5$ [34]But I say to you, Do not swear at all, neither by heaven, because it is the throne of God, [35]nor by the earth, because it is the footstool of His feet, nor to Jerusalem, because it is the city of the great King. [36]Nor will you swear by your head, because you are not able to

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4. See Appendix 20.
1. Some manuscripts add σε παραδῷ, or *deliver you.* It is not contained, however, in most Alexandrine texts as well as f^1 f^{13} it^k Irenaeus^{lat} and others.
2. Exodus 20:14-LXX.
3. See Appendix 20.
4. Deuteronomy 24:1-LXX.
5. Paraphrased from Leviticus 19:12 and Numbers 30:3-LXX.

make one hair white or black. [37]But let your word be, 'Yes, yes, no, no.' And the excess of these is out of the evil one.

5.8
An Eye for an Eye

[38]"You heard that it was said, 'An eye for an eye, and a tooth for a tooth.'[1] [39]But I say to you, Do not resist the evil, but who strikes you on your right cheek, turn the other to him also. [40]And he wishing to sue you, and to take your tunic, allow him also the coat. [41]And who will compel you to go one mile, go with him two. [42]He asking you to give, and he wishing to borrow from you, do not turn away.

5.9
Love Your Enemies

[43]"You heard that it was said, 'You will love your neighbor'[2] and you will hate your enemy. [44]But I say to you, Love your enemies[3] and pray on behalf of those[4] persecuting you; [45]so that you may be sons of your Father in the Heavens. Because He makes the sun to rise on the evil and the good, and sends rain on the just and the unjust. [46]For if you love those loving you, what reward do you have? Do not the tax-collectors do the same? [47]And if you greet your brothers only, what do you do exceptional? Do not even those of the nations[5] do so? [48]Therefore, you be perfect, even as your Father in the Heavens is perfect."

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1. Exodus 21:24, Leviticus 24:20 and Deuteronomy 19:18-LXX.
2. Leviticus 19:18-LXX.
3. The Textus Receptus adds here εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς or *bless those cursing you, do well to those hating you.* These words are absent from the best witnesses, including ℵ B f^1 205 it^k $syr^{c,s}$ $cop^{sa,bo}$ etc. They were added from the influence of Luke 6:27-28 and such questionable witnesses as D.
4. Some manuscripts add ἐπηρεαζόντων ὑμᾶς καὶ or *abusing you and.* These words are absent from ℵ B f^1 it^k Irenaeus^{lat} Cyprian $syr^{c,s}$ $cop^{sa,bo}$.
5. The words *those of the nations* are translated for ἐθνικοί. Some later witnesses, including those that the KJV was based upon, substitute τελῶναι, or *tax-collectors.* This appears to have been done by scribes to bring the passage into closer parallel with the preceding verse.

CHAPTER 6

6.1
Merciful Deeds

[1]"Take care not to do your just deeds[1] before men, in order to be seen of them. But if not, you have no reward from your Father in the Heavens. [2]Therefore, when you do merciful deeds, do not trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they might be reputed by men. Truly, I say to you, They have their reward. [3]But doing merciful deeds, you do not let your left know what your right does, [4]so that your merciful deeds may be in secret. And your Father, seeing in secret[2], will repay you[3].

6.2
Prayer

[5]"And when you pray, you will not be as the hypocrites, because they love to pray standing in the synagogues and in the corners of the open streets, so that they might appear to men. Truly, I say to you, They have their reward. [6]But you, when you pray, enter into your room and shut your door; pray to your Father in secret, and your Father, seeing in secret, will repay you[4]. [7]But when praying, do not use vain repetition, as the nations; for they think that in their speaking much, they will be heard. [8]Then do not be like them, for[5] your Father knows

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1. The words *just deeds* are translated for δικαιοσύνην as opposed to *merciful deeds* or ἐλεημοσύνην in the Textus Receptus. The reading herein is supported by $X^{*,2}$ B D 0250 etc. The reading of the Textus Receptus finds its best support in L.
2. The Textus Receptus adds αὐτός or *Himself* at this point. The only manuscripts known to contain this are D E M S W X^{vid} Δ Π Σ Φ 28 565 700 1223 1241. All of these, of course, are later manuscripts, and it is contained in no others besides these.
3. A few later manuscripts (see ftnt. after *secret* in this verse) add the words ἐν τῷ φανερῷ, or *in the open*.
4. Here again is added ἐν τῷ φανερῷ, or *in the open*. See ftnt. after *repay you* in vs. 4.
5. Some texts have ὁ θεὸς ὁ πατὴρ ὑμῶν, a Pauline expression translated *God your Father*. The principle supporting manuscripts for this reading are $א^{a}$ B cop^{sa} and Origen. Since no other important texts contain it, and since this is a non-Matthean phrase, it is likely that is was added in by a scribe familiar with the Pauline phraseology. A few later texts also add ὁ οὐράνιος, or *in heaven*.

what things you have need of before you ask Him[1].
[9]Therefore, you pray this way: 'Our Father in the Heavens,
separated is Your authority. [10]Let Your Government come;
let Your will be done, as in Heaven, also on the earth.
[11]Give us today our daily bread, [12]and forgive us our debts,
as also we have forgiven[2] our debtors. [13]And do not lead us
into temptation, but deliver us from evil[3].' [14]For if you for-
give men their trespasses, your heavenly Father will also
forgive you. [15]But if you do not forgive men ⌊their tres-
passes⌋[4], neither will your Father forgive your trespasses.

6.3 *Fasting*

[16]"And when you fast, do not be as the hypocrites,
darkening their face, for they disfigure their faces so that
they appear to be fasting to men. Truly I say to you that
they have their reward. [17]But in your fasting, anoint your
head, and wash your face, [18]so as to appear to men to not
be fasting, but to your Father in secret. And your Father,
seeing in secret, will repay you[5].

6.4 *Treasures in Heaven*

[19]"Do not treasure up for you treasures on the earth,
where moth and rust cause to vanish, and where thieves
dig through and steal. [20]But treasure up for you treasures
in Heaven, where neither moth nor rust cause to vanish,

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1. D^{gr} and it^{h} substitute πρὸ τοῦ ἀνοῖξαι τὸ στόμα, or *before you open your mouth.*
2. *As we have forgiven* is translated for ἀφήκαμεν, the aorist form, as opposed to ἀφίεμεν, the present form, or *as we forgive.* The aorist is favored by ℵ* B Z 1 22 124^{mg} 1365 1582 it $syr^{p,h,*}$ cop^{fay}.
3. The Textus Receptus adds here ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν or *for Yours is the Government and the power and the reputation to the ages, So be it.* These words are not in the parallel in Luke 11:2-4 but are apparently drawn from I Chr. 29:11-13. These words find their best support in L W, but were included in Didache, accounting for their later insertion into the manuscripts. This interpolation is absent, however, from ℵ B D Z $it^{a,aur,b,c,ff1,h,1}$ vg $cop^{meg,bopt}$ Diatessaron^{syr} Origen Augustine etc.
4. Textual evidence is divided on the inclusion or omission of this passage, although internal evidence favors the omission of the words. They have, therefore, been left in open brackets.
5. Here again is added ἐν τῷ φανερῷ, or *in the open.* See ftnt. after *repay you* in vs. 4 and 6.

and where thieves do not dig through nor steal. [21]For where your treasure is, there will also be your heart. [22]The lamp of the body is the eye. Then when your eye is pure, also all your body is light. [23]But when it is evil, also your body is dark. If, then, the light in you is darkness, how great is the darkness! [24]No one is able to serve two masters. For either he will hate the one and he will love the other, or he will cleave to one, and he will despise the other. You are not able to serve God and wealth*.

* Or *mammon*. Gr. μαμωνᾷ.

6.5
Do Not Be Anxious

[25]"Because of this, I say to you, Do not be anxious for your life‡: what you eat ⌊and what you drink⌋; nor for your body: what you put on; is not the life‡ more than the food, and the body more than the clothing? [26]Look at the birds of the heaven, that they do not sow, nor do they reap, nor do they gather into barns; yet your heavenly Father feeds them. Do you not rather exceed them? [27]But who of you being anxious is able to add one cubit onto his stature? [28]And concerning clothing, why are you anxious? Consider the lilies of the field, how they grow. They do not labor, nor do they spin; [29]But I say to you that not even Solomon in all of his reputation was clothed as one of these. [30]But if God so enrobes the grass of the field, being today, and tomorrow being thrown into a furnace, are you not much more? Little-persuasions! [31]Do not be anxious then, saying, 'What may we eat?' or 'What may we drink?' or 'What may clothe us?' [32]For the nations seek all these things. For your heavenly Father knows that you need all of these. [33]But seek first the Government ⌊of God⌋[1], and His Justice, and all these things will be added to you. [34]Then do not be anxious for tomorrow; for tomorrow will be anxious of itself. Sufficient to the day is its badness.†"

‡ Gr. ψυχὴ. See Appendix 9.

† i.e., the badness of each day is enough to be anxious about.

CHAPTER 7

7.1
Judging Others

[1]"Do not judge that you be not judged. [2]For in what judgment you judge you will be judged. And in what measure you measure it will be measured to you. [3]But

1. Although a majority of texts do not include these words, τοῦ θεοῦ, several early and important witnesses do, and thus, they have been retained in open brackets.

why do you see the twig that is in the eye of your brother, but you do not perceive the log in your eye? [4]Or how will you say to your brother, 'Permit me to take out the twig from your eye,' and behold, the log is in your eye?! [5]Hypocrite! First take the log out of your eye, and then you will see clearly to take the twig out of the eye of your brother.

[6]"Do not give that which is separated to the dogs, nor throw your pearls before pigs, lest they trample them with their feet, and turning, they tear you.

7.2 *Ask, Seek, Knock*

[7]"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. [8]For each asking receives; and he seeking, finds; and to the one knocking, it will be opened. [9]Or what man is there among you, if his son should ask a loaf of him, will give him a stone? [10]And if he should ask a fish, will he give him a snake? [11]If, then, you being evil, know to give good gifts to your children, how much more your Father in the Heavens will give good things to those asking Him?! [12]Therefore, all things, whatever you desire that men should do to you, you do also to them. For this is the law and the prophets.

7.3 *The Narrow and the Wide Way*

[13]"Enter in through the narrow gate, because wide is the gate$_1$ and broad is the way leading away into destruction, and many are those entering in through it, [14]because narrow is the gate, and constricted is the way leading away into Life, and few are those finding it.

7.4 *From Their Fruits, You Will Know*

[15]"But take care concerning the false prophets, who come to you in sheep's clothing, but within they are plundering wolves. [16]From their fruits, you will know them. Neither do they gather grapes from thorns, or figs from thistles. [17]So every good tree produces good fruit, but the corrupt tree produces evil fruits. [18]A good tree is not able to produce evil fruits, nor a corrupt tree to produce good fruits. [19]Every tree not producing good fruits is cut out and is thrown into the fire. [20]Surely, from their fruits you will know them. [21]Not everyone saying to Me, 'Master, Master,' will enter into the Government of the

1. It should be noted that a number of witnesses omit ἡ πύλη, or *the gate* both here and in vs. 14, but that the bulk of evidence is in favor of their retention.

Heavens, but those doing the will of My Father in the Heavens$_1$. [22]Many will say to Me in that day, 'Master, Master, did we not prophesy in Your authority, and cast out demons in Your authority, and perform many works of power in Your authority?' [23]And then I will declare to them, 'I never knew you! Depart from Me, those working lawlessness!'

7.5
The Prudent and Foolish Builders

[24]"Therefore, everyone who hears from Me these words, and does them, will be compared$_2$ to a prudent man, who built his house on the rock; [25]and the rain came down, and the rivers came up, and the winds blew, and fell against that house, yet it did not fall, for it had been founded on the rock. [26]And everyone hearing these words of Mine, and not doing them, will be compared to a foolish man, who built his house on the sand; [27]and the rain came down, and the rivers came up, and the winds blew, and beat against that house, and it fell, and its collapse was great."

† Or, *right, ability, power.* Gr. *ἐξουσία.*
ϙ Ps. 78:2.

[28]And it happened, when Jesus had finished these sayings, that the crowds were astonished at His teaching. [29]For He was teaching them as having authority†, and not as the scribes.ϙ

CHAPTER 8

8.1
The Man With Leprosy

[1]And when He had come down from the mountain, great crowds followed Him. [2]And behold, a leper having come, worshiped Him, saying, **"Master, if You will, You are able to purify me."** [3]And stretching the hand, Jesus touched him, saying, **"I will. Be purified!"** And immediately, his leprosy was purified. [4]And Jesus said to him, **"See that you tell no one, but go, show yourself to the priest, and offer the gift which Moses ordered, for a testimony to them."**

8.2
The Persuasion of the Centurion

[5]And when He$_3$ had entered into Capernaum, a centu-

1. Some texts erroneously add the interpolation *will enter into the Government of the Heavens.* The phrase finds only minor support in C^2 (W Θ Φ) 33 471 syr^c.
2. Some manuscripts and the Textus Receptus have the active form of the verb, ὁμοιώσω, or *I will compare him,* instead of the passive voice as herein.
3. The Textus Receptus adds here *Jesus* with very little support.

rion came near to Him beseeching Him, [6]and saying, **"Master, my slave has been laid in the house a paralytic, being grievously tormented."** [7]And He$_1$ said to him, **"I, coming, will heal him."** [8]And answering, the centurion said, **"Master, I am not worthy that You may enter under my roof, but only say a word, and my slave will be healed. [9]For I am also a man under authority†, having under myself soldiers, and I say to this one, 'Go,' and he goes. And to another, 'Come,' and he comes. And to my slave, 'Do this,' and he does."** [10]And hearing, Jesus marveled, and said to those following, **"Truly, I say to you, Not even in Israel did I find such persuasion. [11]But I say to you that many will come from east and west, and will recline with Abraham and Isaac and Jacob in the Government of the Heavens; [12]but the sons of the government will be cast out into outer darkness; there will be weeping and gnashing of teeth."** [13]And Jesus said to the centurion, **"Go! And as you were persuaded, let it be to you."** And his slave was healed in that hour.

† Or, *right, ability, power.* Gr. ἐξουσία.

8.3
Jesus Heals Many

[14]And coming to the house of Peter, Jesus saw his mother-in-law laid out and fever-stricken. [15]And He touched her hand, and the fever left her. And she rose and ministered to them. [16]And when evening came, they brought many demon-possessed to Him. And He cast out the mentalities by a word, and He healed all those having illness, [17]so that that spoken through the prophet Isaiah might be fulfilled, saying, **"He took on our weaknesses, and bore our sicknesses.ϙ"**$_2$

ϙ Isa. 53:4.

8.4
The Cost of Following Jesus

[18]And seeing great crowds around Him, Jesus ordered to go away to the other side. [19]And one coming near, a scribe, said to Him, **"Teacher, I will follow you wherever you go."** [20]And Jesus said to him, **"The foxes have holes, and the birds of the heavens, nests, but the Son of man, does not have where He may lay His head."** [21]And another of ⌊His⌋$_3$ students said to Him, **"Master, allow me to go away first and bury my father."** [22]But Jesus said to him, **"Follow Me, and allow the dead to bury their dead."**

8.5
Jesus Calms the Storm

[23]And when He had entered into the boat, His students

1. Again, the Textus Receptus adds *Jesus.*
2. Isaiah 53:4-LXX.
3. If not *His* then *the. His* or αὐτός is absent in ℵ B 33 it^{a} cop^{sa} and others.

followed Him. [24]And behold, a great shaking occurred in the sea, so that the boat was covered by the waves; but He was sleeping. [25]And coming near, His students aroused Him, saying, **"Master, save us. We are perishing."** [26]And He said to them, **"Why are you afraid?! Little-persuasions!"** Then arising, He rebuked the wind and the sea, and there was a great calm. [27]And the men marveled, saying, **"Of what kind is this, that even the winds and the sea obey Him?"**

8.6
Healing of the Demented

[28]And when He had come to the other side, into the country of Gadarenes$_1$, two demon-possessed men met Him, coming out of the tombs, exceedingly violent, so that none were able to pass through that way. [29]And behold, they cried out, saying, **"What is it to us and to You,$_2$ Son of God? Have You come here before time to torment us?"** [30]And there was a herd of many pigs feeding at a distance from them. [31]And the demons begged Him, saying, **"If you expel us, allow us to go away in the herd of pigs."** [32]And He said to them, **"Go!"** And those coming out went away into the$_3$ pigs. And behold, all the herd$_4$ rushed down the cliff into the sea, and died in the waters. [33]But those feeding,

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1. There are three principle variant readings for this name: Γαδαρηνῶν, or *Gadarenes;* Γερασενῶν, or *Gerasa;* and Γεργεσηνῶν, or *Gergesa* or *Gergesenes*. Metzger in *A Textual Commentary*, has assembled the following information about the readings:

	Gadarenes	Gerasa	Gergesenes
Mt. 8:28	(ℵ*) B C^{txt} (Δ)	it vg cop^{sa}	ℵ^{c} C^{mg} K L
	Θ syr^{s,p,h} geo^{1}	syr^{hmg} [2]	W f^{1} f^{13} cop^{bo}
Mk. 5:1	A C K f^{13} syr^{p,h}	ℵ* B D it vg	ℵ^{c} L Δ Θ f^{1}
		cop^{sa}	syr^{s,hmg} cop^{bo}
Lk. 8:26	A K W Δ^{gr} Ψ f^{13}	𝔓^{75} B D it vg	ℵ L X Θ f^{1}
	syr^{c,s,p,h}	cop^{sa}	cop^{bo}

   All three of the names refer to a location near the Sea of Galilee, with Gadarenes and Gerasa being about five miles from each other, both a part of the Decapolis, and Gergesenes, a mistaken transliteration of one of the others. The reading herein is the most well-supported.
2. The Textus Receptus adds here *Jesus* with very little support.
3. The Textus Receptus here adds *herd of.* These words, along with the words in the following footnote, are absent from ℵ B C*.
4. Here, the Textus Receptus adds *of pigs.* See previous ftnt.

fled, and having gone into the city, told all things, and that of the demon-possessed. 34And behold, all the city went out to meet with Jesus; and seeing Him, they begged that He move from their borders.

CHAPTER 9

1And entering into the boat, He passed over and came into His own city. 2And behold, they brought to him a paralytic laid out on a cot. And Jesus, seeing their persuasion, He said to the paralytic, **"Be comforted, child, your failures have been forgiven you."** 3And behold, some of the scribes said within themselves, **"This One blasphemes."** 4And Jesus, seeing their thoughts, He said, **"Why do you think evil in your hearts? 5For which is easier, to say, 'The failures have been forgiven you,' or to say, 'Rise up and walk'? 6But that you may know that the Son of man has authority† on the earth to forgive failures –"** then He says to the paralytic, **"–Rising up, lift your cot, and go to your house."** 7And rising up, he went away to his house. 8And seeing, the crowds were afraid$_1$, and reputed God, the One giving such authority† to men.

9.1 *Healing of the Paralytic*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

9And Jesus passing by from there saw a man sitting at the tax-office, called Matthew, and said to him, **"Follow me."** And rising up, he followed Him.

9.2 *The Calling of Matthew*

10And it occurred as He reclined in the house, that behold, many tax-collectors and failures, having come, were reclining with Jesus and His students. 11And having seen, the Pharisees said to His students, **"Why does your Teacher eat with the tax-collectors and failures?"** 12But Jesus having heard, He said to them, **"Those being strong do not have need of a physician, but those having illness. 13But going, learn what it is, 'I desire mercy, and not sacrifice.'$_2$ For I did not come to call just ones, but failures$_3$."**

14Then the students of John came near to Him, saying,

9.3 *Jesus Questioned About Fasting*

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1. The best manuscripts are unanimous in their support of ἐφοβήθησαν, or *were afraid,* as opposed to the late substitution of ἐθαύμασαν, or *marveled.*
2. Hosea 6:6-LXX.
3. The Textus Receptus, contrary to ℵ B D etc., adds here μετάνοιαν or *to repentence.*

"Why do we and the Pharisees fast ⌊much⌋, but Your students do not fast?" [15]And Jesus said to them, **"Are the sons of the bridechamber able to mourn as long as the bridegroom is with them? But days will come when the bridegroom will have been taken from them, and then they will fast.** [16]**But no one puts a piece of new cloth on an old garment, for the newness of it takes away from the garment, and a worse tear occurs.** [17]**Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins will be ruined; but they put new wine into fresh wineskins, and both are preserved together."**

9.4
The Dead Girl and the Sick Woman

[18]As He spoke these things to them, behold, a certain ruler coming up, worshiped Him, saying, **"My daughter has just now died, but coming, lay Your hand on her, and she will live."** [19]And rising up, Jesus and His students followed him. [20]And behold, a woman having a flow of blood twelve years, coming near behind, touched the fringe of His garment. [21]For she said within herself, **"If only I will touch His garment, I will be cured."** [22]But Jesus, having turned and seeing her, said, **"Be comforted, daughter, your persuasion has saved you."** And the woman was healed from that hour. [23]And Jesus, coming into the house of the ruler, and seeing the flute-players and the crowd causing a tumult, [24]said to them, **"Go back, for the girl has not died, but she sleeps."** And they laughed at Him. [25]But when the crowd had been put out, entering, He took hold of her hand, and the girl arose. [26]And this report went out into all that land.

9.5
Jesus Heals the Blind and Mute
♀ I Chr. 17:11.

[27]And when Jesus passed on from there, two blind ones followed Him, crying and saying, **"Have pity on us, Son of David.♀"** [28]And coming into the house, the blind ones came near to Him and Jesus said to them, **"Are you persuaded that I am able to do this?"** And they said to Him, **"Yes, Master."** [29]Then He touched their eyes, saying, **"According to your persuasion, let it be to you."** [30]And their eyes were opened, and Jesus strictly ordered them, saying, **"See, let no one know."** [31]But they, going out, declared Him in all that land.

[32]And as they were going out, behold, they brought to Him a dumb, demon-possessed man. [33]And the demon being cast out, the dumb one spoke. And the crowds marveled, saying, **"Never was it seen this way in Israel."** [34]But

the Pharisees said, **"By the prince of the demons He casts out the demons."**[1]

[35]And Jesus went about to all the cities and villages, teaching in their synagogues, and proclaiming the good message of the government, and healing every sickness and every weakness[2]. [36]And seeing the crowds, He was moved with pity for them, because they were tired and scattered as sheep not having a shepherd.♀ [37]Then He said to His students, **"Indeed the harvest is great but the workmen are few. [38]Pray then that the Master of the harvest may send workmen into His harvest."**

9.6
The Workmen are Few

♀ Zech. 11:7, Ps. 112:4.

CHAPTER 10

[1]And having called His twelve students near, He gave to them authority† over mongreled mentalities, so as to cast them out, and to heal every disease and every weakness.

[2]And the names of the twelve ambassadors are these: First, Simon, who is called Peter, and Andrew, his brother; Jacob of Zebedee, and John, his brother; [3]Philip and Bartholomew; Thomas and Matthew the tax-collector; Jacob of Alpheus and[3] Thaddeus; [4]Simon the Cananaean* and Judas Iscariot, who also betrayed Him. [5]Jesus sent out these twelve, charging them, saying, **"Do not go into the way of the nations, and do not enter into a city of the Samaritans, [6]but rather go to the lost sheep of the house of Israel. [7]And going on, proclaim, saying, 'The Government of the Heavens has drawn near.' [8]Heal sick ones, purify lepers, raise dead ones, cast out demons. You have freely**

10.1
Jesus Sends Out the Twelve

† Or, *right, ability, power.* Gr. *ἐξουσία.*

* Or, *Zealot.* Gr. *Καναναῖος.* From Aram. קַנָּאִי. cf. Lk 6:15.

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1. Some manuscripts omit this verse. The omission developed because the verse seems out of place, but it is necessary as a prelude to 10:25, and since the only manuscripts omitting it are of the Western family, the verse should be included.
2. The Textus Receptus here adds ἐν τῷ λαῷ or *in the people.* These words are absent from the best manuscripts.
3. Some manuscripts substitute Λεββαῖος or *Lebbeus* for Θαδδαῖος, or *Thaddeus.* Internal as well as external evidence supports the reading of *Thaddeus.* However, based upon the substitution appearing in some manuscripts, a conflation was derived which read *Thaddeus who was called Lebbeus* or vice versa. Both the substitution and the conflation should be regarded as spurious.

received; freely give. [9]Do not provide gold, nor silver, nor copper in your belts; [10]nor a bag for the road; nor two tunics; nor sandals; nor rods. For the worker is worthy of his food. [11]And into whatever city or village you enter, ask who in it is worthy, and remain there until you go out. [12]But entering into the house, greet it; [13]and if indeed the house be worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. [14]And whoever will not receive you nor will hear your words, going out of that house or city, shake the dust off your feet. [15]Truly, I say to you, It will be more bearable to the land of Sodom and Gomorrah in the day of judgment than for that city.

[16]"Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and pure as doves. [17]And beware of men, for they will betray you to sanhedrins and in their synagogues, they will scourge you; [18]and you will be brought before governors and also kings for My sake, for a testimony to them, and to the nations. [19]But when they deliver you up, do not be anxious how or what you may say, for it is given to you in that hour what you may say. [20]For you are not the ones speaking, but the Mentality of your Father which speaks in you. [21]But brother will deliver up brother to death; father, the child. And children will rise up against parents and will put them to death. [22]And you will be hated by all because of My authority. But he enduring to the end*, this one will be saved. [23]But when they persecute you in this city, flee to another. For truly, I say to you, In no way will you have finished the cities of Israel until the Son of man comes.

* Or, *forever.* Gr. εἰς τέλος.

[24]"A student is not above the teacher, nor a slave above his master. [25]It is enough for the student to become as his teacher, and the slave as his master. If they called the Master of the house 'Beelzebub,' how much more those of His household? [26]Therefore, you should not fear them, for nothing is covered which will not be uncovered, and hidden which will not be made known. [27]What I say to you in the dark, you say in the light, and what you hear in the ear, proclaim on the housetops. [28]And you should not fear the ones killing the

body but not able to kill the life‡. But rather fear the One being able to destroy both the life‡ and the body in Gehenna[1]. [29]Are not two sparrows sold for an assarion? Yet not one of them will fall to the ground without your Father. [30]But even the hairs of your head are all numbered. [31]Then do not fear; you exceed many sparrows. [32]Then everyone who will confess Me before men, I also will confess before My Father in Heaven.♀ [33]But whoever will deny Me before men, I also will deny him before My Father Who is in Heaven.

‡ Gr. ψυχὴ. See Appendix 9.

♀ Isa. 59:15-16.

[34]"Do not think that I came to bring peace on the earth. I did not come to bring peace but a sword. [35]For I came to sever 'a man from his father, and a daughter from her mother, and a bride from her mother-in-law. [36]And the enemies of a man will be those of his house.'[2] [37]He loving father or mother above Me is not worthy of Me. And he loving son or daughter above Me is not worthy of Me. [38]And who does not take up his torture stake and follow after Me is not worthy of Me. [39]The one finding his life‡ will lose it, and he losing his life‡ for My sake will find it.

‡ Gr. ψυχὴ. See Appendix 9.

[40]"He receiving you receives Me, and he receiving Me receives the One sending Me. [41]He receiving a prophet in the authority of a prophet will receive the reward of a prophet. And the one receiving a just one in the authority of a just one will receive a just reward. [42]And whoever gives drink to one of these little ones, only a cup of something cold, in the authority of a student, truly I say to you, In no way will he lose his reward."

CHAPTER 11

11.1
Jesus and John the Baptist

[1]And it occurred, when Jesus finished giving command to His twelve students, He moved from there to teach and proclaim in their cities.

[2]But John, hearing in the prison of the works of the Anointed, sent two of his students, [3]who said to Him, **"Are You the One coming, or are we to expect another?"** [4]And answering, Jesus said to them, **"Going, relate to John what**

1. See Appendix 20.
2. Micah 7:6-LXX.

you hear and see: [5]blind ones receive sight, and lame ones walk about, lepers are purified, and deaf ones hear, dead ones are raised, and the poor are given the good
♀ Isa. 35:5, 61:1. message.♀ [6]And blessed is he, whoever will not be offended in Me." [7]But as these were going, Jesus began to speak to the crowds about John, "What did you go out into the wilderness to view? A reed being shaken by the wind? [8]But what did you go out to see? A man clothed in soft garments? Behold, those wearing the soft are in the houses of kings. [9]But what did you go out to see? A prophet? Yes, I say to you, and one more excellent than a prophet. [10]For this is he about whom it has been written, 'Behold, I send forth My messenger before Your face,
♀ Mal. 3:1. who will prepare Your way before You.♀'[1] [11]Truly I say to you, None have arisen among those born of a woman greater than John the Baptist. But the least in the Government of the Heavens is greater than he. [12]And from the days of John the Baptist until now, the Government of the Heavens suffers violence, and the violent seize it. [13]For all the prophets and the law prophesied until John. [14]And if you are willing to receive, he is Elijah, the one about to come. [15]He having ears ⌊to hear⌋, let him hear. [16]But to what shall I compare this race? It is like little children sitting in the market, and calling to their mates, [17]and saying, 'We piped to you, and you did not dance; we mourned$_2$, and you did not wail.' [18]For John came neither eating nor drinking, and they say, 'He has a demon.' [19]The Son of man came eating and drinking, and they say, 'Behold, a gluttonous man, and a wine-drinker, and a friend of tax-collectors, and of failures.' But wisdom is justified by her works$_3$."

11.2
Woe to the Unrepentant Cities

[20]Then He began to reproach the cities in which most of His power had occurred, because they did not repent. [21]"Woe to you, Chorazin! Woe to you, Bethsaida! For if the power which has taken place in you had occurred in

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1. Malachi 3:1-LXX.
2. Some texts insert ὑμῖν, or *to you*.
3. Some manuscripts (B^2 C D K L X Δ Θ Π) substitute τέκνων, or *children*, for ἔργων, or *works*. However, the bulk of the uncials support *works*, and *children* no doubt crept in due to the parallel in Luke 7:35.

Tyre and Sidon, they would have repented long ago in sackcloth and ashes. [22]However, I say to you, It will be more bearable in Tyre and Sidon in the day of judgment than for you. [23]And you, Capernaum, will you be exalted to Heaven?[1] You will be cast down to Hades! Because if the power happening in you had occurred in Sodom, it would last until today. [24]However, I tell you that it will be more tolerable for the land of Sodom in the day of judgment than for you."

11.3
Rest for the Weary

[25]Answering at that time, Jesus said, **"I praise you, Father, Master of Heaven and of the earth, for You hid these things from the sophisticated and the cunning and revealed them to babes. [26]Yes, Father, because it was thus well-pleasing before You. [27]All things were yielded to Me by My Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son, and to whomever the Son wills to reveal. [28]Come to Me, all those laboring and being burdened, and I will give you rest.♀ [29]Take My yoke on you and learn from Me, because I am gentle and lowly in heart,♀ and you will find rest to your lives‡. [30]For My yoke is pleasant and My burden is light."**

♀ Isa. 50:4.
♀ Isa. 42:2, Zech. 9:9.
‡ Gr. *ψυχή*. See Appendix 9.

CHAPTER 12

12.1
Master of the Sabbath

[1]At that time on the sabbath, Jesus went through the grainfields, and His students hungered and began to pluck ears and to eat. [2]But the Pharisees, seeing, said to Him, **"Behold, Your students are doing what is not lawful to do on the sabbath!"** [3]But He said to them, **"Did you not read what David did, when he and those with him hungered? [4]How he went into the house of God, and he ate the loaves of the presentation, which it was not lawful for him to eat, nor for those with him, except the priest only? [5]Or did you not read in the law that on the sab-**

1. *Will you be exalted to Heaven* is translated for μὴ ἕως οὐρανοῦ ὑψωθήσῃ as opposed to *that are exalted to Heaven* translated for ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα. The latter developed after the μ was dropped off the negative interrogative particle μὴ, and then the verb at the end of the phrase was modified accordingly.

baths, the priests in the temple profane the sabbath, and are guiltless? 6But I say to you that One greater than the temple is here. 7But if you had known what it is, 'I desire mercy and not sacrifice,'[1] you would not have judged the guiltless. 8For the Son of Man is also Master of the Sabbath."

9And moving from there He came into their synagogue. 10And behold, a man having a withered hand was there. And they questioned Him, saying, **"Is it lawful to heal on the Sabbaths?"** – that they might accuse Him. 11But He said to them, **"What man among you will there be who will have one sheep, and if this one falls into a pit on the sabbaths, will he not lay hold of it and raise it up? 12How much then a man surpasses a sheep. So that it is lawful on the sabbaths to do well."** 13Then He said to the man, **"Stretch out your hand."** And he stretched and it was restored healthy as the other. 14But the Pharisees took council against Him – they having left – how they might destroy Him.

12.2
God's Chosen Servant

15But knowing, Jesus withdrew from there. And many ⌊crowds⌋ followed Him, and He healed them all, 16and warned them that they should not make Him manifest; 17so that that spoken through the prophet Isaiah might be fulfilled, saying, 18**"Behold, My Child Whom I chose, My Beloved, in Whom My life‡ has delighted. I will put My Mentality on Him, and He will declare judgment to the nations. 19He will not strive, nor cry out, nor will any in the streets hear His voice. 20A bruised reed He will not break, and smoking flax He will not quench, until He expel judgment to victory. 21And the nations will have confidence in His authority.ϙ"**[2]

‡ Gr. ψυχή. See Appendix 9.

ϙ Isa. 42:1-4.

12.3
Jesus and Beelzebub

22Then a demon-possessed one was led to Him, blind and dumb; and He healed him, so that the blind and dumb could both speak and see. 23And all the crowds were amazed, and said, **"Is this not the Son of David?"** 24But hearing, the Pharisees said, **"This One does not cast out demons except by Beelzebub, ruler of the demons."** 25But[3]

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1. Hosea 6:6-LXX.
2. Isaiah 42:1-4-LXX.
3. Some later texts add in ὁ Ἰησοῦς, or *Jesus.*

knowing their thoughts, He said to them, **"Every government divided against itself is brought to ruin, and every city or house divided against itself will not stand. [26]And if Satan casts out Satan, he was divided against himself. How then will his government stand? [27]And if I cast out demons by Beelzebub, by whom do your sons throw them out? Because of this, they will be your judges. [28]But if I cast out the demons by the Mentality of God, the Government of God has come upon you. [29]Or how can anyone enter into the house of the strong one and plunder his vessels, if he does not first bind the strong one? And then he will plunder his house. [30]He who is not with Me is against Me. And he who does not gather with Me, scatters. [31]Because of this, I say to you, Every failure and blasphemy will be forgiven to men, but blasphemy concerning the Mentality will not be forgiven$_1$. [32]And whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the Mentality of Separation, it will not be forgiven him, neither in this or the coming age. [33]Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for of the fruit the tree is known. [34]Race of vipers! How can you speak good things, being evil? For out of the abundance of the heart, the mouth speaks. [35]The good man, out of the good treasure of the heart, puts forth the good things, and the evil man, out of the evil treasure, puts forth evil things. [36]But I say to you, that every idle word, whatever men may speak, they will give an account of it in the day of judgment. [37]For by your words you will be justified, and by your words you will be condemned."**

12.4
The Sign of Jonah

[38]Then some of the scribes and Pharisees answered, saying, **"Teacher, we wish to see a sign from you."** [39]But answering, He said to them, **"An evil race of mongrels seeks a sign, and a sign will not be given it, except the sign of Jonah the prophet. [40]For even as Jonah was in the belly of the huge fish three days and three nights, so will the Son of man be in the heart of the earth three days and three nights♀. [41]Men, Ninevites, will stand up in the**

♀ Jonah 1:17.

1. The Textus Receptus adds here a second *to men* with the narrow support of C D etc.

judgment with this race and will condemn it. For they repented at the preaching of Jonah, and behold, one greater than Jonah is here. [42]**The queen of the south**† **will be raised in the judgment with this race and will condemn it, because she came out of the limbs of the earth to hear the wisdom of Solomon, and behold, one greater than Solomon is here.** [43]**But when the mongreled mentality goes out from a man, he goes through dry places seeking rest, and does not find it.** [44]**Then he says, 'I will return to my house, from where I came,' and coming, he finds it standing empty, being swept and being decorated.** [45]**Then he goes and takes along with him seven other mentalities more evil than him, and entering, dwells there. And the last things of that man become worse than the first. So it will be also to this evil race."**

† Queen of Sheba. Gr. *βασίλισσα νότου.* cf. I Kings 10. The location of Sheba is disputed.

12.5
The Mother and Brothers of Jesus

[46]But while He was speaking to the crowds, behold His mother and brothers stood outside, seeking to speak to Him. [47]⌊And one said to Him, **"Behold, Your mother and Your brothers are standing outside, seeking to speak to you."**⌋[1] [48]And He answering, said to those speaking to Him, **"Who is My mother, and who are My brothers?"** [49]And stretching out His hand on His students, He said, **"Behold, My mother and My brothers.** [50]**For whoever does the will of My Father in the Heavens, that one is My brother and sister and mother."**

CHAPTER 13

13.1
Parable of the Sower

[1]And going out from the house in that day, Jesus sat down by the sea. [2]And great crowds were assembled to Him, so that He, entering into the boat, sat down, and all the crowd on the shore stood. [3]And He spoke many things to them in parables, saying, **"Behold, the sower went out**

1. There is strong external evidence for the omission of this verse. However, it seems to be crucial to the understanding of the passage as a whole, and it is also in agreement with the parallels. In addition to this, there is the strong possibility that it could have been, early on, omitted due to homoeoteleuton since verse 46 ends with the Greek word λαλῆσαι, as does 47. Therefore, since the weight of the internal evidence seems to counteract the weight of the external, it has been left in brackets.

to sow. [4]And in his sowing, indeed some fell by the wayside, and the birds came and ate them. [5]And others fell upon the rocky places, where they did not have much earth, and at once it sprang up because it did not have deepness of earth; [6]and the sun rising, it was scorched, and because of having no root, it was dried up. [7]And others fell on the thorns, and thorns grew up and choked them. [8]And others fell upon the good earth, and yielded fruit, one indeed a hundred, and one sixty, and one thirty. [9]The one having ears ⌊to hear⌋, let him hear."

[10]And coming near, the students said to Him, **"Why do you speak to them in parables?"** [11]And answering, He said to them, "Because to you it has been given to know the mysteries of the Government of the Heavens, but it has not been given to those.♀ [12]For whoever has, to him it will be given, and he will have abundance. But whoever does not have, even what he has will be taken from him. [13]Because of this, I speak to them in parables, because seeing, they do not see, and hearing, they do not hear, nor do they understand. [14]And the prophecy of Isaiah is fulfilled upon them, which says, 'In hearing you will hear and in no way know, and seeing, you will see and no way perceive. [15]For the heart of this people has grown fat, and they heard heavily with the ears, and their eyes were closed, lest they see with the eyes and they hear with the ears, and understand with the heart, and be converted, and I heal them.♀'[1] [16]But your eyes are blessed, because they see, and your ears, because they hear. [17]For truly I say to you, that many prophets and just ones desired to see what you see, and did not see, and to hear what you hear, and did not hear. [18]Therefore, you hear the parable of the sower: [19]Everyone hearing of the Word of the Government and not understanding, the evil one comes and catches away that which was sown in his heart. This is that sown by the wayside. [20]And that sown on the rocky places is this: the one hearing the Word and receiving it at once with joy, [21]but has no root in himself, but is temporary, and tribulation or persecution occurring through the Word, he is at once offended. [22]And that sown into the thorns is this: the one hearing the Word and the anx-

♀ Zech. 11:9.

♀ Isa. 6:9-10.

1. Isaiah 6:9-10-LXX.

iety of this age and the deceit of riches choke the Word, and it becomes unfruitful. [23]But that sown on the good earth, this is the one hearing the Word and understanding, who indeed bears and produces fruit; truly, one, a hundred, and one, sixty, and one, thirty."

13.2
Parable of the Darnel

[24]And He put another parable before them, saying, "The Government of the Heavens is likened to a man sowing good seed in his fields. [25]But while the men were sleeping, his enemy came and sowed darnel[1] among the wheat, and went away. [26]And when the blade sprouted and produced fruit, then also appeared the darnel. [27]And coming near, the slaves of the house-owner* said to him, 'Master, did you not sow good seed in the field? Then from where does it have the darnel?' [28]And he said to them, 'An enemy, a man, did this.' And the slaves said to him, 'Do you desire then, that going out, we should gather them?' [29]And he said, 'No, lest collecting the darnel you may uproot the wheat with them. [30]Allow both to grow together until the next harvest. And in the time of the harvest I will say to the reapers, "Collect first the darnel and bind them into bundles to burn them, but the wheat bring together into my granary."'"

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

13.3
Parable of the Mustard Seed

[31]He presented to them another parable, saying, "The Government of the Heavens is like a grain of mustard, which taking, a man sowed in his field; [32]which truly, is lesser than all seeds, but when it is grown, it is greater than the plants, and becomes a tree, so that the birds come out of the heaven and roost in its branches."

13.4
Parable of the Yeast

[33]He spoke another parable to them, "The Government of the Heavens is like leaven, which taking, a woman hid in three measures of meal, until the whole was leavened."

[34]Jesus spoke all these things in parables to the crowds, and He did not speak to them without a parable; [35]so that that spoken through the prophet was fulfilled, saying, "I will open My mouth in parables; I will utter things hidden from the foundation ⌊of the world⌋.♀"[2]

♀ Ps. 78:2.

13.5
Explanation of the Darnel Parable

[36]Then sending away the crowds, Jesus came into the house, and His students came to Him, saying, "Explain to us

1. *Darnel* is a type of weed.
2. Psalms 78:2-LXX.

the parable of the darnel of the field." [37]And He answering, said[1], **"The one sowing the good seed is the Son of man.** [38]**And the field is the world, and the good seed, these are the sons of the Government; but the darnel are the sons of the evil one.** [39]**And the enemy who sowed them is the Diabolical One, and the harvest is the completion of the age, and the reapers are messengers.** [40]**As, therefore, the darnel is collected and is consumed in the fire, thus it will be in the completion of this age.** [41]**The Son of man will send His messengers, and they will gather out of His Government all the offenses and those who practice lawlessness,** [42]**and they will cast them into the furnace of the fire: there will be weeping and gnashing of teeth.** [43]**Then the just will shine forth as the sun in the Government of their Father. He having ears ⌊to hear⌋, let him hear.**

13.6
Parable of the Treasure and the Pearl

[44]**"Again, the Government of the Heavens is like a treasure hidden in the field, which having found, a man hid; and he goes from its joy†, and all things, whatever he has, he sells and buys that field.**

† i.e., *from joy over it.*

[45]**"Again, the Government of the Heavens is like a man, a merchant seeking excellent pearls,** [46]**who finding one very precious pearl, going away has sold all things that he had, and bought it.**

13.7
Parable of the Net

[47]**"Again, the Government of the Heavens is like a net thrown into the sea, and gathering together of every race,** [48]**which when it was full, drawing it up to the shore and sitting down, they collected the good into vessels and threw away the corrupt.** [49]**So it will be in the completion of the age; the messengers will go out and will separate the evil from the midst of the just,** [50]**and will throw them into the furnace of the fire; there will be weeping and gnashing of teeth."**

[51]2**"Did you understand all these things?"** And they said to Him, **"Yes, Master."** [52]And He said to them, **"Because of this, every scribe schooled in the Government of the Heavens is like a man, a house-owner*, who puts forth out of his treasure new and old."**

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

1. The Textus Receptus adds *to them* with limited support from C.
2. The Textus Receptus adds here λέγει αὐτοῖς ὁ Ἰησοῦς or *Jesus said to them.* These words are absent from ℵ B D etc.

13.8
A Prophet Without Honor

[53]And it happened, when Jesus had finished these parables, He moved from there, [54]and coming into His country, He taught them in their synagogue, so that they were astounded, even to say, **"Where did this One get this wisdom and works of power? [55]Is this not the carpenter's son? Is not His mother called Mariam? And His brothers Jacob†, and Joses$_1$, and Simon, and Judas? [56]And are not His sisters all with us? From where then did this one get all these things?"** [57]And they were offended in Him, but Jesus said to them, **"A prophet is not without honor, except in his homeland, and in his house."** [58]And He did not do many works of power there, because of their unpersuasion.

† Gr. *'Ιάκωβον. Commonly known as James.*

CHAPTER 14

14.1
John the Baptist Beheaded

[1]At that time, Herod the tetrarch heard of the fame of Jesus, [2]and said to his servants, **"This is John the Baptist; he is risen from the dead, and because of this, power works in him."** [3]For having seized John, Herod bound him and put him in prison, because of Herodias, the woman of Philip, his brother. [4]For John said to him, **"It is not lawful for you to have her."** [5]And wishing to kill him, he feared the crowd, because they held him as a prophet. [6]But when a birthday was held for Herod, the daughter of Herodias danced in the midst and pleased Herod. [7]So then he acknowledged with an oath to give her whatever she might ask. [8]But she, being urged on by her mother, said, **"Give me, here on a platter, the head of John the Baptist."** [9]And the king was grieved, but because of the oaths and those who reclined with him, he ordered it to be given. [10]And sending, he beheaded John in the prison. [11]And his head was brought on a platter and was given to the girl, and she brought it to her mother. [12]And having come, his students took the carcass$_2$ and buried it, and coming, they told Jesus.

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1. There is evidence that this name should be 'Ιωσήφ or *Joseph*. *Joses* was probably a regional transliteration of *Joseph*.
2. *Carcass* is translated for πτῶμα, as opposed to *body* for σῶμα. *Carcass* is supported by ℵ B C D L Θ Σ f^1 f^{13} 22 700 it^k syr^{c,s,p} cop^{bo} arm geo. *Body* is supported by W X Γ Δ Π Φ 28 565 vg syr^h cop^{sa}.

14.2
Feeding of the 5,000

[13]And hearing, Jesus withdrew from there in a boat into a wilderness place, privately. [14]And having heard, the crowds followed Him on foot from the cities. And going out, Jesus saw a great crowd, and was filled with pity toward them, and He healed their infirm. [15]And when evening came, His students came near to Him, saying, **"This is a wilderness place, and the hour is already gone by. Dismiss the crowds, that going away into the villages, they may buy food for themselves."** [16]But Jesus said to them, **"They do not have need to go away; you give to them to eat."** [17]But they said to Him, **"We do not have anything here except five loaves and two fish."** [18]And He said to them, **"Bring them here to Me."** [19]And commanding the crowds to recline on the grass, and taking the five loaves and the two fish, looking up to the Heaven, He blessed them, and breaking, He gave the loaves to His students, and the students to the crowds. [20]And all ate and were satisfied; and they took the excess of the fragments, twelve handbaskets full. [21]And those eating were about five thousand men, apart from women and children.

14.3
Jesus Walks on Water

[22]And immediately, He$_1$ constrained ⌊His⌋$_2$ students to enter into the boat and to go before Him to the other side, until He should dismiss the crowds. [23]And having dismissed the crowds, privately, in order to pray, and evening coming, He was there alone. [24]And the boat was now several stadia out away from the land$_3$, being tossed by the waves, for the wind was contrary. [25]But in the fourth watch of the night, He$_4$ went toward them, walking on the sea. [26]And the students, seeing Him walking on the sea, were troubled, saying, **"It is a phantom,"** and they cried out of fear. [27]But at once, ⌊Jesus⌋$_5$ spoke to them, saying, **"Be comforted. I**

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1. The Textus Receptus adds here *Jesus* with very little support.
2. If not *His* then *the*.
3. *Several stadia out away from the land* is translated for σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν. This reading is believed to be most original as witnessed by B and others, though there are several divergent, descendant readings, the most commonly accepted being that contained in the Textus Receptus, μέσον τῆς θαλάσσης ἦν or *in the middle of the sea.*
4. Again, the Textus Receptus adds here *Jesus* with scant support.

† Gr. *ἐγώ εἰμι.* See Appendix 25.

am†. Do not fear." [28]And answering, Peter said to Him, **"Master, if it is You, command Me to come to You on the waters."** [29]And He said, **"Come!"** And descending from the boat, Peter walked on the waters and came$_1$ toward Jesus. [30]But seeing the ⌊strong⌋ wind, he was frightened, and beginning to sink, he cried out, saying, **"Master, save me!"** [31]And instantly, Jesus, extending the hand, took hold of him, and said to him, **"Little-persuasion! Why did you doubt?"** [32]And when they went up into the boat, the wind ceased. [33]And those in the boat worshiped Him, saying, **"Truly, You are the Son of God!"**

[34]And passing over, they came into the land of Gennesaret. [35]And recognizing Him, the men of that place sent into all that neighborhood, and brought to Him all those having illness, [36]and begged Him, that they might only touch the fringe of His garment. And as many as touched, they were made perfectly well.

CHAPTER 15

15.1
Common and Uncommon

[1]Then the Pharisees and the scribes$_2$ from Jerusalem approached Jesus, saying, [2]**"Why do Your students transgress the tradition of the elders? For they do not wash their hands when they eat bread."** [3]But answering, He said to them, **"Why also do you transgress the command of God on account of your tradition? [4]For God said$_3$, 'Honor your father and mother,'$_4$ and 'The one speaking evil of father or mother, let him end by death.'$_5$ [5]But you say, 'Whoever says to the father or the mother, 'A gift – whatever you would gain from me,''† [6]and he in no way honors his father or his mother, and you annulled the word$_6$ of God on account of your traditions. [7]Hypocrites! Isaiah proph-**

† Cf. note at Mark 7:11.

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5. If not *Jesus* then *He.*
1. Some texts read ἐλθεῖν, or *to come,* as opposed to καὶ ἦλθεν, or *and came.*
2. The Textus Receptus reverses the order of these two subjects with support from C.
3. Some texts read ἐνετείλατο λέγων, or *commanded, saying,* as opposed to εἶπεν, or *said.*
4. Exodus 20:12, Deuteronomy 5:16-LXX.
5. Exodus 21:17-LXX.

esied well concerning you, saying, [8]**'This people[1] honors Me with their lips; but their heart is far away from Me. [9]But they worship Me in vain, teaching for teachings the ordinances of men.'"**[2] [10]And calling the crowd near, He said to them, **"Hear and understand: [11]It is not the things entering into the mouth that makes the man common, but the thing coming forth from the mouth that makes the man common."** [12]Then coming, His students said to Him, **"You know that hearing the saying the Pharisees were offended?"** [13]But answering, He said, **"Every plant which My heavenly Father has not planted will be uprooted. [14]Leave them; they are blind leaders ⌊of the blind⌋. And if the blind lead the blind, both will fall into a pit."** [15]And answering, Peter said to Him, **"Explain ⌊this⌋[3] parable to us."** [16]But Jesus said, **"Are you yet also unintelligent? [17]Do you not yet perceive that everything entering into the mouth goes to the stomach, and it is thrown into the toilet? [18]But the things coming forth from the mouth come forth from the heart, and those make the man common. [19]For from the heart come forth evil thoughts: murders, mongrelization, whoredom, thefts, lyings, blasphemies. [20]These are those that make the man common, but to eat with unwashed hands does not make the man common."**

♀ Isa. 29:13.

15.2
The Woman from Canaan
† See Appendix 28.

[21]And going out from there, Jesus withdrew into the parts of Tyre and Sidon. [22]And behold, a woman from Canaan† coming forth from those borders cried out to Him, saying, **"Have pity on me, Master, Son of David, my daughter is badly demon-possessed."** [23]But He did not answer her a word. And coming near, His students asked Him, saying, **"Did you send her away because she cries out after us?"** [24]But answering, He said, **"I was not sent except to the lost sheep of the house of Israel."** [25]But coming, she worshiped Him, saying, **"Master, help me!"** [26]But He answering, said, **"It is not good to take the bread of the children and**

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6. Some texts read τὴν ἐντολήν, or *the command*, as opposed to τὸν λόγον, or *the word*.
1. The Textus Receptus adds here *draws near to Me with their mouths and* or ἐγγίζει μοι ... τῷ στόματι αὐτῶν καὶ. These words are absent from ℵ B D L Θ etc.
2. Isaiah 29:13-LXX.
3. If not *this* then *the*.

throw it to the dogs." [27]And then she said, **"Yes, Master, for even the dogs eat from the crumbs falling from the table of their masters."** [28]Then answering, Jesus said to her, **"O woman, your persuasion is great; let it be to you as you will."** And her daughter was healed from that hour.

15.3
Jesus Feeds the 4,000

[29]And moving from there, Jesus came beside the Sea of Galilee. And going up into the mountain, He sat there. [30]And great crowds came to Him, having with them the lame, blind, dumb, maimed, and many others. And they flung them at the feet of Jesus, and He healed them, [31]so that the crowds marveled, seeing the dumb speak, the maimed healthy, the lame walk, the blind see; and they reputed the God of Israel.

[32]And Jesus, having called near His students, said, **"I am filled with pity for the crowd, because they have remained with Me now three days, and they have not had anything to eat, and I do not desire to send them away fasting, lest they faint in the way."** [33]And His students said to Him, **"From where in a wilderness will so many loaves as to satisfy so great a crowd** *[come]* **to us?"** [34]And Jesus said to them, **"How many loaves do you have?"** And they said, **"Seven, and a few small fish."** [35]And He ordered the crowd to recline on the ground, [36]and taking the seven loaves and the fish, giving thanks, He broke and gave to ⌊His⌋[1] students, and the students to the crowd. [37]And all ate, and were filled, and they took up the excess of fragments, seven lunch-baskets full. [38]And those eating were four thousand men, apart from women and children. [39]And sending away the crowds, He went into the boat, and came into the borders of Magdala.

CHAPTER 16

16.1
The Demand for a Sign

[1]And the Pharisees and Sadducees came and tempted Him, asking for a sign from Heaven to show them. [2]But answering, He said to them, "**⌊Evening coming on, you say, 'Clear sky,' for the heaven is red. [3]And at morning, 'Today, a storm,' for the sky is red, being overcast.**[2]

1. If not *His* then *the*.
2. The Textus Receptus adds here *Hypocrites!* or ὑποκριταί with very scant support.

Indeed, you know to discern the face of the heaven, but the signs of the times you are not able.⌋[1] [4]**An evil and mongrel race seeks a sign, and a sign will not be given it, except the sign of the prophet Jonah."** And leaving them behind, He went away.

16.2
Yeast of the Pharisees and Sadducees

[5]And the students, coming to the other side, they forgot to take the loaves. [6]And Jesus said to them, **"Beware, and take heed of the leaven of the Pharisees and Sadducees."** [7]But they reasoned among themselves, saying, **"Because we did not take loaves?"** [8]And knowing, Jesus said to them, **"Why do you reason among yourselves? Little-persuasions! Because you did not take loaves? [9]Do you not understand nor remember the five loaves of the five thousand, and how many baskets you took? [10]Nor the seven loaves of the four thousand and how many lunch baskets you took? [11]How do you not understand that it was not about loaves that I said for you to take heed from the leaven of the Pharisees and Sadducees?"** [12]Then they knew that He did not say to take heed from the leaven of bread, but from the teaching of the Pharisees and Sadducees.

16.3
Peter's Confession of the Anointed

[13]And Jesus, coming into the parts of Cæsarea of Philip, He questioned His students, saying, **"Whom do men say$_2$ the Son of man to be?"** [14]And they said, **"Some say John the Baptist, and others Elijah, and others Jeremiah, or one of the prophets."** [15]He said to them, **"But you, Whom do you say Me to be?"** [16]And answering, Simon Peter said, **"You are the Anointed, the Son of the Living God."** [17]And answering, Jesus said to him, **"You are blessed, Simon-bar-Jonah, because flesh and blood did not reveal it to you, but My Father in the Heavens. [18]And I also say to you, You are Peter$_3$, and on this rock I will build My**

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1. This passage is absent from such diverse manuscripts as ℵ B f^{13} 157 syr^{c,s} cop^{sa,bomss} arm Origen and the Old Latin. However, the passage in Luke 12:54-56 points to some such saying as being authentic, and its almost equal representation in the uncials counterbalance the evidence against it. It has, therefore, been left in brackets.
2. Some texts include με, or *Me*, in this passage. It is doubtlessly an interpolation.
3. This is a play on words in the Greek as *Peter* means *rock*.

Body Politic, and the gates of Hades will not prevail against her. 19And I will give to you the keys of the Government of the Heavens, and whatever you bind on the earth will be, having been bound in the Heavens; and whatever you loose on the earth will be, having been loosed in the Heavens." 20Then He warned His students that they should tell to no one that He is$_1$ the Anointed.

16.4
Jesus Predicts His Death

21From then, Jesus began to show to His students that it was necessary for Him to go away to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and on the third day, to be raised. 22And taking Him near, Peter began to rebuke Him, saying, **"Mercifulness to You*, Master; this will never be to You."** 23But turning, He said to Peter, **"Get behind Me, Satan, you are an offense to Me, for you do not think the things of God, but the things of men."** 24Then Jesus$_2$ said to His students, **"If anyone desires to come after Me, let him deny himself, and let him bear his torture stake, and let him follow Me. 25For whoever may desire to save his life‡ will lose it, and whoever may lose his life‡ on account of Me, he will find it. 26For what will a man be benefited if he should gain the whole world, but forfeits his life‡? 27Or what will a man give as an exchange for his life‡? For the Son of man is about to come in the reputation of His Father with His messengers, and then He will reward each according to His works. 28Truly, I say to you, There are some standing here who will in no way taste of death until they see the Son of man coming in His Government."**

* Idiom imp. *May God be merciful to you, God forbid.* Gr. *Ἵλεώς σοι.*

‡ Gr. *ψυχὴ.* See Appendix 9.

CHAPTER 17

17.1
The Transfiguration

1And after six days, Jesus took Peter, and Jacob, and John, his brother, and led them into a high mountain, privately. 2And He was transfigured before them, and His face shone like the sun, and His garments became white as the light; 3and, behold, Moses and Elijah appeared to them, talking with Him. 4And Peter said to Jesus, **"Master, it is good for us to be here. If you desire, let us make three**

1. The Textus Receptus adds here *Jesus* with very little support.
2. The Textus Receptus omits *Jesus.*

tents: one for You, one for Moses, and one for Elijah." [5]While he was speaking, behold, a radiant cloud overshadowed them, and behold, there was a voice out of the cloud, saying, **"This is My Son, the Beloved, in Whom I delight; Hear Him.**♀**"** [6]And hearing, the students fell on their face, and were greatly terrified. [7]And coming near, Jesus touched them, and said, **"Arise, and fear not."** [8]And lifting up their eyes, they saw no one except Jesus alone.

♀ Isa. 52:13.

[9]And when they came down from the mountain, Jesus charged them, saying, **"Tell to no one the vision, until the Son of Man is raised from the dead."** [10]And ⌊His⌋$_1$ students questioned Him, saying, **"Why then do the scribes say that it is necessary for Elijah to come first?"** [11]And answering, He$_2$ said to them, **"Elijah is indeed coming$_3$ and will restore all things,** [12]**but I tell you that Elijah has already come, and they did not know him, but did to him whatever they wished. Thus also, the Son of man is about to suffer by them."** [13]Then the students understood what He said to them concerning John the Baptist.

17.2
Healing of the Epileptic Boy

[14]And when they came toward the crowd, a man came near to Him, kneeling to Him and saying, [15]**"Master, pity my son, because he is moonstruck† and suffers illness; for often he falls into the fire, and often into the water.** [16]**And I brought him to Your students, and they were not able to heal him."** [17]And answering, Jesus said, **"O unpersuaded and perverted race! How long will I be with you?! Bring him here to Me."** [18]And Jesus rebuked it, and the demon came out from him, and the boy was healed from that hour. [19]Then the students, coming up to Jesus privately, said, **"Why were we not able to cast him out?"** [20]And He$_4$ said to them, **"Because of your little-persuasion$_5$. For truly I say to you, if you have persuasion as a grain of mustard, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible to you."**

† Or, *is an epileptic.* Gr. σεληνιάζομαι.

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1. If not *His* then *the.*
2. The Textus Receptus adds here *Jesus* with very little support.
3. The Textus Receptus explains this sentence with C by adding πρῶτον or *first.*
4. The Textus Receptus here again adds *Jesus.*
5. Some texts have ἀπιστία, or *nonpersuasion,* as opposed to ὀλιγοπιστίαν, or *little-persuasion.*

VERSE 21 HAS BEEN OMITTED[1]

[22]And while they were gathering together[2] in Galilee, Jesus said to them, **"The Son of man is about to be delivered into the hands of men. [23]And they will kill Him, and on the third day, He will be raised."** And they grieved exceedingly.

17.3
The Poll-Tax

[24]And when they came into Capernaum, those receiving the didrachmas came to Peter and said, **"Your teacher did not pay the didrachma?"** [25]He said, **"Yes."** And when he entered in the house, Jesus anticipated him, saying, **"What do you think, Simon? The kings of the earth, from whom do they receive custom or poll-tax? From their sons or from the strangers?"** [26]And when he said[3], **"From the strangers,"** Jesus said to him, **"Then indeed, the sons are free. [27]But that we may not offend them, having gone to the sea, throw a hook, and the first fish coming up, take, and opening its mouth, you will find a stater; taking that, give it to them for you and Me."**

CHAPTER 18

18.1
Greatest in the Government

[1]In that hour, the students came up to Jesus, saying, **"Who then is greater in the Government of the Heavens?"** [2]And calling forward a child, Jesus set him in the midst of them, [3]and said, **"Truly, I say to you, Except you convert and become as the children, you cannot enter into the Government of the Heavens. [4]Whoever then will humble himself as this child, this one is the greatest in the Government of the Heavens. [5]And whoever receives one such**

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1. This verse has been taken from the parallel in Mark 9:29. It is absent from such divergent witnesses as ℵ* B Θ 33 892^{txt} it^{e,ff1} syr^{c,s,pal} cop^{sa,bomss} eth^{ro,ms} geo Eusebius etc. It does have numerical superiority in the manuscripts, but only in late texts.
2. *Gathering together* is translated for συστρεφομένων, as opposed to *remained there*, translated for ἀναστρεφομένων.
3. The Textus Receptus reads λέγει αὐτῷ ὁ Πέτρος or *Peter said to him*, as opposed to the reading herein or εἰπόντος δέ. This reading is supported by B and most of the early versions, whereas a variety of conflated readings are contained in the other witnesses.

child in My authority receives Me. [6]But whoever causes one of these little ones being persuaded in Me to offend, it would be gain for him that a millstone turned by an ass be hung on his neck, and he be sunk in the depth of the sea. [7]Woe to the world from its offenses! For it is necessary for the offenses to come, yet woe to man, ⌊that⌋ through whom the offense comes! [8]And if your hand or your foot offends you, cut it off, and throw it from you, for it is better for you to enter into life lame or maimed than to have two hands or two feet to be thrown into the everlasting fire. [9]And if your eye offends you, pluck it out and throw it from you, for it is better for you to be one-eyed to enter into life, than having two eyes to be thrown into the fire of Gehenna$_1$.

18.2
Parable of the Lost Sheep

[10]"See that you do not despise one of these little ones; for I tell you that their messengers in the Heavens always behold the face of My Father in the Heavens.

VERSE 11 HAS BEEN OMITTED$_2$

[12]"What do you think? If there be to any man a hundred sheep, and one of them strays, will he not leave the ninety-nine on the mountains, going to seek the stray? [13]And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine not going astray. [14]So it is not the will of† your Father in the Heavens that one of these little ones should perish.

† Lit., *before, in front of.* Gr. ἔμπροσθεν.

18.3
A Brother Who Fails Against You

[15]"But if your brother fails ⌊against you⌋, go and reprove him afterward when‡ you and him are alone. If he hears you, you have gained your brother. [16]But if he does not hear you, take one or two more along with you, that **'upon the mouth of two or three witnesses, every word may stand.'**$_3$ [17]But if he fails to hear them, tell it to the Body Politic, and if he even fails to hear the Body Politic, let him be to you as the nations and the tax-collector. [18]Truly I say to you, Whatever you bind on the earth will happen, being bound in heaven, and whatever you loose

‡ Or, *between.* Gr. μεταξὺ.

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1. See Appendix 20.
2. This verse has been taken from Luke 19:10. It is absent from ℵ B L* Θ f^1 f^{13} 33 892^{txt} it^{e,ff1} syr^{s,pal} cop^{sa,bo} geo^A Origen Apostolic Canons Juvencus Eusebius Hilary Jerome etc. There is no question of its spuriousness.
3. Deuteronomy 19:15-LXX.

on the earth will happen, being loosed in the heaven.
19Again I say to you that if two of you agree on earth concerning every matter, whatever they will ask, it will be to them from My Father in the Heavens. 20For where two or three are gathered together in My authority, there I am in their midst."

18.4
Parable of the Bad Servant

21Then coming up to Him, Peter said, **"Master, how often will my brother fail against me and I forgive him? Until seven times?"** 22And Jesus said to him, **"I do not say to you until seven times, but until seventy times seven.**
23For this reason the Government of the Heavens was likened to a man, a king, who decided to take account with his slaves. 24And when he began to reckon, one debtor of ten thousand talents was brought near to him. 25And when he did not have it to repay, his master commanded him to be sold, and his wife and his children, and all as much as he had, and to pay back. 26Then, the slave, falling, bowed his knee, saying, '$_1$**Have patience over me, and I will repay all to you.**' 27And being filled with pity, the master of that slave released him, and forgave him the loan. 28But going out, that slave found one of his fellow-slaves, who owed him a hundred denarii, and seizing him, he choked him, saying, **'Pay back to me whatever you owe.'** 29Then falling down at his feet, his fellow-slave begged him, saying, **'Have patience over me and I will repay you.'** 30But he would not will it, but going away, he threw him into prison, until he paid back the amount owed. 31And his fellow-slaves, seeing what was occurring, they were greatly grieved, and coming, reported to their master all the things happening. 32Then calling him near, his master said to him, **'Wicked slave; I forgave you all that debt, since you begged me.** 33**Must you not also favor your fellow-slave, as also I had favored you?'** 34And being angry, his master delivered him to the tormentors, until he pay back all that debt$_2$. 35So also My Heavenly Father will do to you, unless each of you forgive his brother from your hearts$_3$."

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1. This reading is in agreement with B D Θ 700 vg syr^{c,s} arm geo etc., which omit κύριε, or *Master.*
2. A few later witnesses add αὐτῷ, or *to him.* This is no doubt an interpolation.

CHAPTER 19

19.1
Divorce

[1]And it was, when Jesus ended these words, He moved from Galilee and came into the borders of Judea, across the Jordan. [2]And many crowds followed Him, and He healed them there.

[3]And the Pharisees approached Him, tempting Him and saying, **"Is it lawful for a man to put away his woman for every reason?"** [4]But answering, He said to them, **"Have you not read that He who created them from the beginning 'created$_1$ them male and female?'$_2$"** [5]And He said, **"'For this sake will a man leave his father and mother, and will be joined to his woman, and the two will be one flesh;'$_3$ [6]so that they are no longer two, but one flesh. Therefore, what God has yoked together, let no man separate."** [7]They said to Him, **"Why then did Moses command to give a bill of divorce, and to put ⌊her⌋ away?"** [8]He said to them, **"Moses, in view of your hard-heartedness, allowed you to put away your women, but it was not so from the beginning. [9]And I say to you, that whoever puts away his woman, if not for whoredom, and marries another, corrupts the seedline$_4$."** [10]⌊His⌋$_5$ students said to Him, **"If the case of the man is so with the woman, it is not gain to marry."** [11]But He said to them, **"Not all receive ⌊this⌋$_6$ word, but those to whom it is given. [12]For there are eunuchs who were born so from their mother's womb,**

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3. Several later texts add the words τὰ παραπτώματα αὐτῶν, or *their offenses*. Their omission is supported by ℵ B D L Θ 1 22* 700 892 1582 it^{a,b,c,d,e,ff2,1,q,r1} vg syr^{c,s} cop^{sa,bo} geo eth Speculum etc.
1. *Created* translated for κτίσας as opposed to *made* translated for ποιήσας.
2. Genesis 1:27, 5:2-LXX.
3. Genesis 2:24-LXX.
4. Some manuscripts (K W Δ Θ Π f^{13}) insert here καὶ ὁ ἀπολελυμένην γαμῶν μοιχᾶται, or *and he who married a woman put away corrupts the seedline*. This passage is absent, however, from ℵ D L 1241, as it is here, and exists in an altered form in B C* f^{1} and others. These altered forms point to the spuriousness of the passage.
5. *His*, or αὐτοῦ, is absent from ℵ B Θ it^{c} cop^{sams} and others.
6. If not *this*, then *the*.

and there are eunuchs who were made eunuchs by men, and there are eunuchs who were made eunuchs of themselves due to the Government of the Heavens. The one able to receive it, let him receive it."

19.2
The Little Children and Jesus

[13]Then children were brought to Him, that He might lay hands on them and might pray; but the students rebuked them. [14]But Jesus said, **"Permit the children, and do not prevent them to come unto Me, for of such is the Government of the Heavens."** [15]And laying hands on them, He went away from there.

19.3
The Rich Young Man

♀ Ps. 100:5.

[16]And behold, one coming near said to Him, **"$_1$Teacher, what good thing shall I do that I might have eternal life?"** [17]And He said to him, **"Why do you ask Me concerning what is good? There is only One Who is good♀.$_2$ But if you desire to enter into life, keep the commandments."** [18]He said to Him, **"Which?"** And Jesus said, **"'You will not murder; you will not mongrelize; you will not steal; you will not bear false witness; [19]honor your father and mother;'$_3$ and 'you will love your neighbor as yourself.'$_4$"** [20]And the young man said to Him, **"I have kept all these things from my youth. What yet do I lack?"** [21]Jesus said to him, **"If you wish to be perfect, go, sell your property and give to the poor, and you will have treasure in Heaven, and come, follow Me."** [22]But hearing the word, the young man went away grieving, for he had many possessions.

[23]And Jesus said to His students, **"Truly, I say to you, that with difficulty a rich man will enter into the Government of the Heavens. [24]And again, I tell you, it is easier for a camel$_5$ to pass through the eye of a needle, than a rich man to enter into the Government of God."** [25]And

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1. Some texts interpolate ἀγαθέ or *good.* This was derived from the parallels in Mark 10:17 and Luke 18:18.
2. *Why do you ask Me concerning what is good? There is only One Who is good,* is translated for τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός. The Textus Receptus says, *Why do you call Me good? There is no one good except one – God.* This modification, influenced by the parallels, crept in to accommodate the presence of *good* in the previous verse, which is in itself spurious (*q.v.*).
3. Exodus 20:12-16, Deuteronomy 5:16-20-LXX.
4. Leviticus 19:18-LXX.

having heard, ⌊His⌋ students were exceedingly astonished, saying, **"Who then is able to be saved?"** [26]But looking, Jesus said to them, **"With men, this is impossible. But with God, all things are possible."** [27]Then answering, Peter said to Him, **"Behold, we left all things and followed You. What then will be to us?"** [28]And Jesus said to them, **"Truly, I tell you, that you, the ones following Me: In the regeneration†, when the Son of man sits on the throne of His reputation, you also will sit on twelve thrones, judging the twelves tribes of Israel.** [29]**And everyone who left house, or brothers, or sisters, or father, or mother,[1] or children, or lands, for the sake of My authority, will receive a hundredfold, and will inherit eternal life.** [30]**But many who are first will be last, and the last first."**

† Cf. Titus 3:5.

CHAPTER 20

20.1
Parable of the Workers
* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

[1]**"For the Government of the Heavens is like a man, a house-owner*, who went out when it was early to hire workmen into his vineyard.** [2]**And agreeing with the workmen for a denarius for the day, he sent them into his vineyard.** [3]**And going out about the third hour, he saw others standing idle in the market,** [4]**and said to them, 'You also go into the vineyard, and whatever is just, I shall give you.' And they went.** [5]**Again, going out about the sixth and ninth hour, he did likewise.** [6]**And going out about the eleventh hour, he found others standing idle, and said to them, 'Why do you stand here all day idle?'** [7]**They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and whatever is just, you will receive.'** [8]**But evening coming, the master of the vineyard said to his manager, 'Call the workmen and pay them the wage, beginning from the last ones until the first.'** [9]**And those coming about the eleventh hour**

5. Some witnesses (59 ℓ^{183} arm geo) substitute κάμιλον or *a rope* for κάμηλον or *a camel.* Both Greek words are pronounced the same in Greek, thus accounting for the presence of *a rope* in later manuscripts that were copied by reading aloud.

1. Some late manuscripts, influenced by the parallels, add in ἡ γυναῖκα, or *or woman.* This interpolation is no doubt spurious.

received each a denarius. [10]And the first coming, they supposed that they would receive more. And they also each received a denarius. [11]And receiving, they murmured against the house-owner*, [12]saying, 'These last have performed one hour, and you have made them equal to us, who have carried the burden of the heat of the day.' [13]But answering, he said to one of them, 'Friend, I am not unjust to you. Did you not agree to a denarius with me? [14]Take yours and go. But I desire to give to this last as also to you. [15]⌊Or⌋ is it not lawful for me to do what I desire in my things? Or is your eye evil because I am good?' [16]So will the last be first, and the first last$_1$."

* Or, *master of the house.* Gr. οἰκοδεσπότης.

20.2
Jesus Predicts His Death Again

[17]And Jesus going up to Jerusalem, He took the twelve ⌊students⌋ privately in the way, and said to them, [18]"Behold, we are going up to Jerusalem and the Son of man will be delivered up to the chief priests and scribes. And they will condemn Him to death. [19]And they will deliver Him up to the nations to be mocked and scourged and crucified. And the third day, He will rise$_2$."

20.3
The Request of the Students' Mother

[20]Then the mother of the sons of Zebedee with her sons came near to Him, bowing the knee and asking something from Him. [21]And He said to her, "What do you desire?" She said to Him, "Say that these two sons of mine may sit one on the right and one on the left of You, in Your Government." [22]But answering, Jesus said, "You do not know what you ask. Can you drink of the cup which I am about to drink$_3$?" They said to Him, "We can." [23]And He said to them, "Indeed you will drink My cup$_4$, but to sit off My right and off My left is not Mine to give, but for Whom it was prepared by My Father."

[24]And hearing, the ten were angry about the two brothers. [25]But Jesus, having called them near, said, "You know

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1. Many Western witnesses add here πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί, or *for many are called, but few are chosen.* The Neutral texts are against this interpolation which was probably inserted in light of the parallel or of the occurrence in Matthew 22:14. It is absent from ℵ B L Z 085 36 1093 ℓ^4 cop^{sa,bo} eth^{mss} etc.
2. *He will rise* is translated for ἐγερθήσεται as opposed to the Textus Receptus's ἀναστήσεται or *He will rise again.* The reading herein is supported by ℵ C* etc.

that the rulers of the nations lord over them, and the great ones exercise authority over them. [26]But it will not be so among you; but whoever would become great among you, let him be your servant. [27]And whoever desires to be first among you, he will be your slave; [28]even as the Son of man did not come to be served, but to serve, and to give His life‡ as a ransom for many.♀"

‡ Gr. ψυχὴ. See Appendix 9.
♀ Isa. 53:10.

20.4 *Two Blind Men Healed*

[29]And when they went out from Jericho, a great crowd followed Him. [30]And behold, two blind ones sitting beside the way, hearing that Jesus was passing by, cried out, saying, **"Have mercy on us, ⌊Master,⌋ Son of David!"** [31]But the crowd rebuked them, that they be silent. But they cried out more, saying **"Have mercy on us, Master, Son of David!"** [32]And stopping, Jesus called them and said, **"What do you desire that I do to you?"** [33]They said to Him, **"Master, that our eyes might be opened."** [34]And Jesus, moved with pity, touched their eyes, and instantly, their eyes received sight, and they followed Him.

CHAPTER 21

21.1 *The Triumphal Entry*

[1]And when they drew near to Jerusalem, and came into Bethphagé, toward the Mountain of Olives, then Jesus sent two students, [2]telling them, **"You go into the village, that one opposite you, and at once you will find an ass tied, and a colt with her. Loosen, and lead to Me. [3]And if anyone says anything to you, you will say, 'Their Master has need,' and he will send them at once."** [4]And all this happened that that spoken by the prophet$_1$ may be fulfilled, saying, [5]**"Tell the daughter of Zion, 'Behold, your king**

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3. C E F G H K M U V W X Γ Δ Π Σ Φ and the minuscules add ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι, or *and to be baptized with the baptism with which I am to be baptized.* It is obviously derived from the parallel in Mark 10:38, as it is absent in a wide variety of early texts and versions, including ℵ B D L Z Θ 085 1 22 788 1582 it vg syr^{c,s} cop^{sa,bo} eth.
4. Here again, in order to agree with the interpolation of vs. 22 (*q.v.*), the words καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, or *and you will be baptized with the baptism which I am baptized,* have been inserted. The texts for and against are the same as in vs. 22.

comes to you, gentle and mounted on an ass, even a colt,
ϙ Zech. 9:9. **the son of an ass.ϙ"**[1] [6]And going, the students did as Jesus ordered them; [7]they led the ass and the colt, and put upon them their garments, and He sat on them. [8]And most of the crowd spread their garments on the way. And others were cutting branches from the trees and were spreading them in the way. [9]And the crowds, those going before and the ones following, were crying out, saying, **"Hosanna* to the Son of David! Blessed is He coming in the authority of the Master; Hosanna* in the highest!ϙ"**[2] [10]And as He entered into Jerusalem, all the city was shaken, saying, **"Who is this?"** [11]And the crowds said, **"This is Jesus the Prophet, the One from Nazareth of Galilee."**

* Or, *Save Now!* Gr. *ὡσαννά.* Hb. הוֹשִׁיעָה נָּא.
ϙ Ps. 118:26.

21.2
Jesus at the Temple

[12]And Jesus went into the Temple[3], and threw out those selling and buying in the Temple. And He overthrew the tables of the money-changers and the seats of those selling the doves. [13]And He said to them, **"It has been written, 'My house will be called a house of prayer,'**[4] **but you have made it a 'den of robbers.'**[5]**"** [14]And the blind and lame in the Temple came near Him, and He healed them. [15]But the chief priests and the scribes, seeing the wonders which He did, and with the children crying out in the temple, **"Hosanna* to the Son of David,"** they were angered, [16]and said to Him, **"Do you hear what these say?"** And Jesus said to them, **"Yes. Did you never read, 'Out of the mouth of babes and those sucking You have perfected praise?ϙ'**[6]**"** [17]And leaving them, He went out of the city to Bethany, and lodged there.

* Or, *Save Now!* Gr. *ὡσαννά.* Hb. הוֹשִׁיעָה נָּא.
ϙ Ps. 8:2.

21.3
Withering of the Fig-tree

[18]And returning early to the city, He hungered. [19]And seeing a certain fig-tree on the way, He went up to it, and found nothing on it, except leaves only. And He said to it, **"Let there be no more fruit from you forever."** And this fig

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1. M^{mg} 42 it^{a,c,h} cop$^{bo ms}$ and Hilary identify the prophet as Zechariah.
1. Zechariah 9:9-LXX.
2. Psalms 118:25-26-LXX.
3. Some manuscripts add τοῦ θεοῦ, or *of God.*
4. Isaiah 56:7-LXX.
5. Jeremiah 7:11-LXX.
6. Psalms 8:2-LXX.

tree was dried up instantly. [20]And seeing, the students marveled, saying, **"How instantly was the fig-tree withered!"** [21]And answering, Jesus said to them, **"Truly I say to you, If you have persuasion and do not doubt, not only will you do that of the fig-tree, but also, if you say to this mountain, 'Be taken and thrown into the sea,' it will be. [22]And all things, whatever you ask in prayer, having persuasion, you will receive."**

21.4
Jesus's Authority Questioned

[23]And when He came into the temple, the chief priests and the elders of the people approached Him teaching, saying, **"By what authority† do You do these things? And who gave to You this authority†?"** [24]And answering, Jesus said to them, **"I will also question you one word, which if you will tell Me, I also will tell you by what authority† I do these things: [25]The Baptism of John, from where was it? From Heaven or from men?"** [26]And they reasoned by themselves, saying, **"If we say from heaven, He will say to us, 'Why then were you not persuaded by him?' But if we should say, 'From men,' – we fear the crowd."** For all held John to be a prophet. [27]And answering Jesus, they said, **"We do not know."** And He said to them, **"Neither do I tell you by what authority† I do these things.**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

21.5
Parable of the Two Sons

[28]"But what do you think? A man had two children, and having come to the first, he said, 'Child, go, today work in my vineyard.' [29]And answering, he said, 'I will not.' But afterwards, feeling sorry, he went. [30]And having come to the second, he said likewise. And answering, he said, 'I, master?,' and did not leave. [31]Which of the two did the will of the father?" They said to Him, **"The first."** Jesus said to them, **"Truly, I say to you, that the tax-collectors and the whores go before you into the Government of God. [32]For John came to you in the way of justice, and you were not persuaded by him; but the tax-collectors and the whores were persuaded by him. And seeing, you did not feel sorry afterwards to be persuaded by him.**

21.6
Parable of the Vinedressers

[33]"Hear another parable: A certain man was a house-owner*, who planted a vineyard, and put a fence around it, and dug in it a winepress, and built a tower, and rented it to vinedressers, and departed. [34]And when the time of the fruits drew near, he sent his slaves to the vinedressers to receive its fruits. [35]And the vinedressers, taking his

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

slaves, they beat one, and they killed one, and they stoned one. [36]Again, he sent other slaves, more than the first, and they did to them likewise. [37]But later, he sent to them his son, saying, 'They will respect my son.' [38]But seeing the son, the vinedressers said among themselves, 'This is the heir; come, let us kill him, and let us possess his inheritance.' [39]And taking him, they threw him out of the vineyard and killed him. [40]When therefore the master of the vineyard comes, what will he do to those vinedressers?" [41]They said to Him, "Bad men, he will destroy them badly, and he will give the vineyard out to other vinedressers, who will render to him the fruits in their season." [42]Jesus said to them, "Did you never read in the Scriptures, 'The Stone which the builders rejected, this One became the Head of the corner. This because of the Master, and it is a wonder in our eyes?'[1] [43]Because of this, I tell you, that the Government of God will be taken from you, and will be given to a nation producing its fruits. ⌊[44]And the one who falls on this stone will be broken; but on whomever it falls, it will grind him to powder.⌋[2]" [45]And hearing His parables, the chief priests and the Pharisees knew that He spoke about them, [46]and seeking to seize Him, they feared the crowds, because they held Him as a prophet.

♀ Ps. 118:22.

CHAPTER 22

22.1
Parable of the Wedding Banquet

[1]And answering, Jesus again spoke to them in parables, saying, [2]"The Government of the Heavens is like a man, a king, who made a wedding feast for his son. [3]And he sent his slaves to call those being called to the wedding. And they did not desire to come. [4]Again, he sent other slaves, saying, 'Tell those called, 'Behold, I have readied my supper, my oxen and the fatted beasts are killed, and all

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1. Psalms 118:22-23-LXX.
2. This verse is absent from a great number of manuscripts, but its presence in ℵ B C L W Z Θ 0138 f^1 f^{13} lat $syr^{c,p,h}$ cop and other important manuscripts definitely warrants its retention in open brackets. There is no likely reason for its purposeful addition, though it could have been easily omitted from a very early text source.

things are ready. Come to the wedding feast.' [5]**But not caring, they went off, one to his own field, and one to his trading.** [6]**And the rest, seizing his slaves, insulted and killed them.** [7]**And hearing, the king became angry, and sending his armies, destroyed those murderers, and burned their city.** [8]**Then he said to his slaves, 'Indeed, the wedding is ready, but those called are not worthy.** [9]**Therefore, you go onto the exits of the roads, and as many as you find, call to the feast.'** [10]**And going on into the road, those slaves gathered all, as many as they found, both evil and good, and the wedding was filled with those reclining.** [11]**And the king, coming in to view those reclining, he saw there a man who was not dressed in a wedding garment.** [12]**And he said to him, 'Friend, how do you enter here not having a wedding garment?' But he was silent.** [13]**Then the king said to the servants, 'Bind his feet and hands; take him away and throw him into the outer darkness. There will be weeping and gnashing of teeth.'** [14]**For many are called, but few are chosen."**

22.2
Paying Taxes To Cæsar

[15]Then going, the Pharisees took counsel so that they might trap Him in words. [16]And they sent forth to Him their students with the Herodians, saying, **"Teacher, we know that you are truthful, and you teach the way of God in truth; and it does not concern you about anyone, for you do not look at the face of men.** [17]**Tell us, therefore, what You think, Is it lawful to give tribute to Cæsar or not?"** [18]But Jesus, knowing their wickedness, said, **"Why do you tempt Me, hypocrites?!** [19]**Show Me the coin of the tribute."** And they brought to Him a denarius. [20]And He said to them, **"Of whom is this image and superscription?"** [21]They said to Him, **"Of Cæsar."** Then He said to them, **"Render then the things of Cæsar to Cæsar, and the things of God to God."** [22]And hearing, they marveled, and leaving Him, they went away.

22.3
Marriage at the Resurrection

[23]On that day, Sadducees approached Him[1] saying that there is no resurrection. And they questioned Him, [24]saying, **"Teacher, Moses said, 'If any man die not having children, his brother will marry his woman, and will raise up seed to his brother.'** [25]**And seven brothers were with us; and the**

1. Some manuscripts interpolate the pronoun οἱ, or *who*. If this reading were accepted, then it would read *who say*.

first, having married, expired, and not having seed, left his woman to his brother. [26]Likewise also, the second and the third, until the seventh. [27]And last of all, the woman died also. [28]Then in the resurrection, of which of the seven will she be the woman? For all had her." [29]And answering, Jesus said to them, **"You err, not knowing the Scriptures, nor the power of God. [30]For in the resurrection, they neither marry, nor are given in marriage, but they are as the messengers$_1$ in the Heavens. [31]But about the resurrection of the dead, have you not read that spoken to you by God, saying, [32]'I am the God of Abraham, and the God of Isaac, and the God of Jacob'$_2$? God is not$_3$ of the dead, but of the living."** [33]And having heard, the crowds were astounded at His teaching.

22.4
The Greatest Commandment

[34]But the Pharisees, hearing that He silenced the Sadducees, were assembled together, [35]and one of them, ⌊a lawyer,⌋ questioned, tempting Him, and saying, [36]**"Teacher, which command is greatest in the law?"** [37]And Jesus said to him, **"'You will love the Master, your God, with all your heart, and with all your life‡, and with all your mind.'$_4$ [38]This is the first and the greatest commandment. [39]And the second is like it, 'You will love your neighbor as yourself.'$_5$ [40]On these two commandments hang all the law and the prophets."**

‡ Gr. ψυχῇ. See Appendix 9.

22.5
Whose Son is the Anointed?

[41]But the Pharisees, having assembled, Jesus questioned them, [42]saying, **"What do you think about the Anointed? Whose Son is He?"** They said to Him, **"David's."** [43]He said to them, **"Then how does David in the Mentality call Him Master, saying, [44]'Said the Master to my Master, 'Sit on My right until I put Your enemies as a footstool of Your feet''$_6$?"** [45]**Then if David calls Him Master, how is He his son?"** [46]And no one was able to answer Him a word, nor dared anyone from that day to question Him any longer.

♀ Ps. 110:1.

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2. In reference to Deuteronomy 22:5.
1. Some witnesses add τοῦ θεοῦ or *of God*.
2. Exodus 3:6,15-LXX.
3. Some later texts insert here θεός or *God*.
4. Deuteronomy 6:5-LXX.
5. Leviticus 19:18-LXX.
6. Psalms 110:1-LXX.

CHAPTER 23

23.1
Seven Woes to the Scribes & Pharisees

[1]Then Jesus spoke to the crowd and to His students, [2]saying, **"On the seat of Moses sit the scribes and the Pharisees. [3]All things then, whatever they tell you to keep, keep and do. But do not do after their works, for they say and do not do.**♀ **[4]For they bind heavy ⌊and hard to bear⌋ burdens, and lay them on the shoulders of men, but they do not wish to move them with their finger‡. [5]But they do all their works in order to be seen by men. And they make their phylacteries† broad, and enlarge the fringes of their garments. [6]And they love the first couch in the suppers, and the first seats in the synagogues, [7]and the greetings in the markets, and to be called by men, 'Rabbi$_1$!' [8]But you are not to be called 'Rabbi,' for your Teacher$_2$ is One, the Anointed, and you are all brothers. [9]And call no one 'father' on earth, for your Father is One, He in Heaven. [10]Neither be called 'leaders,' for your Leader is One, the Anointed. [11]And the greater of you will be your servant. [12]And whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.**

[13]"But woe to you, scribes and Pharisees, hypocrites! Because you shut the Government of the Heavens before men; for you do not enter, nor do you allow those entering to go in.

VERSE 14 HAS BEEN OMITTED$_3$

[15]"Woe to you, scribes and Pharisees, hypocrites!

♀ Zech. 11:4-6.

‡ i.e., *do not wish to lift a finger to move them.*

† A small box worn on the arm and forehead during prayer containing scripture. Gr. φυλακτήριον. cf. Deut. 6:8.

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1. D E F G H K M S U V W Y Γ Ω and others insert a second *Rabbi* here, in disagreement with the more impressive ℵ B L Δ Θ Σ 0107 0138 *f* ^{1} it vg syr^{p} cop^{sa,bo} arm eth geo^{1,A} arab pers.
2. Instead of *teacher* or διδάσκαλος, the Textus Receptus has *leader* or καθηγητής. The reading herein is supported by ℵ^{1} B 33 etc.
3. This verse is omitted in ℵ B D L Θ *f* ^{1} 33 892^{txt} 1344 it^{a,aur,d,e,ff1,g1} vg^{ww} syr^{s,palms} cop^{sa,boms} arm geo Origen^{gr,lat} Eusebius Jerome Druthmarus etc. This substantially broad-based support of its exclusion is sufficient proof for its omission, but added to this is the fact that in those manuscripts that contain it, it is found either following vs. 13 or coming before vs. 13. This points to its spurious nature and origin.

Because you go about the sea and the dry land to make one proselyte, and when he becomes, you make him a son of Gehenna$_1$ twofold more than you.

16"Woe to you, blind leaders, those saying, 'Whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple is a debtor.' 17Fools and blind! For what is greater, the gold or the temple separating the gold? 18And, 'whoever swears by the altar, it is nothing, but whoever swears by the gift upon it is a debtor.' 19$_2$Blind! For what is greater, the gift or the altar separating the gift? 20He then swearing by the altar swears by it and by all the things upon it; 21and he swearing by the temple swears by it and by the One inhabiting it. 22And the one swearing by Heaven swears by the throne of God and by the One sitting upon it.

23"Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the dill and the cumin, and you have left the heavier things of the law: judgment and mercy and persuasion. These things, one needs to do, and not to have left those aside. 24Blind leaders! Those straining out the gnat but swallowing a camel.

25"Woe to you, scribes and Pharisees, hypocrites! Because you purify the outside of the cup and the dish, but within they are full of robbery and excess. 26Blind Pharisee! Purify first the inside of the cup and of the dish, that the outside of them may also become pure.

27"Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed graves, who outwardly indeed appear beautiful, but within are full of the bones of the dead and all mongrelization. 28So also you outwardly appear just to men, but within are full of hypocrisy and lawlessness.

29"Woe to you, scribes and Pharisees, hypocrites! Because you build the graves of the prophets, and decorate the monuments of the just, 30and say, 'If we had been in the days of our fathers, we would not have been sharers with them in the blood of the prophets.' 31So you witness to yourselves that you are sons of those murdering the prophets 32and you fill up the measure of your fathers.

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1. See Appendix 20.
2. Some texts interpolate μωροὶ καί, or *Fools and.*

[33]Snakes! Race of Vipers! How do you escape from the judgments of Gehenna[1]?♀ [34]Therefore, behold, I send to you prophets and wise ones and scribes. And of them, you will kill and crucify; and of them, you will scourge in your synagogues, and persecute from city to city; [35]so upon you comes all of the just blood being poured out on the earth, from the blood of just Abel, to the blood of Zechariah†, son of Barachiah, whom you murdered between the temple and the altar. [36]Truly I say to you, all these things will come on this race.

♀ Zech. 11:8.

† This is Zechariah the prophet. cf. Zech. 1:1, 7.

[37]"Jerusalem, Jerusalem, the one killing the prophets and stoning those sent to her, How often I desired to gather together your children, in the way a bird gathers together her young under the wings, and you did not desire it. [38]Behold, the house of the desolate is left to you. [39]For I say to you, in no way will you see Me from now until you say, 'Blessed is He Who comes in the authority of the Master.♀'[2]"

♀ Ps. 110:1.

CHAPTER 24

24.1
Signs of the End of the Age

[1]And going forth, Jesus went away into the temple, and His students came up to Him to show Him the buildings of the temple. [2]But Jesus said to them, **"Do you not see all these things? Truly I tell you, There will not at all be left one stone on another stone which in no way will not be thrown down."**

[3]And as He was sitting on the Mount of Olives, the students came up to Him privately, saying, **"Tell us when these things will be, and what is the sign of Your presence‡, and of the end of the age?"** [4]And answering, Jesus said to them, **"See that not any lead you astray. [5]For many will come saying on My authority, 'I am the Anointed,' and will cause many to err. [6]But you are going to hear about wars and rumors of wars. See, do not be disturbed. For[3] these things must take place, but the end is not yet. [7]For nation**

‡ Lit. *being beside.* Gr. παρουσία.

1. See Appendix 20.
2. Psalms 118:26-LXX.
3. Later manuscripts insert a variety of plural modifiers, such as πάντα, or *all,* in the Textus Receptus.

will be raised against nation, and government against government, and there will be famines[1] and earthquakes against places. [8]But all these are a beginning of travailing. [9]Then they will deliver you up to affliction, and will kill you, and you will be hated by all the nations for My authority. [10]And many will be offended then, and will deliver up one another, and they will hate one another. [11]And many false prophets will be raised up, and will cause many to err. [12]And because lawlessness will have been multiplied, the honorable brotherly love of many will grow cold. [13]But the one enduring to the end*, this one will be saved. [14]And this good message of the Government will be proclaimed in all the inhabited earth for a testimony to all the nations, and then will the end come.

* Or, *forever.* Gr. εἰς τέλους.

[15]"Then when you see the 'abomination of desolation'[2], which was spoken of by Daniel the prophet, standing in the Separated Place (the one reading, let him understand), [16]then let those in Judea flee to the mountains; [17]he on the housetop, do not let him descend to take a thing from his house; [18]and the one in the field, do not let him return behind to take his garment. [19]But woe to those having in the womb and those suckling in those days. [20]And pray that your flight will not occur in the winter, nor on a sabbath; [21]for there will be great affliction, such as has not occurred from the beginning of the world until now; no, nor ever will be. [22]And except those days were cut short, no flesh would be saved, but because of the chosen, those days will be cut short. [23]Then if anyone says to you, 'Behold, here is the Anointed,' or 'Here,' do not be persuaded. [24]For false-Anointeds and false-prophets will arise, and they will give great signs and wonders, so as to cause to err, if possible, even the chosen. [25]Behold, I tell you beforehand. [26]If then they say to you, 'Behold, He is in the wil-

1. After *famines* or λιμοὶ, the Textus Receptus adds *plagues* or λοιμοὶ. This is an obvious scribal error caused by the accidental replication of λιμοὶ with an additional ο. The reading herein is supported by a wide variety of witnesses, including B D.
2. Daniel 9:27; 11:31; 12:11-LXX.

derness,' do not go forth; 'Behold, in the private rooms,' do not be persuaded. 27For as the lightning comes forth from the east and shines as far as the west, so also will be the presence‡ of the Son of Man. 28For wherever the carcass may be, there will the eagles be gathered.

‡ Lit. *being beside.* Gr. *παρουσία.*

29"And immediately after the affliction of those days, 'the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.'$_1$ 30And then will appear the sign of the Son of man in the heavens. And then all the tribes of the land will wail, and they will see the Son of man coming on the clouds of heaven with power and great reputation♀. 31And He will send His messengers with a great$_2$ trumpet, and they will gather His chosen out of the four winds from the ends of the heavens to their ends.

♀ Dan. 7:13.

32"But learn the parable of the fig-tree: When its branch becomes tender, and it puts out the leaves, you know that the summer is near. 33So also when you see all these things, know that it is near, on the doors. 34Truly I say to you, In no way will this generation† pass away until all these things have occurred. 35The heavens and the earth will pass away, but My words can in no way pass away.

† Or, lit. *race.* Gr. *γενεὰ.*

36"But about that day and that hour, no one knows, neither the messengers of the Heaven, nor the Son,$_3$ except My Father only. 37But as the days of Noah, so also will be the presence‡ of the Son of man. 38For as they were in the days before the flood, eating and drinking, and marrying and giving in marriage, until the day when Noah entered the ark, 39and they did not know until the flood came and took all away, so also will be the presence‡ of the Son of man. 40Then two will be in the field; one is taken away and one is left. 41Two grinding in the

24.2
No One Knows the Day and Hour

‡ Lit. *being beside.* Gr. *παρουσία.*

‡ Lit. *being beside.* Gr. *παρουσία.*

1. Isaiah 13:10; 34:4-LXX.
2. Some witnesses insert φωνῆς here. Literally, the word means *sound*, but would have to be translated, if it were included, as *sound of a* or *sounding.*
3. The words *nor the Son* or οὐδὲ ὁ υἱός are absent in the Textus Receptus. They are, however, present in ℵ*,2vid B D and a wide variety of early versions.

mill; one is taken away, and one is left. 42Watch, therefore, for you do not know in what hour your Master comes. 43But know this: That if the house-owner* had known in what watch the thief comes, he would have watched, and would not have allowed his house to be dug through. 44Therefore, you also be ready, for in the hour you think not, the Son of man comes. 45Who then is the trustworthy and prudent slave whom his master appointed over his service to give to them food in season? 46Blessed is the slave whose master will find him so doing when he comes. 47Truly, I say to you, that over all his goods he will appoint him. 48But if the wicked slave says in his heart, 'My master delays to come,' 49and should begin to beat his fellow-slaves, and to eat and to drink with the drunkards, 50the master of that slave will come on that day which he does not expect, and in an hour which he does not know, 51and will cut him in two, and his portion will be put with the hypocrites; there will be weeping and gnashing of teeth."

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

CHAPTER 25

25.1 *Parable of the Ten Virgins*

1"Then the Government of the Heavens is compared to ten virgins, who taking their lamps went out to a meeting of the bridegroom. 2And five of them were prudent, and five of them were fools. 3The foolish, having taken their lamps, did not take oil with them, 4but the prudent took oil in their vessels with their lamps. 5But when the bridegroom delayed, all nodded and slept. 6And in the middle of the night, a cry occurred, 'Behold, the bridegroom$_1$! Go out to meet him.' 7Then all those virgins arose, and prepared their lamps, 8and the fools said to the prudent, 'Give us your oil, for our lamps are going out.' 9But the prudent answered, saying, 'No, there is not enough to suffice for us and you. But rather go to those who sell and buy for yourselves.' 10And they going away to buy, the bridegroom came. And those ready went in with him to the wedding feast, and the door was shut. 11And later, the remaining virgins came also, saying, 'Master, master,

1. The Textus Receptus, with very limited support, here adds ἔρχεται or *comes.*

open to us.' [12]But answering, he said, 'Truly I say to you, I do not know you.' [13]Watch, therefore, for you do not know the day nor the hour[1].

25.2 *Parable of the Talents*

[14]"For it is as if a man going abroad called his own slaves, and delivered to them his goods. [15]And to one, indeed, he gave five talents; and to one, two; and to one, one; to each according to their own ability. And he went abroad at once. [16]And going, he that received five talents worked with them, and made another five talents. [17]Likewise, also the one with the two, also gained another two. [18]But he receiving the one, going away, dug in the earth and hid the silver of his master. [19]And after much time, the master of those slaves came and took account with them. [20]And coming up, the one receiving five talents brought another five talents, saying, 'Master you delivered five talents to me. Behold, I gained over them another five talents.' [21]And his master said to him, 'Well, good and trustworthy slave, you were trustworthy over a few, you will sit over many. Enter into the joy of your master.' [22]And the one receiving two talents also said, 'Master, you delivered two talents to me. Behold, I gained another two talents over them.' [23]His master said to him, 'Well, good and trustworthy slave, you were trustworthy over a few, you will sit over many. Enter into the joy of your master.' [24]And coming up also, the one having received one talent said, 'I knew you, that you are a hard man, reaping from where you did not sow and gathering from where you did not scatter. [25]And being afraid, going away, I hid your talent in the earth. Behold, you have yours.' [26]And answering, his master said to him, 'Evil and slothful slave! You know that I reap where I did not sow, and that I gather where I did not scatter? [27]Then you were indebted to have put my silver to the bankers, and coming, I would have received my own with interest. [28]Therefore, take the talent from him, and give to him having the ten talents. [29]For to each who has will be given and he will abound, but from the one not having, even what he has will be taken from

1. C[3] G P[3] F f^{13} 28 157 543 700 1241 syr[palmg] add the words ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, or *in which the Son of man comes*. The omission of this phrase, as herein, is supported by $\mathfrak{p}^{35}$ ℵ A B C* D L W X Y* Δ Θ Π* Σ Φ 047 f^{1} 33 565 892 1219 1424* 1604 2145* it vg syr[s,p,h,paltxt] cop[sa,bo] arm eth.

him. 30And throw the worthless slave out into the outer darkness. And there will be weeping and gnashing of teeth.'

25.3
Separation of the Sheep and Goats

31"But when the Son of man comes in His reputation, and all the separated messengers with Him, then He will sit on a throne of His reputation, 32and before Him will be assembled all the nations, and He will part them from one another, as the shepherd parts the sheep from the goats; 33and will set even the sheep off His right, but the goats off the left. 34Then will the King say to those off His right, 'Come, blessed of My Father, inherit the Government prepared for you from the foundation of the world. 35For I hungered, and you gave Me to eat; I thirsted, and you gave Me to drink; I was a stranger, and you took me in; 36naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37Then the just will answer, saying, 'Master, when did we see you hungry, and fed You, or thirsting, and gave You drink? 38And when did we see you as a stranger, and gathered You in; or naked, and clothed You? 39And when did we see You sick or in prison, and come to You?' 40And answering, the King will say to them, 'Truly, I say to you, Inasmuch as you did it to one of these, the least of My brothers, you did it to Me.' 41Then He will also say to those on His left, 'Go away from Me, those cursed, into everlasting fire, having been prepared for the Diabolical One and his messengers. 42For I hungered, and you did not give Me to eat; I thirsted, and you gave Me nothing to drink; 43I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44Then, they also will answer Him, saying, 'Master, when did we see you hungering or thirsting or a stranger or naked or sick or in prison, and did not minister to You?' 45Then He will answer them, saying, 'Truly, I say to you, Inasmuch as you did not do it to one of these, the least, neither did you do it to Me.' 46And these will go away into eternal punishment, but the just, into eternal life."

CHAPTER 26

26.1
The Plot Against Jesus

1And it was, when Jesus ended all these sayings, He said to His students, 2"You know that after two days, the Pass-

over comes, and the Son of man is betrayed to be crucified." 3Then the chief priests and the scribes and the elders of the people were assembled at the court of the high priest, called Caiaphas, 4and consulted together how they might seize Jesus by deceit, and kill Him. 5But they said, **"Not at the feast, that a tumult not occur among the people."**

26.2 *Jesus Anointed at Bethany*

6And Jesus, being in Bethany, in the house of Simon the leper, 7a woman came up to Him having an alabaster vial of very precious ointment. And she poured it on His head as He reclined. 8And His students seeing, were angered, saying, **"To what is this waste? 9For this ointment could have been sold for much and given to the poor."** 10But knowing, Jesus said to them, **"Why do you cause the woman trouble? For she worked a good work toward Me. 11For you will always have the poor with you, but you will not always have Me. 12For in putting this ointment on My body, she did it in order to bury Me. 13Truly I say to you, Wherever this good message is proclaimed in all the world, this also will be spoken, what she did, for a memorial of her."**

26.3 *Judas Paid to Betray Jesus*

14Then going out to the chief priests, one of the twelve, he called Judas Iscariot, 15said, **"What will you give to Me, and I will deliver Him up to you?"** And they weighed to him thirty silver pieces.♀ 16And from then on he sought opportunity that he might deliver Him up.

♀ Zech. 11:12-13.

26.4 *The Master's Supper*

17And on the first of the Unleavened, the students came to Jesus, saying to Him, **"Where do You wish that we might prepare for You to eat the Passover?"** 18And He said, **"Go into the city to a certain one, and say to him, 'The Teacher says, My time is near; before you‡ I will prepare the Passover with My students.'"** 19And the students did as Jesus ordered them, and prepared the Passover. 20And when evening came, He reclined with the twelve. 21And they eating, He said, **"Truly I say to you that one of you will betray Me."** 22And grieving exceedingly, they began to say to Him, each of them, **"Master, not I."** 23But He answering said, **"The one dipping the hand with Me in the dish will betray Me. 24Indeed the Son of man goes as it has been written about Him. But woe to that man by whom the Son of man is betrayed. It would be better for him if that**

‡ Imp. *at your house.* Gr. *πρὸς σὲ.*

man were never born." [25]And answering, the one betraying Him, Judas, said, **"It is not I, Rabbi?"** He said to him, **"You said it."**

[26]And as they ate, Jesus, taking the bread and blessing, He broke and gave it to the students, and said, **"Take, eat. This is My body."** [27]And taking the cup, and giving thanks, He gave to them, saying, **"All drink of it,** [28]**for this is My blood, of the**$_1$ **Covenant,**♀ **which is being poured out for the forgiveness of failures concerning many.**♀ [29]**But I say to you, I will not at all drink of this fruit of the vine after this, until that day when I drink it new with you in the Government of My Father.**♀**"**

♀ Jer. 31:31.

♀ Lev. 17:11.

♀ Gen. 14:18.

26.5
Jesus Predicts Peter's Denial

[30]And having sung a hymn, they went into the mountain of Olives. [31]Then Jesus said to them, **"All of you will be offended in Me during this night, for it has been written, 'I will strike the shepherd and the sheep of the flock will be scattered.'**♀$_2$ [32]**But after My resurrection, I will go before you into Galilee."** [33]And answering, Peter said to Him, **"If even all be offended in You, I never will be offended."** [34]Jesus said to him, **"Truly I say to you that in this night, before the cock crows, you will deny Me three times."** [35]Peter said to Him, **"Even if it were necessary for me to die with You, I will in no way deny You."** And all the students said the same.

♀ Zech. 13:7.

26.6
Gethsemane

[36]Then Jesus came with them to a place called Gethsemane, and said to the students, **"Sit here until going away I shall pray there."** [37]And taking along Peter and the two sons of Zebedee, He began to grieve and be distressed. [38]Then He said to them, **"My life**‡ **is deeply grieved unto death; remain here and watch with Me.**♀**"** [39]And going forward a little, He fell on His face, praying and saying, **"My Father, if it is possible, let this cup pass from Me, yet not as I, but as You will.**♀**"** [40]And He came toward the students and found them sleeping, and said to Peter, **"So, you were not able to watch one hour with Me?** [41]**Watch and pray, lest you enter into temptation; indeed the mentality is eager but the flesh is weak."** [42]Again, going away for a

‡ Gr. ψυχή. See Appendix 9.

♀ Ps. 69:14-20.

♀ Isa. 50:5.

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1. The word καινῆς or *New* has crept into the later manuscripts of this passage influenced by the parallel in Luke 22:20.
2. Zechariah 13:7-LXX.

second time, He prayed, saying, **"My Father, if this cup cannot pass away from Me without My drinking it, let Your will be done."** [43]And coming, He found them again sleeping, for their eyes were heavy. [44]And leaving them, going away again, He prayed a third *[time]* the same, saying the same word. [45]Then He came to His students and said to them, **"Sleep for what is left and rest; behold, the hour draws near and the Son of man is betrayed into the hands of failures. [46]Rise, let us go. Behold, the one betraying Me draws near."**

26.7
Jesus Taken

[47]And while He was speaking, behold, Judas, one of the twelve, came, and with him was a numerous crowd with swords and clubs, from the chief priests and the elders of the people. [48]And he betraying Him gave to them a sign, saying, **"Whomever I may kiss, it is He; seize Him."** [49]And coming up at once to Jesus, he said, **"Greetings, Rabbi."** And he fervently kissed Him. [50]But Jesus said to him, **"Friend, why are you here?"** Then coming up, they laid hands on Jesus and seized Him. [51]And behold, one of those with Jesus, stretching the hand, drew his sword, and striking the slave of the high priest, took off his ear. [52]Then Jesus said to him, **"Put your sword back to its place, for all those taking the sword will perish by the sword. [53]Or do you think that I am not now able to call upon My Father, and He will place near Me more than twelve legions of messengers? [54]How then should the Scriptures be fulfilled, that it must happen this way?"** [55]In that hour, Jesus said to the crowds, **"Have you come out together to take Me as a robber, with swords and clubs? I sat with you daily, teaching in the Temple, and you did not seize Me. [56]But this all has occurred that the writings of the prophets may be fulfilled."** Then the students, all leaving Him, fled.

26.8
Brought Before the Sanhedrin

[57]But those seizing Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. [58]And Peter followed Him from afar up to the court of the high priest, and entering within, sat with under-officers to see the end. [59]And the chief priests and the elders and the whole sanhedrin sought testimony against Jesus so that they might execute Him, [60]and did not find any, although many false-witnesses came forward$_1$. But at last two false-wit-

nesses coming up♀, 61said, **"This One said, 'I am able to destroy the temple of God, and through three days, to build ⌊it⌋.'"** 62And standing up, the high priest said to Him, **"Do you reply nothing? What do these witness against you?"** 63But Jesus kept silent. And$_1$ the high priest said to Him, **"I adjure You by the Living God that you tell us if You are the Anointed, the Son of God!"** 64Jesus said to Him, **"You said it. Yet I tell you, from this time you will see the Son of man sitting off the right of power♀, and coming on the clouds of the heavens.♀"** 65Then the high priest tore his garments, saying, **"He blasphemed! Why yet do we have need of witnesses? Behold, now, you heard His blasphemy. 66What does it seem to you?"** And they answering said, **"He is liable of death."** 67Then they spat in His face and beat Him with the fist, and slapped Him♀, 68saying, **"Prophesy to us, Anointed, who is it, the one having struck you?♀"**

♀ Ps. 35:11.
♀ Ps. 110:1.
♀ Dan. 7:13.
♀ Isa. 50:6.
♀ Isa. 52:14, 53:8.

26.9
Peter Denies Jesus

69And Peter sat outside in the court; and a certain maid came near to him, saying, **"And you were with Jesus the Galilean?"** 70But he denied before all, saying, **"I do not know what you say."** 71And he going out into the porch, another saw him, and said to those there, **"$_2$This one was with Jesus the Nazarene."** 72And again, he denied it, with an oath, **"I do not know the man."** 73And after a little, those standing came near to Peter saying, **"Truly, you are of them also, for even your speech makes you manifest."** 74Then he began to curse and to swear, **"I do not know the man!"** And immediately, a cock crowed. 75And Peter remembered the word of Jesus, saying to him, **"Before a cock crows, you will deny Me three times."** And going forth outside, he wept bitterly.

CHAPTER 27

27.1
Judas Hangs Himself

1And when early morning occurred, all the chief priests and elders of the people took counsel together against Jesus, so as to put Him to death. 2And binding Him, they led Him away and delivered Him to$_3$ Pilate, the governor.

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1. The Textus Receptus repeats *they did not find any* at the end of the verse. The reading herein is supported by ℵ B C*.
1. Some texts insert ἀποκριθείς or *answering.*
2. Some texts insert καὶ or *and.*

[3]Then the one betraying Him, seeing that He was condemned, sorrowing, Judas returned the thirty pieces of silver to the chief priests and the elders, [4]saying, **"I failed, betraying innocent blood."** But they said, **"What is it to us? You see to it."** [5]And tossing the silver pieces into the temple, he left, and going away, he hanged himself.♀ [6]But the chief priests, taking the silver pieces, said, **"It is not lawful to put them into the treasury, since it is the price of blood."** [7]And taking counsel, they bought from them the potter's field for burial for the strangers. [8]Thus, that field was called, **"Field of Blood,"** until today. [9]Then that spoken through Jeremiah[1] the prophet was fulfilled, saying, **"And I took the thirty silver pieces, the price of the One Who was priced, Whom they priced from the sons of Israel, [10]and gave them for the field of the potter, as the Master directed me.♀"**[2]

♀ Zech. 11:12-13, Ps. 55:15.

♀ Zech. 11:12-13.

[11]And Jesus stood before the governor, and the governor questioned Him, saying, **"Are you the King of the Judeans?"** And Jesus said to him, **"You said it."** [12]And when He was accused by the chief priests and the elders, He answered nothing. [13]Then Pilate said to Him, **"Do you not hear what they witness against You?"** [14]And He did not answer him, not even to one word, so that the governor marveled greatly.♀ [15]And at a feast, the governor customarily released one prisoner to the crowd, whom they wished. [16]And they had then a notable prisoner called ⌊Jesus⌋[3] Barabbas. [17]Then when they assembled, Pilate said to them, **"Who do you wish I may release to you, ⌊Jesus⌋[4] Barabbas, or Jesus called the Anointed?"** [18]For he knew that they delivered Him up through envy. [19]But as he was sitting on the judgment seat, his woman sent to him, saying, **"Let nothing be to you and that Just One. For I have suffered many things today by a dream because of Him."** [20]But the

27.2
Jesus Brought Before Pilate

♀ Isa. 53:7.

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3. Some manuscripts, in accordance with Luke 3:1, Acts 4:27, I Timothy 6:13, and the common tradition of early apostolic fathers, insert Ποντίῳ, or *Pontius*.
1. Some manuscripts substitute Ζαχαρίου, or *Zechariah* for *Jeremiah*. While this cannot be given credence over *Jeremiah*, it should be noted that the quotation is derived from both prophets, but primarily from Zechariah.
2. From Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9-LXX.

chief priests and the elders persuaded the crowds that they
ϙ Zech. 11:8. should ask for Barabbas, and to destroy Jesus.ϙ [21]And answering, the governor said to them, **"Which from the two do you wish I may release to you?"** And they said, **"Barabbas."** [22]Pilate said to them, **"What then may I do to Jesus called the Anointed?"** [23]They all said to him, **"Let Him be crucified."** But he$_1$ said, **"For what bad thing did He do?"** But they the more cried out, saying, **"Let Him be crucified!"**ϙ [24]And Pilate, seeing that nothing is gained, but rather
ϙ Isa. 53:3. an uproar had happened, taking water he washed the hands before the crowd, saying, **"I am innocent from this blood$_2$; you will see."** [25]And answering, all the people said, **"His blood is on us and on our children."** [26]Then he
ϙ Isa. 50:6, 53:5. released Barabbas to them, but having whipped Jesus,ϙ he delivered Him up that He might be crucified.

27.3
Soldiers Mock Jesus

[27]Then the soldiers of the governor, taking Jesus into the praetorium, gathered all the cohort against Him. [28]And stripping Him, they put around Him a scarlet cloak, [29]and plaiting a crown of thorns, they placed it on His head, and a reed upon His right. And bowing the knee in front of Him, they mocked Him, saying, **"Hail, King of the Judeans!"**
ϙ Isa. 50:6. [30]And spitting at Him,ϙ they took the reed and struck at His head. [31]And when they mocked at Him, they stripped off His cloak and put on Him His garments and led Him away
ϙ Isa. 53:7. to be crucified.ϙ

27.4
The Crucifixion

[32]And going forth, they found a man, a Cyrenian‡, Simon

‡ Greek-speaking Judeans were the major inhabitants of Cyrene in the 1st century.

3. Only a few manuscripts contain the name of *Jesus* as the first name of Barabbas, but considerable proof exists beyond the textual evidence. Origen stated that many early copies of this passage contained the name, but that he felt that they should not since it was irreverential. Many uncial and minuscule manuscripts have marginal notes stating that many old copies the scribe had found also contained the name *Jesus* applied to Barabbas, and that Barabbas was his surname, meaning *son of the father.* There is also various internal problems in certain manuscripts that point to the name having been omitted. The evidence is such that it is almost doubtless that the original contained the name, but due to the very small amount of external evidence, it has been left in brackets both here and in vs. 17.
4. See note on *Jesus*, vs. 16.
1. Some manuscripts insert here ἡγεμών, or *the governor.*
2. Some manuscripts add τοῦ δικαίου, or *of this Just One.*

by name. They compelled this one that he carry His torture stake. 33And coming to a place called Golgotha, which is saying, **"Place of a Skull,"**♀ 34they gave Him to drink vinegar being mixed with gall♀; and having tasted it, He would not drink. 35And crucifying Him, they divided His garments, casting a lot$_1$♀. 36And sitting down, they guarded Him there. 37And they placed above His head His charge, having been written, **"THIS IS JESUS, THE KING OF THE JUDEANS."** 38Then two robbers were crucified with Him, one off the right and one off the left$_2$. 39And those passing by blasphemed Him, shaking their heads♀ 40and saying, **"The One destroying the temple and building it in three days, save Yourself, if You are the Son of God ⌊and⌋ come down from the torture stake."** 41And likewise, also, the chief priests with the scribes and the elders, mocked, saying, 42**"He saved others, but He is not able to save Himself. $_3$He is the King of Israel, let Him descend now from the torture stake and we will be persuaded by Him. 43He trusted on God; let Him now rescue Him, if He desires Him. For He said, 'I am the Son of God.♀'"** 44And also, the robbers crucified with Him, reproached Him thusly.♀

45And from the sixth hour, darkness occurred over all the land until the ninth.♀ 46And about the ninth hour, Jesus cried out in a great voice, saying, **"Eli, Eli, lema sabachtani?"**$_4$ Which is, **"My God, My God, why did you leave**

♀ Lev. 16:27.
♀ Ps. 69:21.
♀ Ps. 22:18.
♀ Ps. 22:7, 109:25.
♀ Isa. 53:4, Ps. 22:8, 31:14-15.
♀ Ps. 22:7.

27.5
The Death of Jesus
♀ Ps. 22:2.

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1. Some later manuscripts, which the Textus Receptus followed in this passage, added here the words *that that spoken by the prophet might be fulfilled, saying, "They divided My clothes to themselves and they cast a lot over My clothing."* (Psalms 32:18-LXX). This was obviously done by way of influence from John 19:24, since it is absent from ℵ A B D L W Γ Π 33 71 157 565 700 892^c it^{ff2,1} vg^{mss} syr^{s,p,hmg,pal} eth pers^p.
2. The Old Latin manuscript Colbertinus, it^c, gives the names of the two robbers: on the right, *Zoatham;* and on the left, *Camma.* There is no Greek tradition for these names and they cannot be given very much weight as being accurate, though it is still possible that they were handed down accurately through tradition.
3. Some scribes, not realizing the sarcasm of the following sentence, inserted εἰ, or *if.*
4. Aramaic translation of Psalms 22:1-LXX.

Me behind?♀ **"** [47]And those standing, who heard, said, **"This One calls Elijah."** [48]And at once, one of them running and taking a sponge, and filling it with vinegar and putting it on a reed, gave Him to drink. [49]But the rest said, **"Leave. Let us see if Elijah comes to save Him."** [50]And Jesus again crying with a great voice, released His Mentality.♀ [51]And behold, the veil of the temple was torn in two, from top to bottom. And the earth was shaken, and the rocks were torn, [52]*and* the tombs were opened, and many bodies of the Separated Ones, having fallen asleep, were raised. [53]And coming forth out of the tombs after His rising‡, they entered into the Separated City and were revealed to many. [54]And the centurion, and those with him guarding Jesus, seeing the earthquake and the happening, feared greatly, saying, **"Truly, this One was the Son of God†."** [55]And there were many women watching from afar who followed Jesus from Galilee, ministering to Him; [56]among whom was Mariam the Magdalene, and Mariam the mother of Jacob and Joses, and the mother of the sons of Zebedee.

♀ Ps. 22:1.

♀ Isa. 53:8, Dan. 9:26.

‡ Note that the events of vs. 53 occur later, after Jesus' resurrection.

† Cf. footnote at Mark 15:39.

27.6
The Burial of Jesus

[57]And when evening came, a rich man came from Arimathea, Joseph by name, who also himself was a student to Jesus; [58]coming up, this one asked Pilate for the body of Jesus.♀ Then Pilate commanded the body to be given. [59]And taking the body, Joseph wrapped it in pure linen, [60]and placed it in his new tomb, which he had hewed in the rock, and having rolled a great stone to the door of the tomb, he went away. [61]And Mariam the Magdalene was there, and the other Mariam, sitting opposite the grave.

♀ Isa. 53:9.

27.7
The Guard at the Tomb

[62]And on the next day, which is after the Preparation, the chief priests and the Pharisees were assembled to Pilate, [63]saying, **"Master, we have recalled that that deceiver said while yet living, 'After three days, I shall rise.' [64]Therefore, command that the grave be secured until the third day, lest coming, His students might steal Him$_1$, and might say to the people, 'He is raised from the dead,' and the last deception will be worse than the first."** [65]And Pilate said to them, **"You have a guard; go, make it as secure as you know."** [66]And they going, made the grave secure, sealing the stone with the guard.

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1. Some manuscripts here add νυκτός or *by night.*

CHAPTER 28

28.1
The Resurrection
* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

[1]After the sabbaths, at the dawning into the first of the sabbaths*, Mariam the Magdalene and the other Mariam came to view the grave. [2]And behold, a great earthquake occurred! For descending from Heaven, and coming up, a messenger of the Master rolled away the stone from the door, and was sitting on it. [3]And his look was as lightning, and his dress white as snow. [4]And those keeping guard were shaken from the fear of him, and they became as dead. [5]And answering, the messenger said to the women, **"You must not fear, for I know that you seek Jesus, the One having been crucified. [6]He is not here, for He was raised as He said. Come, see the place where He$_1$ was laid. [7]And going quickly, tell to His students that He was raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I told you."** [8]And going away quickly, they ran from the tomb with great fear and joy, to announce to His students. [9]But ⌊as they were going to tell it to His students,⌋ behold, Jesus met them, saying, **"Hail!"** And coming near, they seized His feet and worshiped Him. [10]Then Jesus said to them, **"Do not fear. Go, announce to My brothers that they may go into Galilee, and there they will see Me."**

28.2
The Guard's Report

[11]And when they went, behold, some of the guards came into the city and announced to the chief priest all things that occurred. [12]And being assembled with the elders, and taking counsel, they gave enough silver to the soldiers, [13]saying, **"Say, 'His students coming by night stole Him, when we were asleep.' [14]And if this is heard before the governor, we will persuade him, and will make you free from anxiety."** [15]And they, taking the silver, did as they were taught. And this report was spread by the Judeans until today.

28.3
The Great Commission
† Or, *right, ability, power.* Gr. *ἐξουσία.*
ϙ Isa. 53:12, I Sam. 2:10.

[16]But the eleven students went to Galilee, to the mountain were Jesus appointed them. [17]And seeing Him, they worshiped ⌊Him⌋, but they doubted. [18]And coming up, Jesus talked with them, saying, **"All authority† in Heaven and upon earth was given to Me.ϙ [19]Having gone then,**

1. Some manuscripts add κύριος, or *Master.* If *Master* was read, the *He* would be dropped.

instruct all the nations, baptizing them into the authority
of the Father and the Son and of the Mentality of Sepa-
ration, [20]teaching them to observe all things, whatever I
♀ Isa. 42:1,6. commanded you.♀ And behold, I am with you all the
days until the completion of the age.[1]"

1. Some manuscripts terminate with ἀμήν, or *So be it.*

The Good Message According to Luke

Luke was written between 57 and 61 A.D.

CHAPTER 1

1.1
Introduction

[1]Since many took in hand to draw up an account concerning the matters having been carried out among us, [2]as those from the beginning delivered to us, becoming eyewitnesses and ministers of the Word, [3]it seemed good also to me_1, following all things accurately from the first, in order to write to you, most excellent Theophilus, [4]that you may know the certainty concerning the words which you were taught.

1.2
Birth of John the Baptist Foretold

[5]There was in the days of Herod, the king of Judea, a certain priest by the name of Zacharias, of the daily course of Abia, and his woman was of the daughters of Aaron, and her name was Elizabeth. [6]And they were both just in the sight of God, walking blameless in all the commandments and ordinances of the Master. [7]And no child was to them because Elizabeth was barren and both of them were advanced in days.

[8]And it was — in his serving as priest in the order of his daily course before God, [9]according to the custom of priests, entering into the temple of the Master — his lot to burn incense. [10]And all the multitude of the people were praying outside at the hour of incense. [11]And a messenger of the Master appeared to him, standing on the right of the altar of incense. [12]And seeing, Zacharias was troubled, and fear fell upon him. [13]But the messenger said to him, **"Do not fear, Zacharias, because your request was heard, and your woman, Elizabeth, will bear a son to you, and you will call his name John. [14]And he will be joy and exultation to you, and many will rejoice over his birth. [15]For he will be great in the eyes of the Master and he will in no way drink wine or strong drink. And he will be filled of the Mentality of Separation, even from his mother's womb. [16]And he will turn many of the sons of Israel to the Master their God. [17]And he**

1. A few texts and versions ($it^{b,w}$ $vg^{3\ mss}$ goth) add here a supplement no doubt derived from Acts 15:28, "and to the Mentality of Separation."

will go out before Him in the Mentality and power of Elijah, to turn the hearts of fathers onto children, and disobedient ones in the wisdom of the just, to prepare for the Master a people having been prepared.ϙ" [18]And Zacharias said to the messenger, **"By what shall I know this? For I am old and my woman is advanced in her days."** [19]And answering, the messenger said to him, **"I am Gabriel, he who stands before God, and I was sent to speak to you and to give a good message of these things to you.** [20]**And behold, you will be silent and not able to speak until the days in which these things occur, because you were not persuaded by my words, which will be fulfilled in their time."** [21]And the people were expecting Zacharias, and they marveled at his delay in coming out of the temple. [22]And coming out, he was not able to speak to them, and they knew that he had seen a vision in the temple. And he was signaling to them and remained mute. [23]And it was, as the days of his service were fulfilled, he went away to his house.

ϙ Mal. 4:6.

[24]And after these days, Elizabeth, his woman, conceived, and hid herself five months, saying, [25]**"Thus the Master has done to me in days in which He saw to remove my reproach among men."**

1.3
The Birth of Jesus Foretold

[26]And in the sixth month, the messenger Gabriel was sent by God to a city of Galilee, the name of which was Nazareth, [27]to a virgin who had been betrothed to a man whose name was Joseph, of the house of David, and the name of the virgin was Mariam. [28]And entering, he[1] said to her, **"Hail, one having received favor! The Master is with you![2]"** [29]And seeing, she was disturbed at his word, and considered of what type this greeting may be. [30]And the messenger said to her, **"Do not fear, Mariam, for you have found favor with God.** [31]**And behold, you will conceive in**

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1. Instead of *he*, the Textus Receptus reads ὁ ἄγγελος or *the messenger*. The evidence supporting the two readings is nearly split, with the reading herein slightly better attested and therefore retained in the text.
2. Several texts add here εὐλογημένη σὺ ἐν γυναιξίν or *blessed are you among women* including A C D Θ, almost all of the minuscules and the Textus Receptus. The omission of the phrase is well-supported however, being absent in ℵ B L W Ψ *f* [1] 565 700 1241 syr[pal] cop[sa,bo] arm geo etc., and it was probably borrowed from verse 42 herein.

womb and bear a Son,♀ and you will call His name 'JESUS'. [32]**This One will be great,♀ and will be called the Son of the Most High,♀ and the Master God will give Him the throne of David, His father.♀** [33]**And He will reign over the house of Jacob to the ages, and there will be no end to His Government.♀"** [34]But Mariam said to the messenger, **"How will this be, since I do not know a man?"** [35]And answering, the messenger said to her, **"The Mentality of Separation will come upon you, and the power of the Most High will overshadow you; so also that Separated One being born$_1$ will be called the Son of God.♀** [36]**And behold, Elizabeth, your relative, she also conceived a son in her old age, and this is the sixth month with her – the one being called barren!** [37]**Because with God nothing will be impossible$_2$."** [38]And Mariam said, **"Behold, the slave of the Master, may it be to me as your word."** And the messenger went away from her.

♀ Isa. 9:6-7, 49:5.
♀ Ps. 89:27.
♀ II Sam. 7:14.
♀ Ps. 132:11, I Chr. 17:12-13.
♀ Dan. 7:13-14, Ps. 89:35-37.
♀ Isa. 7:14, Dan. 9:24, Ex. 15:11.

1.4
Mariam Visits Elizabeth

[39]And Mariam, rising up in these days, she went to the hill-country with haste, to a city of Judah, [40]and entered into the house of Zacharias and greeted Elizabeth. [41]And it was, as Elizabeth heard the greeting of Mariam, the babe in her womb leaped, and Elizabeth was filled of the Mentality of Separation. [42]And she called out with a loud voice and said, **"Blessed are you among women and blessed is the fruit of your womb.** [43]**And from where is this to me, that the mother of my Master comes to me?** [44]**For behold, as the sound of your greeting came to my ears, the babe in my womb leaped in exultation.** [45]**And blessed is she being persuaded, because there will be a completion of the things spoken to her from the Master."** [46]And Mariam$_3$ said, **"My life‡ magni-**

1.5
Mariam's Psalm

‡ Gr. ψυχή. See Appendix 9.

1. A few texts and several versions, all without true support, add here ἐκ σοῦ, or *of you*.
2. Another reading here supported by ℵ* B D L W Ξ 565 adds πᾶν ῥῆμα, or *every word* or *thing*. Although some of these witnesses are strong, there are a greater number of strong witnesses that do not support the reading and the evidence would suggest that the words were added to better conform with Genesis 18:14, where the word ῥῆμα is more appropriately understood to mean *thing* than in a New Testament reading.
3. It is noted here that a few Latin witnesses have supplied *Elisabet, Elisabel,* and *Elisabeth* instead of *Mariam*. There is, however, no Greek textual support for this modification.

fies the Master, [47]and my mentality exulted in God my Savior. [48]Because He looked upon the humiliation of His bondslave, for behold, from now on, all generations will count me blessed. [49]For the Mighty One did great things to me, and separated is His authority, [50]and His mercy is to generations of generations to those fearing Him. [51]He did mightily with His arm; He scattered the proud in the thought of their hearts. [52]He pulled down potentates from thrones and exalted lowly ones. [53]He filled hungry ones with good things, and rich ones He sent away empty. [54]He succored Israel, His servant, to remember mercy, [55]even as He spoke to our fathers, to Abraham and to his seed forever."

[56]And Mariam remained with her about three months, and returned to her house.

1.6
Birth of John the Baptist

[57]And the time was fulfilled to Elizabeth for her to bear; and she bore a son. [58]And the neighbors and her relatives heard that the Master magnified His mercy with her, and they rejoiced with her. [59]And it was, on the eighth day, they came to circumcise the child and were calling it by the name of his father, Zacharias. [60]And answering, his mother said, **"No, for he will be called John."** [61]And they said to her, **"There is no one in your relatives who is called by this name."** [62]And they signaled to his father, what he may desire him to be called. [63]And asking for a writing tablet, he wrote, saying, **"JOHN IS HIS NAME."** And all marveled. [64]And instantly his mouth and his tongue were opened, and he spoke, blessing God. [65]And fear came upon all those living around them, and in all the hill-country of Judea, all these words were talked about. [66]And all who heard laid them up in their heart, saying, **"What then will this child be?"** And the hand of the Master was with him.

1.7
Zacharias's Psalm

[67]And Zacharias, his father, was filled with the Mentality of Separation, and prophesied, saying, [68]**"Blessed is the Master[1], the God of Israel, because He visited and worked redemption for His people; [69]and raised a horn of salvation for us in the house of David, His servant; [70]even as He spoke through the mouths of His separated prophets from the age: [71]Salvation from our enemies, and out of the hand of all those hating us; [72]to execute mercy with our fathers,**ϙ

ϙ Ex. 33:19.

1. Some texts here omit κύριος or *Master*, the obvious result of a mechanical error.

and to remember His Separated Covenant, [73]the oath of which He swore to Abraham our father, [74]to give to us being delivered out of the hands of$_1$ enemies, in order to serve Him without fear, [75]in sacredness and justice before Him all our days$_2$. [76]And you, child, will be called a prophet of the Most High, you will go before the face of the Master to prepare His ways,♀ [77]to give a knowledge of salvation to His people by forgiveness of their failures, [78]through the deep emotions† of the mercy of our God, in which the Day-spring from on high will visit us, [79]to appear to those sitting in darkness and the shadow of death, to direct our feet into the way of peace.♀"

♀ Mal. 3:1.

† Lit., *bowels.* Gr. σπλάγχνον.

♀ Isa. 9:1.

[80]And the child grew and became strong in Mentality, and was in the wilderness until the day of his showing to Israel.

CHAPTER 2

2.1
The Birth of Jesus

[1]And it was in those days, a decree went out from Augustus Cæsar for all the inhabited earth to be registered. [2]This registration first occurred when Cyrenius was governing Syria*. [3]And all went out to be registered, each one in his own city. [4]And Joseph also went up from Galilee out of the city of Nazareth, to Judea, into the city of David which is called Bethlehem, because of his being of the house and family of David, [5]to be registered with Mariam, the one being betrothed to him as wife, being pregnant. [6]And it was as they were there, the days for her bearing were fulfilled, [7]and she bore her Son, the Firstborn, and she wrapped Him, and laid Him in the manger, because there was not a place for them in the inn.♀

* See Appendix 21 regarding the dating of these events and the birth of Jesus.

♀ Gen. 49:10, Isa. 53:2.

2.2
The Shepherds and the Messengers

[8]And shepherds were in the same country, living in the fields and keeping guard of the night over their flocks. [9]And$_3$ a messenger of the Master came on them, and the reputation of the Master shone around them. And they

1. Some texts add here ὑμῶν or *our.*
2. Some texts, including the Textus Receptus, with very poor support, add here τῆς ζωῆς or *of lives* (so that it would reads, *all the days of our lives).*
3. The Textus Receptus, with very weak attestation, adds here ἰδού or *behold.*

feared with a great fear. [10]And the messenger said to them, **"Do not fear, for behold, I give a good message to you, a great joy, which will be to all the people, [11]because today a Savior was born to you, Who is the Anointed Master$_1$,** ♀ **in this city of David. [12]And this is a sign to you, you will find a Babe having been wrapped, lying in the manger."** [13]And suddenly, there was with the messenger a multitude of the heavenly host, praising God, and saying, [14]**"Reputation in the highest to God, and on earth, peace among men with whom He is pleased.$_2$"**

♀ Ps. 45:7-8.

[15]And it was, as the messengers departed from them into Heaven, $_3$the shepherds said to one another, **"Let us indeed go into Bethlehem, and let us see the things having occurred, which the Master made known to us."** [16]And they came, hurrying, and sought out both Mariam and Joseph,

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1. This combination, Χριστός κύριος, or *Anointed Master*, occurs nowhere else in the New Testament.
2. The words *peace among men with whom He is pleased* are translated for εἰρήνη ἐν ἀνθρώποις εὐδοκίας. This translation matches that of the Revised Standard Version; however, it is different entirely from that of the King James based upon the Textus Receptus. The King James has here *...peace, good will toward men*, which is translated for εἰρήνη ἐν ἀνθρώποις εὐδοκία, which, as can been seen, differs from the former text only by the terminal letter. The difference created by the omission of the final sigma (ς) is that of changing the final word from the nominative form, as in the latter case, to the genitive form, as in the former case. Thus, the genitive, or εὐδοκίας, is strongly supported in the best manuscripts, including ℵ* B* A D W lat goth Irenaeus^{lat} Origen^{pt}. The text as herein has been adopted by many translations, in addition to the Revised Standard. In the original Luther Bible (and as far up as 1956), the text for this passage (beginning with *on earth*) reads *und Friede auf Erden und den Menschen ein Wohlgefallen.* This passage would be translated *on earth, peace, good will to men.* In the 1957 revision of the Luther Bible, which encompassed the correction of the Greek as herein, the text reads *und Friede auf Erden bei den Menschen seines Wohlgefallens* which would be translated as herein. Note the word *Wohlgefallen* in the original version became *Wohlgefallens* with the terminal *s* in the modern version, a necessary change which reminds us of the same type of change that occurred in the Greek. This change has also been accepted in the New International Version.

and the Babe lying in the manger. [17]And seeing, they publicly announced about the words spoken to them concerning this Child. [18]And all those hearing marveled concerning the things spoken by the shepherds to them. [19]And Mariam kept all these sayings, meditating in her heart. [20]And the shepherds returned, reputing and praising God for all the things which they heard and saw, even as was spoken to them.

2.3
Jesus Presented in the Temple

[21]And when the eight days to circumcise the Child were fulfilled, His name was called **"JESUS,"** that called by the messenger before He was conceived in the womb.

[22]And when the days of his$_1$ purification were fulfilled, according to the law of Moses, they took Him up to Jerusalem to present to the Master, [23]as it has been written in the law of the Master: **"Every male opening a womb will be called separated to the Master;"**$_2$ [24]and to give a sacrifice according to that said in the law of the Master: **"a pair of turtledoves or two nestlings of doves."**$_3$ [25]And behold, there was a man in Jerusalem, whose name was Simeon. And this man was just and devout, eagerly expecting the consolation of Israel; and the Mentality of Separation was upon him. [26]And it was to him, having been instructed by the Mentality of Separation, that he would not see death before he would see the Anointed of the Master. [27]And he came by the Mentality into the temple. And as the parents were bringing in the Child Jesus♀ for them to do according to the custom of the law concerning Him, [28]even he received Him into his arms, and blessed God, and said, [29]**"Now let Your slave go,**

♀ Hag. 2:6-9.

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3. The Textus Receptus, along with D and other later witnesses, adds here καὶ οἱ ἄνθρωποι or *even the men*. This phrase is absent from the early texts (including ℵ B Θ lat syr and many others).
1. The reading here was without a doubt originally αὐτῶν or *his* as herein. However, this seems most awkward in light of there being no purification period set down for the male, but on the contrary, a period of purification being directed for the female. It was this problem which caused the change in D to αὐτῆς or *her* and then this later being followed by the Textus Receptus. Another possible and unexplored solution is if *his* is in reference to Jesus.
2. Exodus 13:2,12,15-LXX.
3. Leviticus 12:8-LXX.

Master, in peace, according to Your Word; [30]because my eyes saw Your Salvation♀ **[31]which You prepared before the face of all peoples, [32]a Light for an unveiling to the nations,**♀ **and the reputation of Your people, Israel."** [33]And His father and mother$_1$ were marveling at the things being said about Him. [34]And Simeon blessed them, and said to Mariam, His mother, **"Behold, this One is set for the fall and rising up of many in Israel, and for a sign spoken against; [35]and of you also, a sword will pierce your own life**‡**, so that the thoughts of many hearts may be revealed."** [36]And there was Hanna$_2$, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was advanced in many days, having lived seven years with a man from her virginity, [37]and she was a widow eighty-four years, who did not depart from the Temple, serving night and day with fasting and petitionings. [38]And coming on at the very hour, she gave thanks to the Master, and spoke concerning Him to all those eagerly expecting redemption in Jerusalem$_3$.♀ [39]And as they finished all things according to the law of the Master, they returned to Galilee, to their city, Nazareth.

♀ Ps. 22:9.

♀ Isa. 42:6, 49:6.

‡ Gr. ψυχὴ. See Appendix 9.

♀ Isa. 59:20.

[40]And the Child grew and became strong in Mentality, being filled with wisdom, and the favor of God was upon Him.

2.4
Twelve Year Old Jesus At The Temple

[41]And His parents$_4$ went year by year into Jerusalem at the feast of the Passover. [42]And when He was twelve years, when they went up to Jerusalem according to the custom of the feast, [43]and fulfilling the days, in their returning, Jesus, the boy, stayed in Jerusalem. And His parents$_5$ did not know. [44]But supposing Him to be in the company, they

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1. The Textus Receptus along with E F G H Old Latin goth and Diatessaron replace ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ or *and His father and mother* with Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ or *Joseph and His mother.* The text as herein is well-supported by ℵ B C D L W Δ Ψ 33 vg syr^{s} and many others.
2. This name is traditionally given in English as *Anna*, but the Greek reads *Hanna.*
3. Some texts erroneously change *Jerusalem* to Ἰσραήλ or *Israel.*
4. In accordance with the same type of textual modification present in vs. 33, some texts (1012 it^{a,b,l} it^{c,ff2} Diatessaron^{l,t}) change *his parents* or οἱ γονεῖς to ὅ τε Ἰωσὴφ καὶ ἡ Μαριάμ or *Joseph and Mariam.*

went a day on the way, and looked for Him among the relatives and among the friends, [45]and not finding Him, they returned into Jerusalem seeking Him. [46]And it was, after three days, they found Him in the temple, sitting in the midst of the teachers, even hearing them and questioning them. [47]And all those hearing Him were amazed at His intelligence and His answers. [48]And seeing Him, they were astounded, and His mother said to Him, **"Child, why did You do this to us? Behold, Your father and I were seeking You, being greatly distressed."** [49]And He said to them, **"Why did you look for Me? Did you not know that I must be in the things of My Father?"** [50]And they did not understand the word which He spoke to them. [51]And He went with them and came to Nazareth, and was being subject to them. And His mother carefully kept all these sayings in her heart.

[52]And Jesus progressed in wisdom and stature and favor before God and men.

CHAPTER 3

3.1
John the Baptist Prepares the Way

[1]And in the fifteenth year of the government of Tiberius Cæsar, in the governing of Pontius Pilate of Judea, and Herod ruling as tetrarch of Galilee, and his brother Philip ruling as tetrarch of Iturea and of the Trachonitis country, and Lysanias ruling as tetrarch of Abilene, [2]upon the high priesthood of Annas and Caiaphas, the Word of God came upon John, the son of Zacharias, in the wilderness*. [3]And he came into all the neighborhood of the Jordan, proclaiming a baptism of repentance for forgiveness of failures, [4]as it has been written in the scroll of the words of Isaiah the prophet, saying, **"The voice of one crying in the wilderness: 'Prepare the way of the Master, make straight His paths; [5]every valley will be filled up, and every mountain and hill will be laid low, and the crooked into straight, and the rough into smooth ways, [6]and all flesh will see the salvation of**

* See Appendix 21 regarding the dating of these events.

5. Here again, as in vss. 33 and 41, some texts, this time followed by the Textus Receptus, change οἱ γονεῖς or *His parents* to Ἰωσὴφ καὶ ἡ μητήρ or *Joseph and His mother.* The text as herein is strongly supported by ℵ B D L Θ 1 13 33 157 1241, with the other reading of the Textus Receptus finding much weaker support (for the book of Luke) in A C.

♀ Isa. 40:3-5.

God.♀'"[1]

[7]Therefore, he said to the crowds having gone out to be baptized by him, **"Race of Vipers! Who warned you to flee from the coming anger? [8]Therefore, produce worthy fruits of repentance, and do not begin to say among yourselves, 'We have a father – Abraham.' For I say to you that God is able to raise up out of these stones children of Abraham. [9]And already, even the axe is laid to the root of the trees; therefore, every tree not producing good fruit is being cut down and being cast into fire."** [10]And the crowd asked him, saying, **"What, then, may we do?"** [11]And answering, he said to them, **"He having two tunics, let him give to the one *not* having. And he having food, let him do likewise."** [12]And also, the tax-collectors came to be baptized, and said to him, **"Teacher, what shall we do?"** [13]And he said to them, **"Keep doing nothing more besides that commanded to you."** [14]And also, those serving as soldiers, asked him, saying, **"And we, what may we do?"** And he said to them, **"Oppress no one, nor falsely accuse, and be satisfied with your pay."**

[15]But the people were expecting and were all reasoning in their hearts about John, lest perhaps he was the Anointed. [16]John answered to all, saying, **"I indeed baptize you with water, but One stronger than I comes, of Whom I am not fit to loose the latchet of His sandals. He will baptize you in the Mentality of Separation and Fire, [17]Whose fan is in His hand, and He will fully purify His threshing floor, and will gather the wheat into His barn; but the chaff, He will burn up with unquenchable fire."**

[18]And then indeed exhorting many different things, he announced the good message to the people. [19]But Herod the tetrarch, having been reproved by him concerning Herodias, the woman of his brother, and concerning all the evil things which Herod did, [20]he also added this above all, even he shut up John in prison.

3.2
The Baptism of Jesus

[21]And it was in the baptizing of all the people, Jesus also being baptized and praying, the heaven was opened, [22]*and* the Mentality of Separation came down in a bodily form as a dove upon Him. And there was a Voice out of heaven, saying, "Ꝑou are My Son, the Beloved; in Ꝑou I am

1. Isaiah 40:3-5-LXX.

delighted."[1]

3.3
The Genealogy of Jesus

[23]And Jesus Himself was beginning to be about thirty years, as was supposed, the Son of Joseph*, of Heli, [24]of Matthat, of Levi, of Melchi, of Janna, of Joseph, [25]of Mattathias, of Amos, of Nahum, of Esli, of Naggai, [26]of Maath, of Mattathias, of Semei, of Joseph, of Judah, [27]of Joannes, of Rhesa, of Zerubbabel,♀ of Salathiel, of Neri, [28]of Melchi, of Addi, of Cosam, of Elmodam, of Er, [29]of Jesus[2], of Eliezer, of Joreim, of Matthai, of Levi, [30]of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, [31]of Melea, of Menam, of Mattatha, of Nathan, of David,♀ [32]of Jesse,♀ of Obed, of Boaz, of Sala[3], of Nahshon, [33]of Amminadab, of Aram,[4] of Hezron, of Pharez, of Judah,♀ [34]of Jacob, of Isaac, of Abraham, of Terah, of Nahor, [35]of Serug, of Reu, of Peleg, of Eber, of Salah, [36]of Cainan, of Arphaxad, of Shem,♀ of Noah, of Lamech, [37]of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, [38]of Enos, of Seth, of Adam, of God.

* Luke gives the genealogy through Mariam.
cf. Mat. 1:1.
♀ Hag. 2:23.

♀ Jer. 23:5-6, 33:14-15, Ez. 17:22-24.
♀ Isa. 11:1.
♀ Gen. 49:10.
♀ Gen. 9:26-27.

CHAPTER 4

4.1
The Temptation of Jesus

[1]And Jesus, full of the Mentality of Separation, returned

1. Some witnesses contain this quote in the third person as in Matthew 3:17. Westerns texts add the reading *this day I have begotten You*. Both of these readings are unsubstantiated and secondary to the earliest text types.
2. The Textus Receptus reads here Ἰωσή or *Joses* or *Joseph*. The reading herein is well-supported by the manuscripts and by the Septuagint, which preserves the name *Jesus* for all Old Testament figures commonly known as *Joshua*.
3. This form of the name, Σαλά, is preferred to Σαλμάν or *Salman*. The name *Sala* appears in $\mathfrak{p}^4$ ℵ* B $syr^{s,pal}$ $cop^{sa,bomss}$ eth. The Septuagint, at Ruth 4:20, reads Σαλμάν in B and Σαλμών or *Salmon* in A, thus accounting for the change due to assimilation.
4. As opposed to the text herein, some manuscripts add τοῦ Ἀδμὶν τοῦ Ἀρνί or *of Admin, of Arni*. The reading herein follows the Textus Receptus and A D 33 565 *Byz*^{pt} $it^{a,aur,c,d,f,ff2,l,q,r1}$ vg syr^{p} with τοῦ Ἀράμ or *of Aram*. This passage is the subject of at least eight different variant readings, and many of the variants have good support. However, not only does the reading herein have at least equal attestation as many of the alternates, it also internally agrees with I Chr. 2:10 and Mat. 1:3-4.

from the Jordan, and was led by the Mentality into the wilderness, [2]being tempted by the Diabolical One forty days. And He did not eat anything‡ in those days, and when they ended, He afterwards hungered. [3]And the Diabolical One said to Him, **"If You are the Son of God, say to this stone that it will become a loaf."** [4]And Jesus answered him, saying, **"It has been written, 'Man will not live on bread alone,[1]'"**[2] [5]And the Diabolical One leading Him up into a high mountain, he showed Him all the governments of the inhabited world in a moment of time. [6]And the Diabolical One said to Him, **"I will give to You all this authority† and their reputation, because it has been delivered to me, and I may give it to whomever I wish; [7]therefore, if You worship before me, all will be Yours".** [8]And answering, Jesus said to Him, **"Get behind Me, Satan! For it has been written, 'You will worship the Master your God, and Him only will you serve.'[3]"**[4] [9]And he led Him to Jerusalem and stood Him on the pinnacle of the Temple, and said to Him, **"If You are the Son of God, throw Yourself down from here, [10]for it has been written, 'He will command His messengers about You, and to preserve You; [11]that in their hands, they will carry You, lest You strike Your foot against a stone.'[5]"** [12]And answering, Jesus said to Him, **"It has been said, 'You will not tempt the Master your God.'[6]"** [13]And having finished every temptation, the Diabolical One departed from Him until a season*.

‡ Lit. *nothing.* Gr. *οὐδέν.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

ϙ Ps. 91:11-12.

* Or, *for a while.* Gr. *ἄχρι καιροῦ.*

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1. The Textus Receptus expands here with D by adding ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ, or *but on every word of God.* This was taken either from the parallel in Matthew 4:4 or from the Septuagintal source of the quote in Deuteronomy 8:3. Regardless, however, the expansive interpolation is absent from ℵ B L W 1241 syr^{s} cop^{sa,bo}. Those texts that contain it change the wording slightly (by introducing ἐπὶ as opposed to ἐν), thus pointing to the spuriousness of the interpolation.
2. Deuteronomy 8:3-LXX.
3. Deuteronomy 6:13-LXX.
4. Due to the order in which the temptations are presented in Matthew 4:5-11, Ambrose in his commentary on this passage, accompanied by G and it^{b,c,l,q,r1}, transposes verses 5-8 to follow verses 9-12.
5. Psalms 91:11, 12-LXX.
6. Deuteronomy 6:16-LXX.

4.2
Jesus Rejected at Nazareth

[14]And Jesus returned in the power of the Mentality to Galilee, and a rumor went out through all the neighborhoods concerning Him. [15]And He taught in their synagogues, being reputed by all.♀

♀ Isa. 52:7.

[16]And He came to Nazareth, where He was brought up, and He went in as was the custom to Him, on the day of the sabbaths, into the synagogue, and stood up to read. [17]And a scroll of Isaiah the prophet was handed to Him. And having unrolled$_1$ the scroll, He found the place where it was written, [18]**"'The Mentality of the Master is on Me; therefore He anointed Me to proclaim the good message to the poor; He has sent Me to heal the brokenhearted, to preach deliverance to captives, and new sight to the blind, to send away the crushed in deliverance,♀ [19]to preach an acceptable year of the Master.♀'$_2$"** [20]And rolling up the scroll, returning it to the attendant, He sat. And the eyes of all in the synagogue were fixed on Him. [21]And He began to say to them, **"Today this Scripture has been fulfilled in your ears."** [22]And all bore witness to Him and marveled at the favorable words proceeding from His mouth♀. And they said, **"Is this not the son of Joseph?"** [23]And He said to them, **"Surely you will speak this parable to Me, 'Physician, heal Yourself! What things we heard occurring in Capernaum, do also here in Your fatherland.'"** [24]But He said, **"Truly, I say to you that no prophet is acceptable in his fatherland. [25]But upon truth, I say to you, Many widows were in the days of Elijah in Israel, when the heaven was shut up over three years and six months, when a great famine came upon all the land; [26]and Elijah was sent to none of them except to Zarephath of Sidon, to a widow woman. [27]And there were many lepers during the *[time of]* Elisha the prophet in Israel, and none of them were purified except Naaman the Syrian."** [28]And all in the synagogue were filled with anger hearing these things, [29]and rising up, they threw Him outside the city, and led Him up to the brow of the hill on which their city was built, in order to throw Him down.♀ [30]But passing through their midst, He went away.

♀ Ps. 147:3,6.

♀ Isa. 61:1-2.

♀ Ps. 45:2.

♀ Isa. 53:3.

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1. Several later texts have here ἀνοίγειν or *to open* as opposed to ἀναπτύξας or *to unroll,* which is well-supported in most Koine text types as well as ℵ D Θ.
2. Isaiah 61:1-2, 58:6-LXX. Cf. Psalms 147:3, 6.

4.3
Jesus Drives Out a Mongrel Mentality

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[31]And He went down to Capernaum, a city of Galilee. And He was teaching them on the sabbaths. [32]And they were astonished at His teaching, for His word was with authority†. [33]And in the synagogue, there was a man having a mentality of a mongrel demon. And he cried out with a great voice, [34]saying, **"Aha, what is to us and to you, Jesus, Nazarene? Did You come to destroy us? I know You, Who You are, the Separated One of God."** [35]And Jesus rebuked him, saying, **"Be silent, and come out from him!"** And throwing him into the midst, the demon came out from him, injuring him in no way. [36]And astonishment came on all, and they spoke with one another, saying, **"What is this word, that with authority and power He commands the mongrel mentalities, and they come out?"** [37]A rumor concerning Him went forth into every place of the neighborhood.

4.4
Jesus Heals Many

[38]And rising up from the synagogue, He went into the house of Simon. And the mother-in-law of Simon was being seized with a great fever, and they asked Him concerning her. [39]And standing over her, He rebuked the fever, and it left her. And at once rising up, she served them.

† Lit., *sinking.* Gr. *δύνοντος.*

[40]And the sun setting†, all, as many as had sick ones with various diseases, brought them to Him. And He laid hands on each one of them, healing them. [41]And demons also came out from many, crying out and saying, **"You are the Anointed, the Son of God."** And rebuking, He did not allow them to speak, for they knew Him to be the Anointed. [42]And when day came, going out, He went into a wilderness place. And the crowds looked for Him and came up to Him, and held Him fast, not to pass from them. [43]But He said to them, **"It is an obligation for Me to also proclaim the good message to the other cities of the Government of God, because for this was I sent."**

[44]And He was proclaiming in the synagogues of Judea$_1$.

CHAPTER 5

5.1
The Calling of the First Students

[1]And it was that the crowd was pressing on Him even to hear the Word of God. And He was standing by the Lake Gennesaret. [2]And He saw two boats standing by the lake, but the fisherman having gone from them were washing the nets. [3]And entering into one of the boats, which was

Simon's, He asked him to put out a little from the land. And sitting, He taught the crowd from the boat. 4And as He quit speaking, He said to Simon, **"Put out into the deep, and let down your nets for a haul."** 5And answering, Simon said, **"Master, laboring through all the night, we took nothing, but at Your word, I will let down the net."** 6And doing this, they enclosed a great multitude of fish, and their net was being torn. 7And they signaled the partners, those in the other boat, to come, helping them. And they came and filled both the boats, so that they were sinking. 8And seeing, Simon Peter fell at the knees of Jesus, saying, **"Depart from me, because I am a failing man, Master."** 9For astonishment took hold of him and all those with him at the haul of fish which they took. 10And likewise, both Jacob† and John, sons of Zebedee, who were sharers with Simon. And Jesus said to Simon, **"Do not fear; from now on you will being taking men alive."** 11And bringing the boats down onto the land, forsaking all things, they followed Him.

† Gr. *'Ιάκωβον. Commonly known as James.*

5.2
The Man Full of Leprosy

12And it was, in His being in one of the cities, behold, also a man full of leprosy. And seeing Jesus, having fallen on his face, he begged Him, saying, **"Master, If You choose, You are able to purify me."** 13And stretching out the hand, He touched him, saying, **"I will; be purified!"** And instantly the leprosy departed from him. 14And He charged him to **"tell no one, but going away, show yourself to the priest, and offer concerning your purification, as Moses commanded, for a testimony to them.**♀**"** 15But the word about Him spread even more. And great crowds were coming to hear and to be healed by Him of their infirmities. 16But He was withdrawing in the wilderness and praying.

♀ Lev. 14:11.

5.3
Jesus Heals the Paralytic

17And it was, on one of those days, and He was teaching and the Pharisees and teachers of law were sitting, who were coming out of every village of Galilee and Judea and

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1. This passage is here translated for εἰς ... Ἰουδαίας or *in ... Judea* (noting the pregnant usage of εἰς) as opposed to the Textus Receptus's ἐν ... Γαλιλαίας or *in ... Galilee.* When εἰς was changed to ἐν (by accident), overly-pedantic scribes noticed the contradiction created since the text never implies that Jesus entered Judea. Thus, the change of location was introduced in some manuscripts. The original text as herein, however, is attested by $\mathfrak{p}^{75}$ ℵ B C L 892 f^{1} *Lect* $syr^{s,h}$ etc.

Jerusalem. And the power of the Master was there for His$_1$ curing. [18]And behold, men carrying on a cot a man who was paralyzed; and they sought to bring it in and to lay him before Him. [19]And not finding by what way they might bring him in through the crowd, going up on the housetop, they let him down through the tiles with the cot, into the midst, in front of Jesus. [20]And seeing their persuasion, He said, **"Man, your failures have been forgiven you."** [21]And the scribes and the Pharisees began to reason, saying, **"Who is this one who speaks blasphemies? Who is able to forgive failures, except only God?"** [22]But Jesus, knowing their reasonings, answering, said to them, **"Why do you reason in your hearts? [23]Which is easier, to say, 'Your failures have been forgiven you,' or to say, 'Rise up and walk'? [24]But that you may know that the Son of man has authority† on the earth to forgive failures,"** — He said to the paralytic — **"To you I say, Rise up, and taking your cot, go to your house."** [25]And at once rising up before them, taking that on which He was lying, he went to his house, reputing God. [26]And amazement seized all, and they reputed God, and were filled with fear, saying, **"We saw wonderful things today."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

5.4
The Calling of Levi

[27]And after these things, He went, and saw a tax-collector, Levi by name, sitting at the customhouse, and said to him, **"Follow Me!"** [28]And having left all things, rising up, he followed Him. [29]And Levi made a great feast for Him in his house, and there was a crowd of many tax-collectors and of others who were with them, having reclined. [30]And the Pharisees and the scribes$_2$ murmured at His students, saying, **"Why do you eat and drink with tax-collectors and failures?"** [31]And answering, Jesus said to them, **"Those being healthy do not have need of a physician, but those hav-**

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1. The pronoun here is translated for αὐτόν as opposed to αὐτοὺς (in the Textus Receptus with A C D K Cyril) or *them.* This difference changes the pronoun from the subject of τὸ ἰᾶσθαι or *curing* as herein to the object as in the Textus Receptus which would be translated *curing them.* This change was introduced by copyists who could not see the proper understanding. The reading herein is attested by ℵ B etc.
2. The Textus Receptus reverses the order of these two groups, along with minimal support from the manuscripts.

ing illness. 32I have not come to call just ones, but failures to repentance." 33But they said to Him, **"$_1$The students of John often fast and make prayers, and likewise also those of the Pharisees, but those to You eat and drink."** 34But He said to them, **"You are not able to make the sons of the bridechamber fast while the bridegroom is with them. 35But days will come, even when the bridegroom is taken away from them, then in those days they will fast."** 36And He also told a parable to them, **"No one puts a new piece of garment on an old garment; otherwise, both the new will tear with the old, and it does not match the piece from the new. 37And no one puts fresh wine into old wineskins, otherwise, the fresh wine will burst the wineskins, and it will be poured out, and the wineskins will perish. 38But fresh wine is to be put into new wineskins$_2$. 39And no one drinking old immediately desires new, for he says, 'The old is good$_3$.'"**$_4$

5.5 *Fasting*

CHAPTER 6

1And it was on the$_5$ sabbath, He passed along through the sown fields, and His students were eating the heads, rubbing them to pieces with the hands.$_6$ 2And some of the Pharisees said, **"Why do you do what is not lawful$_7$ on the sabbaths?"** 3And answering, Jesus said to them, **"Did you not read this, what David did when he and those being**

6.1 *Master of the Sabbath*

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1. Some texts (followed by the Textus Receptus) insert here Διὰ τί or *Why do*, thus making the statement into a question.
2. The Textus Receptus adds here βάλλουσιν καὶ ἀμφότεροι συντηροῦνται or *and both are preserved together.* These words are absent in $\mathfrak{p}^{4,75vid}$ ℵ B L.
3. *Good* is here translated for χρηστός as opposed to χρηστότερος or *better* in the Textus Receptus. The comparative form of the adjective was glossed in as a replacement in order to make a more apparent contrast. However, what is being said is that the one drinking old is satisfied and has not compared the wines.
4. D and an Old Latin codex erroneously omit this verse.
5. The Textus Receptus inserts here δευτεροπρώτῳ or *second chief* in agreement with A C D. The word, however, is absent from the superior $\mathfrak{p}^{75vid}$ ℵ B it syr.

with him hungered? [4]How he entered into the house of God, and he took and ate the loaves of the presentation, and gave$_1$ to those with him, which is not lawful to eat, except only the priests?" [5]And He said to them, **"The Son of man is Master of the sabbath$_2$."**$_3$

[6]And it was also on another sabbath, when He entered into the synagogue and was teaching, and there was a man and his right hand was withered. [7]And the scribes and the Pharisees kept close by Him, if He would heal on the sabbath, so that they might find an accusation against Him. [8]But He knew their reasonings, and said to the man having the withered hand, **"Rise up and stand in the middle."** And rising up, he stood. [9]Then Jesus said to them, **"I will ask you one thing: Is it lawful to do good on the sabbaths or to do ill? To save a life‡ or to destroy it?"** [10]And looking around at all of them$_4$, He said to the man, **"Stretch out your hand."** And he did so. And his hand was restored as healthy as the other. [11]But they were filled with madness*

‡ Gr. ψυχή. See Appendix 9.

* Or, *rage, insane thinking, foolishness.* Gr. ἄνοια. Cf. II Tim. 3:9.

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6. The Textus Receptus changes the sequence of the words here and adds καὶ ἔτιλλον or *and they plucked* to create the passage: *plucked the heads, and were eating, rubbing with the hands.* The passage as herein appears to account for the origin of the many variant readings, having attestation in $\mathfrak{P}^{75}$ B E F G H.
7. Some texts interpolate here ποιεῖν or *to do.*
1. The Textus Receptus along with ℵ D add here καὶ or *and.*
2. Some texts (including the Textus Receptus) insert here καὶ which would be translated *also.*
3. Codex Bezæ (D) moves verse 5 to follow verse 10 and puts in its place a rather long interpolation: τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ, Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου, which would be translated: *On the same day He saw a man working on the sabbath and said to him, 'Man, if you know what you are doing, you are blessed; but if you do not know, you are accursed and a transgressor of the law.'* This passage, of course, originated with D and finds no earlier support in the witnesses or Patristic writings.
4. In agreement with the Markan parallel (at Mark 3:5), several witnesses interpolate either ἐν ὀργῇ which would be translated *in anger* or interpolate instead μετ' ὀργῆς, which would be translated *with anger.* Both sets of words are of course doubtless non-Lukan interpolations.

and talked to one another about what they might do to Jesus.

[12]And it was in these days, He went out into the mountain to pray. And He was spending the night in prayer to God. [13]And when it became day, He called to His students and chose twelve from them, whom also He named ambassadors: [14]Simon, whom also He named Peter, and Andrew, his brother; Jacob and John; Philip and Bartholomew; [15]Matthew and Thomas; Jacob the son of Alpheus, and Simon the one being called Zealot; [16]Judas, of Jacob, and Judas Iscariot, who became the betrayer.

6.2
The Twelve Ambassadors

[17]And coming down with them, He stood on a level place. And a crowd of His students, and a great multitude of people from all Judea and Jerusalem, and the coast country of Tyre and Sidon, had come to hear Him and to be cured from their diseases; [18]and those having been tormented by mongrel mentalities; and they were healed. [19]And all the crowd sought to touch Him, because power from Him went out and cured all.♀

6.3
Blessings and Woes

♀ Isa. 53:4.

[20]And lifting up His eyes to His students, He said, **"Blessed are the poor, because yours is the Government of God. [21]Blessed are those now hungering, for you will be filled. Blessed are those now weeping, because you will laugh. [22]Blessed are you when men hate you and when they separate from you and will reproach and cast your name out as evil, for the sake of the Son of man; [23]rejoice in that day and leap for joy. For behold, your reward in Heaven is much! For their fathers did according to these things to the prophets. [24]But woe to you, rich ones, because you have your comfort! [25]Woe to you, those having been filled, for you will hunger! Woe to you, those now laughing, for you will mourn and lament! [26]Woe to you when all men speak well of you, for their fathers did according to these things to the false prophets.**

6.4
Love Your Enemies

[27]"But I say to you, those hearing, Love your enemies; do well to those hating you; [28]bless those cursing you; and pray for those insulting you. [29]To those striking you on the cheek, turn also the other, and from those taking your garment, do not keep back the coat also. [30]And to everyone asking you, give; and from those taking your

things, do not ask back. 31And as you desire that men may do to you, you also do$_1$. 32And if you love those loving you, what thanks is there to you? For even the failures love those loving them. 33And if you do good to those doing good to you, what thanks is there to you? For even the failures do likewise. 34And if you lend to those from whom you hope to receive, what thanks is there to you? For even the failures lend to failures, that they may receive the same. 35But love your enemies and do good and lend, hoping for nothing, and your reward will be great, and you will be sons of the Most High, because He is kind to the unthankful and evil ones. 36Be merciful then, even as also your Father is merciful.

6.5
Judging Others

37Judge not and in no way will you be judged. Do not condemn and in no way will you be condemned. Forgive, and you will be forgiven. 38Give, and good measure will be given to you, pressed down and shaken together and running over, they will give into your bosom. For the$_2$ measure which you measure, it will be measured back to you."

39And He spoke in a parable to them, "Is a blind one able to guide a blind one? Will they not both fall into the ditch? 40A student is not above his teacher, but everyone having been fully prepared† will be as his teacher. 41And why do you see the twig in the eye of your brother but do not consider the log in your own eye? 42Or how are you able to say to your brother, 'Brother, allow me to take out the twig in your eye,' not yourself seeing the log in your eye? Hypocrites! First take the log out of your eye, and then you will see clearly to take the twig out of the eye of your brother.

† Or, *fully taught.* Gr. *κατηρτισμένος.*

6.6
Good and Bad Fruit

43For there is not a good tree that produces bad fruit, nor a bad tree that produces good fruit. 44For each tree is known out of its own fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble. 45The good man brings forth the good out of the good treasure of his heart, and the evil man brings

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1. In accordance with the Matthean parallel (at Matthew 7:12), many texts expand this passage by adding αὐτοῖς ὁμοίως or *to them likewise.*
2. A few texts (followed by the Textus Receptus) insert here αὐτῷ or *same.*

forth the evil out of the evil treasure of his heart, for his mouth speaks out of the abundance of his heart.

46"And why do you call Me 'Master, Master,' and do not do what I say? 47Everyone coming to Me and hearing My words, and doing them, I will show you to whom he is like: 48He is like a man building a house, who dug and deepened, and laid a foundation on the rock. And when a flood occurred, the stream burst against the house and could not shake it, for it had been built well$_1$. 49But he who heard and did not do *[what I say]* is like a man having built a house on the earth without a foundation, on which the stream burst, and immediately it fell, and the ruin of that house was great."

6.7
Wise and Foolish Builders

CHAPTER 7

1And when He had completed all His words in the ears of the people, He went into Capernaum.

7.1
The Persuasion of the Centurion

2And a certain slave of a centurion, having an illness, was about to expire, one dear to him. 3And hearing about Jesus, he sent elders of the Judeans to Him, asking Him that He might come to restore his slave. 4And coming to Jesus, they begged Him earnestly, saying, **"He to whom you give this is worthy. 5For he loves our nation, and he built the synagogue for us."** 6And Jesus went with them. And when He was not yet far away from the house, the centurion sent friends to Him, saying to Him, **"Master, do not trouble, for I am not worthy that You enter under my roof. 7Therefore I did not count myself worthy to come to You. But say in a word, and cure my slave$_2$. 8For even I am a man being set under authority†, having under myself soldiers. And I tell this one 'Go,' and he goes; and another 'Come,' and he comes; and my slave, 'Do this,' and he does."** 9And hearing these

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. The words *for it had been built well* are translated for διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν as opposed to the Textus Receptus's τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν, or *for it had been founded on the rock.* This latter phrase was no doubt adapted from the Matthean parallel in Matthew 7:25. The text as herein is well supported by the earliest witness ($\mathfrak{p}^{75}$) and most other early witnesses of the Cæsarean and Neutral text types. A clause at this point is omitted altogether in $\mathfrak{p}^{45vid}$ 700 syr^{s}, no doubt the result of homoeoteleuton.

things, Jesus marveled at him, and turning to the crowd following Him, said, **"I say to you, I have not found such persuasion in Israel."** [10]And those sent, having returned, found the$_1$ slave well.

7.2
Jesus Raises a Widow's Son

[11]And it was the next *[day]*$_2$, He went into a city called Nain, and$_3$ His students went with Him, and a great crowd. [12]And as He drew near to the gate of the city, even behold, one having died was being carried, an only-begotten son to his mother; and she was a widow. And a considerable crowd of the city was with her. [13]And seeing her, the Master felt pity over her, and said to her, **"Stop weeping."** [14]And coming up, He touched the coffin, and those carrying it stood still. And He said, **"Young man, I say to you, Arise!"** [15]And the dead one sat up and began to speak; and He gave him to his mother. [16]And fear took hold of them all, and they reputed God, saying, **"A great prophet has risen up among us,"** and **"God has visited His people."** [17]And this word went out into all Judea concerning Him, and in all the neighborhood.

7.3
Jesus and John the Baptist

[18]And his students reported to John about all of these things. [19]And having called near a certain two of his students, John sent to the Master$_4$, saying, **"Are you the Coming One? Or should we expect another?"** [20]And coming to Him, the men said, **"John the Baptist sent us to You, saying, 'Are you the Coming One, or should we expect another?'"**

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2. Because of the magisterial tone of this passage, the imperative verb ἰαθήτω ("*cure* my servant") was changed to ἰαθήσεται as in the Matthean parallel (Matthew 8:8). This softer form of the verb would be translated "*let* my servant *be cured.*"

1. As an explanatory gloss, several witnesses, including the Textus Receptus, add here ἀσθενοῦντα or *sick.* The word, however, is absent from 𝔓^{75} ℵ B L W f^1 700.
2. The Greek reader would naturally have supplied here ἡμέρᾳ or *day.* It does not, however, appear in any Greek texts. The reading *on* ("*on* the next"), translated for ἐν, is a later interpolation.
3. The Textus Receptus (along with C etc.) adds here ἱκανοί or *many.*
4. Instead of κύριον or *the Master,* the Textus Receptus reads Ἰησοῦν or *Jesus.* The reading of *the Master* finds much more ancient support and is more in line with the Lukan style.

[21]And in the same hour, He healed many from diseases and plagues and evil mentalities; and to many blind ones He gave to see. [22]And answering, Jesus said to them, **"Going, report to John what you saw and heard: blind ones see again, lame ones walk about, lepers are being purified, deaf ones hear, dead ones are raised, poor ones are given the good message. [23]And whoever is not offended in Me is blessed."**

[24]And when the messengers of John went away, He began to speak to the crowds about John. **"What did you go out to the wilderness to see? A reed being shaken by the wind? [25]But what did you go out to see? A man dressed in soft clothing? Behold, those in splendid clothing and being in luxury are in kings' palaces. [26]But what did you go out to see? A prophet? Yes, I say to you, even more than a prophet! [27]This is he about whom it has been written, 'Behold, I send My messenger before Your face, who will prepare Your way before You.'[1] [28]For I say to you, Among those born of a woman, no one[2] is greater than John the Baptist. But the least one in the Government of God is greater than he."** [29]And all the people and the tax-collectors, hearing, justified God, being baptized with the baptism of John. [30]But the Pharisee and the lawyers set aside the counsel of God for themselves, not being baptized by him. [31][3]**"To what then shall I liken the men of this race, and to what are they like? [32]They are like children in a market, sitting and calling to one another, and saying, 'We piped to you and you danced not; we mourned to you and you wept not.' [33]For John the Baptist has come neither eating bread nor drinking wine and you say, 'He has a demon.' [34]The Son of man has come eating and drinking and you say, 'Behold, a man, a glutton and a drunk, a friend of tax-collectors and failures.' [35]But wisdom**

♀ Mal 3:1.

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1. Malachi 3:1-LXX.
2. The Textus Receptus, with narrow external support, inserts here προφήτης, which if read, would replace *one* with *prophet.* This interpolation may have worked its way in through scribes who felt that the comparison should be limited somehow so as not to include Jesus.
3. The Textus Receptus, with very scant support, adds here εἶπε δὲ ὁ κύριος or *And the Master said.*

was justified from all her children."

7.4
Jesus Anointed by the Failing Woman

[36]And a certain one of the Pharisees asked Him that He eat with him. And going into the house of the Pharisee, He reclined. [37]And behold, a woman in the city who was a failure, knowing that He had reclined in the house of the Pharisee, taking an alabaster vial of ointment [38]and standing at His feet, weeping behind Him, she began to wash His feet with the tears and she was wiping with the hair of her head, kissing His feet, and anointing with the ointment. [39]But seeing, the Pharisee who invited Him spoke within himself, saying, **"This One, if He were a prophet, would have known who and what the woman is who touches Him, for she is a failure."** [40]And answering, Jesus said to the man, **"Simon, I have a thing to say to you."** And he said, **"Teacher, say it."** [41]**"There were two debtors to a certain creditor. The one owed five hundred denarii, and the other fifty. [42]But they not having anything to repay, he freely forgave both. Who, then, of them$_1$ will love him more?"** [43]And answering, Simon said, **"I suppose to whom he more freely forgave."** And He said to him, **"You have judged rightly."** [44]And turning to the woman, He said to Simon, **"Do you see this woman? I came into your house. You did not give water for My feet. But she wet My feet with tears, and with the hairs of her head, wiped it off. [45]You gave Me no kiss, but she did not stop fervently kissing My feet from when I entered. [46]You did not anoint My head with oil, but she anointed My feet with ointment. [47]For this reason I say to you, Her many failures are forgiven, because she loved much; but to whom little is forgiven, he loves little."** [48]And He said to her, **"Your failures are forgiven."** [49]And those reclining with Him began to say to themselves, **"Who is this, Who even forgives failures?"** [50]But He said to the woman, **"Your persuasion has saved you. Go in peace."**

CHAPTER 8

8.1
The Parable of the Sower

[1]And it was afterwards, and He traveled through every

1. The Textus Receptus adds here εἰπέ or *do you say.* The word, however, is absent from $\mathfrak{p}^{3}$ ℵ B L W Ξ Ψ 892 1241 syr^{c,s,p}.

city and village, preaching and proclaiming the good message of the Government of God; and the twelve were with Him, [2]also certain women who were healed from evil mentalities and infirmities; Mariam, called Magdalene, from whom seven demons had gone out; [3]and Joanna, wife of Chuza, steward of Herod; and Susanna; and many others, who ministered to Him from their possessions.

[4]And when a great crowd came together and those in each city came to Him, He spoke through a parable: [5]**"The sower went out to sow his seed. And in his sowing, one fell by the way and was trampled and the birds of the heaven ate it. [6]And another fell on the rock, and growing, it dried up because of not having moisture. [7]And another fell amidst the thorns, and growing up with the thorns, they choked it. [8]And another fell on the good earth, and growing, it produced fruit a hundredfold."** Saying these things, He cried out, **"Those having ears to hear, let them hear."**

[9]And His students questioned Him, saying, **"What might this parable be?"** [10]And He said, **"To you it was given to know the mysteries of the Government of God, but to the rest in parables, 'that seeing they might not see, and hearing they might not know.'**[1] [11]**And this is the parable: The seed is the Word of God.** [12]**And those by the wayside are those hearing; then the Diabolical One comes and takes the Word from their heart, lest being persuaded they may be saved.** [13]**And those on the rock are those who when they hear receive the Word with joy; and these do not have root, who for a time are persuaded, and in time of trial draw back.** [14]**And those falling in the thorns, these are those hearing, and moving along under cares and riches and pleasures of life are choked and do not bear to maturity.** [15]**And those in the good earth, these are those who in a right and good heart, hearing the Word, they hold it and bear fruit in patience.**

♀ Isa. 6:9.

8.2
A Lamp on a Stand

[16]**"But no one lighting a lamp covers it with a vessel, or puts it underneath a couch, but puts it on a lampstand, that those coming in may see the light.** [17]**For nothing is hidden which will not be made manifest, nor secret**

1. Isaiah 6:9-LXX.

city and village, preaching and proclaiming the good message of the Government of God; and the twelve were with Him, [2]also certain women who were healed from evil mentalities and infirmities; Mariam, called Magdalene, from whom seven demons had gone out; [3]and Joanna, wife of Chuza, steward of Herod; and Susanna; and many others, who ministered to Him from their possessions.

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which will not be known and come to be made manifest.
[18]Therefore, see how you hear, for whoever may have, it will be given to him, and whoever does not have, even what he seems to have will be taken from him."

8.3
Jesus's Mother and Brothers

[19]And His mother and brothers came to Him and were not able to come up with Him through the crowd. [20]And it was told to Him, **"Your mother and Your brothers are standing outside desiring to see You."** [21]And answering, He said to them, **"My mother and My brothers are these, those hearing and doing the Word of God.ϙ"**

ϙ Ps. 69:8.

8.4
Jesus Calms the Storm

[22]And it was on one of these days, and He and His students entered into a boat, and He said to them, **"Let us go over to the other side of the lake."** And they put out to sea. [23]And as they sailed, He fell asleep. And a windstorm came down on the lake, and they were being filled, and were in danger. [24]And coming up, they awoke Him, saying, **"Master! Master! We are perishing."** And being aroused, He rebuked the wind and the roughness of the water and they ceased and there was a calm. [25]And He said to them, **"Where is your persuasion?"** And fearing, they marveled, saying to one another, **"Who then is this One, that He even commands the wind and the water, and they obey Him?"**

8.5
The Healing of a Demented Man

[26]And they sailed down to the country of the Gerasa$_1$, which is opposite Galilee. [27]And when He went out onto the land, a certain man out of the city met Him who had demons, and for a long time$_2$ he put no garment on and stayed in no house, but among the tombs. [28]And seeing Jesus and crying out, he fell down before Him, and with a great voice said, **"What is to me and to You, Jesus, Son of the Most High God? I beg You, do not torment me."** [29]For He charged the mongreled mentality to come out from the man. For many times it had seized him, and he was bound with chains and fetters, being guarded, and tearing apart

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1. This spelling is preferred to Gadarenes as in the Textus Receptus. See note at Matthew 8:28 for a full explanation.
2. The words *and for a long time* become *for a long time, and* in the Textus Receptus by the transposing of καὶ or *and*, thus implying that the man had had demons for a long time. The reading as herein seems to be the best attested, with support from a wide variety of witnesses, including $\mathfrak{p}^{75}$ $\aleph^{*,b}$ B L Ξ 33 1241 syr^{hmg,pal} cop^{sa,bo} eth.

the bonds, he was driven by the demons into the deserts.
30And Jesus questioned him, saying, **"What is your name?"**
And he said, **"Legion,"** because many demons entered him.
31And they begged Him that He not order them to go away
into the abyss. 32And there was a herd of many pigs feeding
in the mountain, and they begged Him that He would let
them enter into those. And He let them. 33And the demons
coming out from the man entered into the pigs, and the
herd rushed down the cliff into the lake and was choked.
34And those feeding, seeing the things happening, they fled;
and leaving, reported to the city and to the farms. 35And
they went to see the things happening and came to Jesus,
and found sitting the man from whom the demons had
gone out, clothed and of sound mind, at the feet of Jesus.
And they were afraid. 36And those seeing related to them
how the demon-possessed man was healed. 37And all the
multitude of the neighborhood of Gerasa$_1$ asked Him to
depart from them, for they were seized with a great fear;
and entering into the boat, He returned. 38And the man from
whom the demons had gone out begged Him, to be with
Him. But He$_2$ dismissed him, saying, 39**"Return to your
house and relate what God did to you."** And he went
away through all the city proclaiming what things Jesus did
to him.

8.6
A Dead Girl and a Sick Woman

40And it was, in the returning of Jesus, the crowd gladly
received Him, for they were all expecting Him. 41And
behold, a man whose name was Jarius came, and this one
was a ruler of the synagogue. And falling at the feet of
Jesus, he begged Him to come into his house, 42because an
only daughter was born to him, about twelve years, and she
was dying. And in His going, the crowd pressed upon Him.
43And a woman being in a flow of blood from twelve years,
who, ⌊having spent her whole living on physicians,⌋$_3$ could
not be cured by anyone, 44having come up behind, she
touched the border of His garment, and immediately, her
flow of blood stopped. 45And Jesus said, **"Who was touch-**

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1. Again, as in verse 26, this spelling is preferred to Gadarenes as in the Textus Receptus. See note at Matthew 8:28 for a full explanation.
2. The Textus Receptus adds here ὁ Ἰησοῦς or *Jesus.*

ing Me?" And all having denied, Peter$_1$ said, **"Master, the crowds press on You and jostle.$_2$"** [46]But Jesus said, **"Someone touched Me, for I knew power had gone out from Me."** [47]And seeing that she was not hidden, the woman came trembling and kneeled down before Him, and declared to Him for what cause she had touched Him before all the people, and she was cured immediately. [48]And He said to her, **"Be comforted, daughter, your persuasion has healed you. Go in peace."**

[49]He yet speaking, someone came from the *[house]* of the synagogue ruler, saying to him, **"Your daughter has expired; trouble the Teacher no more$_3$."** [50]But hearing, Jesus answered him, saying, **"Do not fear, only have persuasion, and she will be healed."** [51]And coming to the house, He did not allow anyone to enter except Peter and John and Jacob$_4$ and the father of the child and the mother. [52]And all were weeping and bewailing her. But He said, **"Stop weeping! She did not die, but is sleeping."** [53]And they scoffed at Him, knowing that she died. [54]But He, putting all outside and taking hold of her hand, He called out, saying, **"Child, arise!"** [55]And her mentality returned and she arose

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3. While Scribes could have derived this clause from the Markan parallel in Mark 5:26, it is doubtful as it has been changed fundamentally by differing word choices. Still, the words ἰατροῖς προσαναλώσασα ὅλον τὸν βίον are absent in $\mathfrak{p}^{75}$ B (D) (it^{d}) syr^{s,palmss} cop^{sa} arm geo.
1. The Textus Receptus adds here καὶ οἱ μετ' αὐτοῦ or *and those with him.* This was probably interpolated by scribes seeking to harmonize with the Markan parallel. The words are absent from $\mathfrak{p}^{75}$ B syr^{c,s,pal} cop^{sa}.
2. Here again, the Textus Receptus adds (in accordance with Mark 5:31) the words καὶ λέγεις, Τίς ὁ ἁψάμενός μου, or *and You say, 'Who was touching Me?'* This interpolation arose with very little external support and those texts which contain it do so with many variants, thus pointing to the passage's spurious nature.
3. The words *no more* are translated for μηκέτι as opposed to the Textus Receptus's μὴ or simply *not*, which if used, would have to be placed earlier in the sentence in the form of *do not trouble.* The text as herein is supported by $\mathfrak{p}^{75}$ א B D syr$^{h\ with\ *}$ cop^{sa} Diatessaron^{f,n,t}.
4. The Textus Receptus reverses the order of these last two names.

immediately. And He ordered her to be given something to eat. 56And her parents were amazed. But He charged them not to tell that which had happened.

CHAPTER 9

1And having called together the Twelve$_1$, He gave them power and authority† over all the demons and to heal diseases. 2And He sent them to proclaim the Government of God and to cure ⌊those being sick⌋$_2$. 3And He said to them, **"Take nothing for the way, neither staffs, nor moneybags, nor bread, nor silver, nor ⌊each⌋ to have two tunics. 4And into whatever house you go in, remain there and go out from there. 5And as many as do not receive you, going out from that city, even shake the dust from off your feet, for a testimony against them."** 6And going, they passed through the villages proclaiming the good message and healing everywhere.

9.1
Jesus Sends out the Twelve
† Or, *right, ability, power.* Gr. *ἐξουσία.*

7And Herod the tetrarch heard all the things happening by Him, and was puzzled, because of the saying by some that John had been raised from the dead; 8and by some that Elijah had appeared; and others that a prophet of the ancients rose again. 9And Herod said, **"I beheaded John, but Who is this about Whom I hear such things?"** And he tried to see Him.

10And returning, the ambassadors told Him what they did. And taking them, He departed privately to a$_3$ city called Bethsaida. 11But knowing this, the crowds followed Him. And having received them, He spoke to them about the Government of God, and He cured those having need of healing. 12But the day began to decline, and coming up, the

9.2
Jesus Feeds the 5,000

1. The Textus Receptus changes *the twelve* to *His twelve students* with τοὺς δώδεκα μαθητάς αὐτοῦ, whereas the Greek reads simply δώδεκα. This passage was expanded, no doubt, in conformity with Mark 6:7 and Matthew 10:1.
2. These words, τοὺς ἀσθενεῖς, are absent from the very impressive B syr^{c,s}. At the same time, however, they are present in ℵ A D L Ξ Ψ.
3. The shorter reading herein is well-attested by 𝔓^{75} ℵ^{1} B L 33 etc. A variety of other readings exist, each with poor support. The Textus Receptus, for example, reads *a desert place of a city.*

twelve said to Him, **"Let the crowd go, that going to the surrounding villages and farms they may lodge, and may find food supplies, because we are here in a desert place."** [13]And He said to them, **"You give them to eat."** But they said, **"There are not to us more than five loaves and two fish, unless going we buy foods for all these people."** [14]For there were about five thousand men. And He said to His students, **"Cause them to recline in groups of fifties."** [15]And they did so and caused all to recline. [16]And taking the five loaves and two fish, looking up to heaven, He blessed them and broke, and gave to the students to set before the crowd. [17]And they ate and were all filled. And twelve hand-baskets of fragments of that leftover to them were taken up.

9.3
Peter's Confession of the Anointed

[18]And it was, as He was praying alone, the students were with Him. And He questioned them, saying, **"Whom do the crowds say Me to be?"** [19]And answering, they said, **"'John the Baptist,' and others, 'Elijah,' and others, that some prophet of the ancients has risen again."** [20]And He said to them, **"But whom do you say Me to be?"** And answering, Peter said, **"The Anointed One of God."** [21]And warning them, He ordered to tell no one this, [22]saying, **"The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day."** [23]And He said to all, **"If anyone desires to come after Me, let him deny himself and take up his torture stake daily, and let him follow Me. [24]For whoever desires to save his life‡, he will lose it. But whoever loses his life‡ for My sake, this one will save it. [25]For what is a man profited gaining the whole world, but destroying himself or suffering loss? [26]For whoever is ashamed of Me and My words, the Son of man will be ashamed of that one when He comes in His reputation, and of the Father, and of the Separated Messengers. [27]But truly I say to you, There are some of those standing here who in no way will taste of death until they see the Government of God."**

‡ Gr. ψυχή. See Appendix 9.

9.4
The Transfiguration

[28]And it happened about eight days after these things: also taking Peter and John and Jacob, He went into the mountain to pray. [29]And in His praying the appearance of His face became different, and His clothing, dazzling white. [30]And, behold, two men talked with Him, who were Moses and Elijah. [31]Appearing in reputation, they spoke of His

exodus, which He was about to accomplish in Jerusalem. [32]But Peter and those with him were pressed down with sleep. But fully awakening they saw His reputation, and the two men standing with Him. [33]And it happened in their parting from Him, Peter said to Jesus, **"Master, it is good for us to be here."** And, **"Let us make three tents, one for You, and one for Moses, and one for Elijah,"** not knowing what he said. [34]And he saying these things, a cloud came and overshadowed them. And they feared as those entered into the cloud. [35]And a voice came out of the cloud, saying, **"This is My Son, the Beloved$_1$; hear Him!"** [36]And as the voice occurred, Jesus was found alone. And they were quiet. And they reported to no one in those days anything which they had seen.

9.5
The Healing of the Epileptic Boy

[37]And it happened on the next day, when they came down from the mountain, a huge crowd met Him. [38]And, behold, a man called aloud from the crowd, saying, **"Teacher, I beg You to look at my son, because he is my only-born. [39]And behold, a mentality takes him, and he suddenly cries out, and it throws him into convulsions, with foaming. And it departs from him with pain, bruising him. [40]And I begged Your students, that they cast it out. And they were not able."** [41]And answering, Jesus said, **"O unpersuaded and race which has been perverted$_2$, how long shall I be with you and bear with you? Bring your son here."** [42]But as he was yet coming up, the demon tore him and violently convulsed him. But Jesus rebuked the mongreled mentality and healed the child and gave him back to his father. [43]And all were astonished at the majesty† of God.

† Or, *greatness.* Gr. μεγαλειότης. Cf. II Peter 1:16.

1. The good manuscripts seem to split between the reading herein, *the Beloved*, and the reading of ἐκλελεγμένος or *the Chosen.* Given the nearly equal weight for both readings, the reading herein is preferred given the agreement of the parallel passages.
2. Note the awkward construction. Jesus could be listing two groups, i.e., the *unpersuaded* as well as a second group, *the race which has been perverted.* Or the construction could be due to a hendiadys being formed, i.e., what is really being said is *unpersuaded race which has been perverted*, but the extra copulative conjunction has been added for rhetorical purposes. However, the latter is probably the more correct reading, as, biblically, the hendiadys is almost strictly Pauline.

And as all were marveling at all things which He did, He$_1$ said to His students, [44]**"You lay into your ears these sayings; for the Son of man is about to be betrayed into the hands of men."** [45]But they did not understand this saying, and it was veiled from them so that they might not perceive it. And they feared to ask Him about this word.

9.6
Who Will Be The Greatest?

[46]But an argument came in among them, who might be the greater of them. [47]And knowing$_2$ the argument of their heart, taking a child, Jesus stood it beside Himself, [48]and said to them, **"Whoever receives this child on My authority receives Me. And whoever receives Me receives Him who sent Me. For the one being least among you all, this one is great."**

[49]And answering, John said, **"Master, we saw someone casting out demons on Your authority, and we forbade him because he does not follow with us."** [50]And Jesus said to them, **"Do not forbid, for whoever is not against us is for us."**

9.7
The Samaritan Rejects the Anointed

[51]And it happened in the fulfilling of the days of His taking up, even He set His face to go to Jerusalem. [52]And He sent messengers before His face. And going, they went into a village of Samaritans, so as to make ready for Him. [53]And they† did not receive Him, because His face was proceeding toward Jerusalem. [54]And seeing, His students, Jacob and John, said, **"Master, do You desire that we tell fire to come down from Heaven, and to destroy them$_3$?"** [55]But turning, He rebuked them.$_4$ [56]And they went to another village.

† The Samaritans.

9.8
The Cost to Follow the Anointed

[57]And it happened as they were going in the way, one said to Him, **"I will follow You everywhere You may go, Master."** [58]And Jesus said to him, **"The foxes have holes and the birds of the heaven nests, but the Son of man**

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1. The Textus Receptus adds here ὁ Ἰησοῦς or *Jesus.*
2. *Knowing* is here translated for εἰδώς as opposed to the Textus Receptus's ἰδών or *seeing.* The reading herein, however, is supported by ℵ B syr^{c,s} etc.
3. The Textus Receptus adds here ὡς καὶ Ἠλίας ἐποίησεν or *as also Elijah did.* The words are absent from the earliest manuscripts, including 𝔓^{45} 𝔓^{75} ℵ B L Ξ 1241 it^{l} syr^{s} cop^{sa,bo}. This obvious interpolation is widespread and accompanies the interpolations in vss. 55 and 56, although those in vss. 55 and 56 are not as well-attested as this interpolation.

has nowhere He may lay His head." 59And He said to another, **"Follow Me."** But he said, **"⌊Master,⌋[1] allow me to go first to bury my father."** 60But Jesus said to him, **"Leave the dead to bury their dead, but going out, you announce the Government of God."** 61And also another said, **"I will follow You, Master, but first allow me to take leave of those in my house."** 62But Jesus said to him, **"No one putting his hand on the plow and looking at the things behind is fit for the Government of God."**

CHAPTER 10

10.1
Jesus Sends Out the Seventy⌊-Two⌋

1[2]After these things, the Master appointed seventy⌊-two⌋[3] others, and sent them two by two before His face into every city and place where He was about to come. 2Then He said to them, **"Indeed the harvest is great, but the workers few. Therefore, pray to the Master of the harvest, that He send out workers into His harvest.** 3**Go! Behold! I send you out as lambs in the midst of wolves.** 4**Do not carry a purse, nor a moneybag, nor sandals, and greet no one by the way.** 5**And into whatever house you may enter, first say, 'Peace to this house.'** 6**And if a son of peace is indeed there, your peace will rest on it; but if not so, it will return on you.** 7**And remain in the same house,**

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4. Starting here and running through vs. 56, the Textus Receptus completes the set of interpolations started in vs. 54 (*q.v.*). The interpolation reads καὶ εἶπεν, Οὐκ οἴδατε ποίου πνεύματός ἐστε. (56) ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι. In translation, *and said, "You do not know of what mentality you are.* (56) *For the Son of man did not come to destroy men's lives, but to save."* As said in the note to vs. 54, this interpolation is even less attested in the manuscripts. Strongly against this interpolation are 𝔓[45] 𝔓[75] ℵ A B C W 28, the Sahidic texts etc. In support are D, the Peshita, Marcion.

1. This word, κύριε, is absent from B* D syr[s], which is a strong combination for Luke.
2. The Textus Receptus adds here καὶ or *and.* The word is absent from 𝔓[75] B syr[s] Diatessaron.
3. The Greek witnesses are divided on the correct reading here, but seem to favor, if only slightly, the inclusion of *two* or δύο. For inclusion: 𝔓[75] B D Old Syriac Old Latin. For omission: ℵ L Δ Λ Ξ.

eating and drinking with their things; for the worker is worthy of his pay. Do not move from house to house.
8And into whatever city you may enter and they receive you, eat the things being set before you. **9And heal the sick in it, and say to them, 'The Government of God has drawn near to you.'** **10And into whatever city you enter, and they do not receive you, going out into its streets, say,** **11'Even the dust clinging to us out of your city, we shake off to you! Yet know this, The Government of God has drawn near to you!'** **12And I say to you that it will be more tolerable for Sodom than for that city in that day!**
13Woe to you, Chorazin! Woe to you, Bethsaida! For if the works of power which have been occurring in you had occurred in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes! **14But it will be more tolerable for Tyre and Sidon in the Judgment than for you.** **15And you, Capernaum, were you lifted up to Heaven? You will go down to Hades!** **16The one hearing you hears Me, and he rejecting you rejects Me; and he rejecting Me rejects the One having sent Me."**

17And the seventy⌊-two⌋[1] returned with joy, saying, **"Master, even the demons submit to us in Your authority."**
18But He said to them, **"I saw Satan fall out of Heaven as lightning!** **19Behold, I have given you the authority† to tread on snakes and scorpions and on all the power of the enemy, and nothing will in any way hurt you.** **20But do not rejoice in this, that the mentalities submit to you. But rather rejoice that your names are written in Heaven."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

21In the same hour, Jesus rejoiced in the Mentality of Separation$_2$ and said, **"I praise You, Father, Master of Heaven and of earth, for You hid these things from the wise and intelligent and unveiled them to babes; yes, Father, because it was thus pleasing before you.** **22All things were delivered to Me by My Father, and no one knows Who is the Son except the Father and Who is the**

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1. See the notes on vs 1.
2. *Of Separation* is here translated for τῷ ἁγίῳ. The words, not contained in the Textus Receptus, are contained in 𝔓^{75} B C Θ etc.

Father except the Son, and whomever the Son may desire to unveil Him to. [23]$_1$Blessed are the eyes seeing what You see. [24]For I say to you that many prophets and kings desired to see what you see, and did not see; and to hear what you hear, and did not hear."

10.2
The Parable of the Good Samaritan

[25]And behold, a certain lawyer stood up, tempting Him, and said, **"Teacher, What can I do that I may inherit eternal life?"** [26]And He said to him, **"What is written in the law? How do you read it?"** [27]And answering, he said, **"You will love the Master your God from all your heart, and from all your life‡, and your neighbor as yourself."**$_2$ [28]And He said to him, **"You have answered correctly, do this and you will live."** [29]But he, desiring to justify himself, said to Jesus, **"And who is my neighbor?"** [30]And taking it up, Jesus said, **"A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who both stripping and laying blows on him, went away, leaving him being half-dead.** [31]**And by coincidence, a certain priest was going in that way, and seeing him, passed oppositely.** [32]**And likewise also a Levite, ⌊being⌋$_3$ at that place, coming and seeing, passed oppositely.** [33]**But a certain Samaritan, travelling, came upon him, and seeing him, was filled with pity.** [34]**And coming up, he bound his wounds, pouring oil and wine, and placing him on his own beast, brought him to an inn, and cared for him.** [35]**And going out on the next day, taking out two denarii, he gave them to the innkeeper, and said, 'Care for him, and whatever more you spend, in my returning, I will repay you.'** [36]**Who then of these three seems to you to have become a neighbor to the one having fallen among the robbers?"** [37]And he said, **"The one doing the mercy with him."** Then

‡ Gr. ψυχῆ. See Appendix 9.

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1. The Textus Receptus adds here καὶ στραγεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, or *And having turned to the students alone, He said.* This is a doubtless interpolation, having its best support in A C K W.
2. A conflated quote from Deuteronomy 6:5-LXX and Leviticus 19:18-LXX.
3. This word, γενόμενος, is absent from $\mathfrak{p}^{75}$ ℵ^{c} B L X Ξ 0190 f^{1} 28 33 700, but at the same time, is present in $\mathfrak{p}^{45}$ A C D E G H K M S U V W Γ Δ Θ Λ and most minuscules. Thus, there is not enough evidence either for inclusion or omission.

Jesus said **"Go, and you do likewise."**

10.3
At the Home of Martha and Mariam

[38]And it happened in their going, also He entered into a certain village. And a certain woman by the name of Martha received Him$_1$. [39]And she had a sister called Mariam, who also sitting beside at the feet of Jesus, heard His word. [40]But Martha was distracted about much serving. And coming in, she said, **"Master, is it not a care to You that my sister left me alone to serve? Then tell her that she should help me."** [41]But answering, the Master$_2$ said to her, **"Martha, Martha, you are anxious and troubled$_3$ about many things; [42]there is need of but one; and Mariam chose the good part, which will not be taken from her."**

CHAPTER 11

11.1
The Master's Prayer

[1]And it was in His being in a certain place, praying; as He ceased, a certain one of His students said to Him, **"Master, teach us to pray, even as also John taught his students."** [2]And He said to them, **"When you pray, say,$_4$ 'Father,$_5$ Your authority is separated. $_6$Let Your Government come.$_7$ [3]Give us our needed bread day by day; [4]and forgive us our failures, for we ourselves also forgive everyone indebted to us. And do not lead us into temptation$_8$.'"**

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1. The words εἰς τὸν οἶκον αὐτῆς or *into her house* are added by the Textus Receptus. The words are, however, absent from the oldest and best text types, and it is D that is responsible for the interpolation into the Textus Receptus.
2. The Textus Receptus, with seemingly good support from A B* C D etc. reads Ἰησοῦς or *Jesus* instead of ὁ κύριος or *the Master*. The reading herein, however, finds substantial support from $\mathfrak{p}^{3,(45),75}$ ℵ B^2 L.
3. Translated for θορυβάζῃ ($\mathfrak{p}^3$ $\mathfrak{p}^{45}$ $\mathfrak{p}^{75}$ ℵ B C D L W) as opposed to τυρβάζειν (A) in the Textus Receptus. (Note the translation of both words is identical).
4. Bezæ (D) adds here μὴ βαττολογεῖτε ὡς οἱ λοιποί, δοκοῦσιν γάρ τινες ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται, ἀλλὰ προσευχόμενοι λέγετε, which would be translated (with the word *speak* being transposed from the current word *say* into the text), *do not [speak] vain repetition like the rest, for they think that in their much speaking, they will be heard, but when praying, say*. This is an obvious interpolation, crudely taken from the Matthean parallel (Matthew 6:7).

[5]And He said to them, **"Who of you will have a friend, and will come to him at midnight, and say to him, 'Friend, lend me three loaves; [6]since a friend of mine arrived from a journey to me, and I do not have what I may set before him.' [7]And that one answering from within may say, 'Do not cause me troubles. Now the door has been shut and my children are in bed with me. I am not able, rising up, to give to you.' [8]I say to you, Even if he will not give him, rising up on account of him being a friend, yet because of his impudence, rising up he will give him as many as he needs. [9]And I say to you, Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [10]For everyone asking receives, and the one seeking finds, and to the one knocking, it will be opened$_1$. [11]And what father among you, if the son asks for$_2$ fish, will he give him a snake instead$_3$ of a fish? [12]And if he should ask for an egg, will he give a scorpion to him? [13]If, then, you being evil know to give good gifts to your children, how much more the Father of Heaven**

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5. The Textus Receptus, along with C D, adds here ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, or *Our* Father *Who is Heaven.* This again is no doubt taken from the parallel (see previous ftnt). The clause is not contained in 𝔓^{75} ℵ B vg syr^{s} Marcion.
6. At this point, two manuscripts, 700 and 162, from the eleventh century and 1153 respectively, interpolate the sentence ἐλθέτω (σου in 162) τὸ πνεῦμα (σου in 700) τὸ ἅγιον (ἐφ' ἡμᾶς in 700) καὶ καθαρισάτω ἡμᾶς, or *Your Mentality of Separation come down (upon us) and purify us.* Being present at such a late date, it is mentioned here only because a similar phrase is quoted by Gregory of Nyssa and Maximus of Turin from the fourth and fifth centuries. However, it is probably from these men that the quote found its place into 700 162.
7. The Textus Receptus adds here γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, or *Let Your will be done on earth as it is also in Heaven.* This was added no doubt to fill in the passage in accordance with the parallel at Matthew 6:10. The interpolation is absent in 𝔓^{75} B L f^{1} vg syr^{c,s} arm etc.
8. Again, in accordance with the Matthean parallel (see previous ftnt), the Textus Receptus adds ἀλλὰ ῥῦσσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ or *but deliver us from evil.* The interpolation is absent in 𝔓^{75} ℵ^{*,a} B L f^{1} vg syr^{c,s} arm.
1. Some texts read this verb in the present tense.

will give the Mentality of Separation to those asking Him."

11.2
Jesus and Beelzebub

[14]And He was casting out a demon⌊, and it was⌋[1] dumb. And it was in the demon going out, the dumb one spoke. And the crowds marveled. [15]But some of them said, **"By Beelzebub, the chief of the demons, He casts out demons."** [16]And others, tempting, were seeking a sign from Heaven from Him. [17]But He, knowing the thoughts, said to them, **"Every government divided against itself is brought to ruin, and a house against a house falls. [18]And if Satan is divided against himself, how will his government stand, because you say I cast out demons by Beelzebub? [19]But if I cast out the demons by Beelzebub, your sons, by what do they cast out? Therefore, they will be your judges. [20]But if I cast out the demons by the finger of God, then the Government of God came upon you. [21]When the strong one, being armed, guards his dwelling, his goods are in peace. [22]But when one stronger than he comes, overcoming him, he takes away his armor on which he relied, and distributes his arms. [23]The one not being with Me is against Me! And he not gathering with Me scatters$_2$!**

[24]"When the mongreled mentality goes out from the man, he goes through the dry places seeking rest, and not finding, he ⌊then⌋[3] says, 'I will return to my house from where I came.' [25]And coming, he finds it having been

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2. The Textus Receptus interpolates here ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ιχθύν, or *bread, will he give him a stone? And if a.* This is derived no doubt from the Matthean parallel and the shorter reading as herein is supported by $\mathfrak{p}^{45}$ ($\mathfrak{p}^{75}$) B 1241 and many versional and patristic witnesses.
3. *Instead* here is translated for the idiomatic phrase καὶ ἀντὶ as opposed to the idiomatic phrase μή ἀντὶ as in the Textus Receptus. The reading herein is supported by $\mathfrak{p}^{45}$ $\mathfrak{p}^{75}$ B cop^{sa} etc.

1. This phrase, καὶ αὐτὸ ἦν, is in accord with the Lukan style and finds some early support, however, the majority of witnesses speak against its inclusion. Therefore, the phrase has been retained in open brackets.
2. Some texts erroneously insert here με or *Me.*
3. This word, τότε, not contained in the Textus Receptus, does have a large amount of external attestation, but is absent in enough early texts to be retained in open brackets.

swept and decorated. [26]Then he goes and takes seven other mentalities, more wicked than himself, and entering, he lives there. And the last things of that man become worse than the first."

[27]And as He said these things, a certain woman lifting up her voice out of the crowd, said to Him, **"Blessed is the womb having born You and the breasts which You sucked."** [28]But He said, **"No, rather, blessed are those hearing the Word of God and keeping it."**

11.3
The Sign of Jonah

[29]But with the crowds pressing upon, He began to say, **"This race[1] is an evil race. It seeks a sign, and a sign will not be given to it, except the sign of the prophet Jonah. [30]For even as Jonah became a sign to the Ninevites, so also the Son of man will be a sign to this race. [31]The queen of the south† will be raised in the Judgment with the men of this race, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon. And behold, One greater than Solomon is here. [32]Men, Ninevites, will rise up in Judgment with this race, and will condemn it, because they repented at the preaching of Jonah, and behold, One greater than Jonah is here.**

† Queen of Sheba. Gr. *βασίλισσα νότου.* cf. I Kings 10. The location of Sheba is disputed.

11.4
The Lamp of the Body

[33]"But no one having lit a lamp places it in secret places⌊, nor under the grain-measure,⌋[2] but on the lampstand, that those entering may see the light. [34]The lamp of the body is the eye. Therefore, when your eye is pure, also all your body is bright, but when it is evil, also your body is dark. [35]Watch then, that the light in you is not darkness. [36]If then your whole body is bright, not having any dark part, all will be bright, as when the lamp enlightens you with its shining."

11.5
Six Woes

[37]And in the speaking, a certain Pharisee asked Him that He would dine with him; and entering, He reclined. [38]But

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1. The Textus Receptus omits this first γενεὰ or *race* along with C K etc. The reading herein is supported by $\mathfrak{p}^{75}$ ℵ A B etc.
2. These words, οὐδὲ ὑπὸ τὸν μόδιον, find good and early attestation, but at the same time, the word μόδιον is not used by Luke elsewhere (especially where he could have with the Matthean and Markan parallels or 8:16) and this passage could have easily been assimilated from one of the parallels. Therefore, the words have been included in open brackets.

seeing, the Pharisee marveled, that He did not first wash before the dinner. [39]But the Master said to him, **"Now you Pharisees purify the outside of the cup and of the dish, but your inside is full of robbery and evil! [40]Fools! Did not the One making the outside also make the inside? [41]But give alms of the things which are within, and behold, all things are pure to you.**

[42]"But woe to you, Pharisees, because you tithe the rue and the mint$_1$ and every plant and pass by the judgment and the honorable brotherly love of God; these things you must do, but not to leave aside those$_2$. [43]Woe to you, Pharisees, because you love the chief seat in the synagogues and the greetings in the markets. [44]Woe to you$_3$! For you are as the unseen tombs and the men walking over do not know."

[45]And answering, one of the lawyers said to Him, **"Teacher, saying these things you also insult us."** [46]And He said, **"Woe also to you, lawyers! Because you burden men with burdens difficult to carry, and you yourselves do not touch the burdens with one of your fingers. [47]Woe to you, because you build the tombs of the prophets, and your fathers killed them! [48]Therefore, you give witness and consent to the works of your fathers, for they indeed killed them, but you build the$_4$ tombs. [49]And because of this the wisdom of God said, 'I will send to them prophets and ambassadors, and they will kill and drive them out,' [50]that the blood of all the prophets having been shed from the foundation of this world may be required from this race, [51]from the blood of Abel until the blood of Zechariah who perished between the altar and the house. Yes, I say to you, it will be required from this race. [52]Woe to you, lawyers, because you took the key of**

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1. The Textus Receptus reverses the order of these two plants.
2. The words *these things ... aside those* are omitted either accidentally or purposefully from Marcion and D.
3. The Textus Receptus, with support from A, interpolates here *scribes and Pharisees, hypocrites!* The shorter reading is well-attested by $\mathfrak{p}^{45,75}$ ℵ B C L etc.
4. The Textus Receptus adds here αὐτῶν or *their* (which, if read, would replace *the*). The earlier texts are strongly against this explanatory interpolation.

knowledge; you yourselves did not enter and you kept out those entering."

53And as He was saying these things to them, the scribes and the Pharisees began to be terribly angry, and to draw Him out concerning many things, 54lying in wait for Him, and seeking to catch something from His mouth$_1$.

CHAPTER 12

12.1
Warnings and Encouragements

1In which things, the tens of thousands of the crowd being assembled, so as to trample on one another, He began to say to His students first, **"Take heed to yourselves of the leaven, that is, hypocrisy$_2$, of the Pharisees. 2But there is nothing which has been completely concealed which will not be uncovered; and hidden, which will not be known. 3Therefore, what you said in the darkness, it will be heard in the light; and what you spoke to the ear in secret rooms will be proclaimed in the housetops. 4But I say to you, My friends, Do not be afraid of those killing the body, and after these things, not having anything more to do. 5But I will warn you Whom you should fear: Fear the One having authority† Who after the killing will cast you into Gehenna$_3$. Yes, I say to you, fear this One! 6Are not five sparrows sold for two assaria? And not one of them has been forgotten before God. 7But even all the hairs of your head have been numbered. Do not be afraid; you differ from many sparrows. 8But I say to you, Everyone who confesses Me before men, also the Son of man will confess him before the messengers of God. 9But those denying Me before men will be denied before the messengers of God. 10And everyone who says a word against the Son of man, it will be forgiven him, but those**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

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1. The Textus Receptus, with support from A C, adds here the explanatory gloss ἵνα κατηγορήσωσιν αὐτοῦ, or *in order that they might accuse Him.* These words are absent from $\mathfrak{p}^{45,75}$ ℵ B L.
2. The Textus Receptus transposes the words *that is hypocrisy* to the end of the sentence, which, if placed there, would be read *which is hypocrisy.* The best witnesses support the order herein.
3. See Appendix 20.

blaspheming against the Separating Mentality will not be forgiven. [11]But when they bring you in before synagogues and rulers and authorities†, do not be anxious how or what you may answer. [12]For the Separating Mentality will teach you in the same hour what you must say."

† Or, *right, ability, power.* Gr. ἐξουσία.

12.2
The Parable of the Rich Fool

[13]And one from the crowd said to Him, **"Teacher, tell my brother to divide the inheritance with me."** [14]But He said to him, **"Man, who appointed Me a judge$_1$ or a divider over you?"** [15]And He said to them, **"Beware, and keep back from greediness, for one's life is not in the abundance of the things which are to him."** [16]And He spoke a parable to them, saying, **"A certain rich man produced well from the land. [17]And he reasoned within himself saying, 'What may I do, for I do not have where I may gather my fruits?' [18]And he said, 'I will do this, I will destroy my barns and I will build larger ones, and I will gather there all my produce and my goods, [19]and I will say to my life‡, 'Life‡, you have many goods laid up for many years; take rest, eat, drink, and be glad'.' [20]But God said to him, 'Fool! This night they demand your life‡ from you, and that which you prepared, to whom will it be?' [21]So he is treasuring up for himself and not being rich toward God."**$_2$

‡ Gr. ψυχή. See Appendix 9.

12.3
Do Not Worry

[22]And He said to ⌊His⌋$_3$ students, **"For this reason I say to you, Do not be anxious for your life‡, what you may eat; nor for the body, what you put on. [23]For the life‡ is more than food, and the body *[more]* than the clothing. [24]Consider the ravens, for they do not sow, nor do they reap, to which there is no storehouse or barn; and God feeds them. But how much rather you differ from the birds. [25]And who of you by being anxious is able to add**

‡ Gr. ψυχή. See Appendix 9.

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1. *Judge* here is translated for κριτὴν as opposed to δικαστήν in the Textus Receptus. Both words would be translated the same way, but the former finds stronger attestation in the witnesses, being supported by $\mathfrak{p}^{75}$ א B L f^1 f^{13} etc.
2. This verse is accidentally omitted from D it^{a,b,d}. It is, however, found in all other witnesses and internal problems demand the inclusion of the verse.
3. This word, αὐτοῦ, is absent from such witnesses as $\mathfrak{p}^{45vid}$ $\mathfrak{p}^{75}$ B, and has thus been kept in open brackets. If *His* is not read, then *the* would be read.

on his stature one cubit? [26]If, then, you are not able to do the least, why are you being anxious about the other things? [27]Consider the lilies, how they grow; they do not labor, nor spin$_1$; but I say to you, Not even Solomon in all his reputation was clothed as one of these. [28]But if God so clothes the grass in the field, which is today, and tomorrow is thrown into the oven, by how much rather you, little-persuasions? [29]And you will not seek what you eat, or what you drink, and do not be anxious. [30]For the nations of the world seek after all these things; but your Father knows that you need these. [31]But seek His Government$_2$, and all these things will be added to you. [32]Do not fear, little flock, because your Father was pleased to give to you the Government. [33]Sell your possessions and give alms. Make for yourselves purses that do not grow old, an unfailing treasure in the heavens, where a thief cannot approach, nor can moth corrupt. [34]For where your treasure is, there also your heart will be.

12.4
Watchfulness

[35]"Let your loins be girded and the lamps burning, [36]and you be like men awaiting their masters, when he returns from the feasts, that, coming and knocking, they will at once open to him. [37]Blessed are those slaves who, coming, the master will find watching; truly I say to you that he will gird himself and make them recline, and coming up to them, he will serve them. [38]And if in the second and if in the third watch he comes$_3$ and finds it so, blessed are those slaves. [39]But know this, that if the house-owner* had known the hour the thief was coming, $_4$he would not have allowed his house to be dug through.

* Or, *master of the house.* Gr. οἰκοδεσπότης.

1. D it^{d} syr^{c,s}, and several other later texts replace *nor spin* with οὔτε νήθει οὔτε ὑφαίνει or *they neither spin nor weave.*
2. The Textus Receptus replaces αὐτοῦ or *His* earlier and inserts τοῦ θεοῦ or *of God,* which would be read here (*the* would have to be read where *His* is now). The reading as herein, however, is strongly supported.
3. The wording of the Textus Receptus is changed so as to read *And if he comes in the second watch and in the third watch he comes* with minimal support from later Western texts.
4. The Textus Receptus adds here ἐγρηγόρησεν ἄν καί or *he would have watched and.* This seems to be an assimilation to Matthew 24:43, for the clause is absent in $\mathfrak{p}^{75}$ ℵ* and many others.

40 You then, be prepared, for in the hour you think not,
the Son of man comes."

41 And Peter said to Him, **"Master, do You speak this parable to us, or also to all?"** 42 And the Master said, **"Who then is the trustworthy and wise steward who will appoint the master over his house-servants, to give the portion of food in season? 43 Blessed is that slave who when his master comes finds him doing so. 44 Truly I say to you, that he will appoint him over all his possessions. 45 But if that slave says in his heart, 'My master delays to come,' and begins to beat the menservants and the maidservants, to both eat and drink and be drunk, 46 the master of that slave will come in the day in which he does not expect, and in an hour which he does not know, and will cut him apart, and will place his portion with those without persuasion. 47 But that slave, who knew the will of his master and did not prepare nor did according to his will, will be beaten with much. 48 But he not knowing, and doing worthy of stripes, will be beaten with few. And everyone given much, much will be demanded from him; and to whom much was deposited, they will ask him more exceedingly.**

12.5
Not Peace But Division

49 "I came to cast fire upon$_1$ the earth, and what will I if it was already lit?$_2$ 50 But I have a baptism with which to be baptized and how I am distressed until it is finished! 51 Do you think that I came to give peace in the earth? No, I say to you, but rather division. 52 For from now on, five in one house will have been divided, three against two and two against three. 53 Father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

12.6
Interpreting the Times

54 And He also said to the crowds, **"When you see the cloud rising up from the west, at once you say, 'A storm is**

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1. Instead of ἐπὶ or *upon*, the Textus Receptus reads εἰς or *into*. The reading herein is supported by the majority of ancient witnesses with the exception of 𝔓^{45} D.
2. The phrase *and what will I if it was already lit?* is a Greek idiom roughly equivalent to the English *and what I wouldn't give if it were so* or *and how I wish it were so.*

coming,' and it happens so. [55]And when a south wind is blowing, you say that there will be heat, and it happens. [56]Hypocrites! You know to discern the face of the heaven and the earth, but you do not know how$_1$ to discern this time? [57]And why do you not judge what is just even of yourselves? [58]For as you go with your adversary to a magistrate, give pains in the way to be set free from him, that he not drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. [59]I say to you, In no way may you leave there until you pay the last lepton."

CHAPTER 13

13.1
Repent or Perish

[1]And some were present at the same time reporting to Him about the Galileans, whose blood Pilate mixed with their sacrifices. [2]And answering, He$_2$ said to them, **"Do you think those Galileans were failures above all the Galileans because they have suffered these things? [3]No, I say to you; but except you repent, all of you will perish likewise. [4]Or those eighteen on whom the tower in Siloam fell, and killed them, do you think that they were debtors above all men, those dwelling in Jerusalem? [5]No, I say to you; but except you repent, all of you will perish likewise."** [6]And He spoke this parable, **"A certain one had planted a fig tree in his vineyard, and came seeking fruit in it, and did not find. [7]And he said to the vinedresser, 'Behold, three years I have come seeking fruit on this fig tree, and did not find. ⌊Therefore,⌋$_3$ cut it down, and why**

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1. The words *know how* are translated for οἴδατε, which is absent in the Textus Receptus. The best witnesses, however, support the inclusion of the word, including $\mathfrak{p}^{75}$ ℵ B Θ Marcion. The presence of the word implies that the object has a lack of knowledge, rather than simply an unwillingness to do so.
2. The Textus Receptus adds here ὁ Ἰησοῦς or *Jesus.*
3. The word *therefore* is translated for οὖν and it is not contained in the Textus Receptus. While it is present in such early witnesses as $\mathfrak{p}^{75}$, it is at the same time absent from a great many diversified witnesses, and has therefore been retained in open brackets. Note that the word may have dropped out as a result of scribal pruning.

does it even waste the ground?' [8]And answering he said to him, 'Master, leave it also this year, until I may dig around it, and throw in manure, [9]and if indeed it makes fruit, it is for the better. You may cut it down in the future, however, if not.[1]'"

13.2
A Woman Healed on the Sabbath

[10]And He was teaching in one of the synagogues on the sabbaths, [11]and behold, there was a woman having a mentality of infirmity eighteen years and was bent together and was not able to erect to her fullest. [12]And seeing her, Jesus called her near and said to her, **"Woman, you have been freed from your infirmity."** [13]And He laid hands on her, and immediately, she was made erect and reputed God. [14]But answering, the synagogue ruler, being angry that Jesus healed on the sabbath, said to the crowd, **"There are six days in which it is right to work; then coming on these, be healed, and not on the day of the sabbath."** [15]Then the Master answered him, and said, **"Hypocrites! Each one of you on the sabbath, does he not loosen his ox or ass from the manger, and leading away, give it drink? [16]And this one, being a daughter of Abraham, whom Satan bound, behold, eighteen years, was it not right to free her from this bond on the sabbath day?"** [17]And on His saying these things, all those opposing Him were put to shame, and all the crowd rejoiced over all the reputable things occurring through Him.

13.3
The Mustard Seed and the Yeast

[18]And He said, **"To what is the Government of God like, and to what may I compare it? [19]It is like a grain of mustard, which taking, a man threw into his garden; and it grew, and became into a[2] tree, and the birds of the heavens perched in its branches."** [20]And again He said, **"To what may I compare the Government of God? [21]It is**

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1. The two clauses of this sentence are transposed in the Textus Receptus to form the sentence *But if not, you may cut it down in the future.* The text as presented herein is attested by $\mathfrak{p}^{75}$ ℵ B L etc., but many other texts reversed the clauses in order to relieve the apparent aposiopesis in the Greek, which, however, can be made clear in the English by using the word *however* as opposed to *but.*
2. The Textus Receptus adds here the word μέγα or *great* based upon a few later texts that contain the word, interpolated to assimilate the parallel passage found in Matthew 13:32.

like leaven, which taking, a woman hid in three measures of meal, until all was leavened."

13.4
The Narrow Door

[22]And He traveled throughout cities and villages, teaching, and making progress toward Jerusalem. [23]And one said to Him, **"Master, Are those being saved only a few?"** But He said to them, [24]**"Strive to enter through the narrow gates, that many I say to you, will seek to enter in, and will not have strength. [25]From when the house-Owner* is risen, and He shuts the door, and you begin to stand outside and to knock at the door, saying, 'Master,[1] open to us.' And answering, He will say to you, 'I do not know you, from where are you?' [26]Then you will begin to say, 'We ate and drank before You, and You taught in our streets.' [27]And He will say, 'I tell you, I do not know ⌊you,⌋ from where you are. Stand back from Me, workers of injustice!' [28]There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the Government of God, but you being thrust outside. [29]And they will come from east and west, and from north and south, and will recline in the Government of God. [30]And behold, there are last ones who will be first, and there are first ones who will be last."**

* Or, *master of the house.* Gr. οἰκοδεσπότης.

13.5
Jesus's Sorrow For Jerusalem

[31]In the same day, certain Pharisees came to Him saying to Him, **"Go out and go on from here, because Herod desires to kill you."** [32]And He said to them, **"Going, say to that fox, behold, I cast out demons and I finish cures today, and tomorrow, and the third, I am perfected. [33]But today, and tomorrow, and on the following, I must travel on, because it is not possible for a prophet to perish outside Jerusalem. [34]Jerusalem, Jerusalem! The one killing the prophets and stoning those having been sent to her, How often I desired to gather your children in the way a hen does her brood under the wings; and you desired not. [35]Behold, your house is left to you[2]. But truly I say to you, you will in no way see Me until ⌊it comes⌋ when you say, 'Blessed is the One coming in the authority of the Master.'[3]"**

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1. The Textus Receptus, with A D, adds here an additional *Master.*
2. The Textus Receptus adds here the explanatory ἔρημος or *desolate* with support from only later, Western texts.

CHAPTER 14

14.1
Jesus At a Pharisee's House

* Or, *edematous*. Gr. *ὑδρωπικός*.

[1]And it was in His going into the house of one of the leaders of the Pharisees on a sabbath to eat bread, and they were carefully watching Him. [2]And behold, a certain man before Him was dropsical*. [3]And answering, Jesus said to the lawyers and Pharisees, saying, **"Is it lawful to heal on the sabbath?"** [4]And they were silent; and taking him, He cured him, and dismissed him. [5]And He said to them$_1$, **"Whose son$_2$ or ox will fall into a pit, and he will not at once pull it up on the sabbath day?"** [6]And they were not able to reply to Him against these things.

[7]And to those having been invited, He told a parable, noting how they were choosing the chief seats, saying to them, [8]**"When you are invited by one to wedding feasts, do not recline at the chief seat, lest one more honorable than you be invited by him, [9]and coming, he inviting both you and him will say to you, 'Give this one place.' And then you begin with shame to take the last place. [10]But when you are invited, going, recline in the last place, that when he inviting you comes, he will say to you, 'Friend, go up higher.' Then reputation will be to you before those reclining with you. [11]For everyone exalting himself will be humbled, and he humbling himself will be exalted."**

[12]And He said also to those inviting Him, **"When you make a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor your rich neighbors, lest also they will invite you in return, and it becomes a repayment to you. [13]But when you make a party, invite poor ones, maimed ones, lame ones, blind ones, [14]and you will be blessed, for they do not have *[the ability]* to repay you. For it will be repaid to you in the resurrection of the just."**

14.2
The Parable of the Great Banquet

[15]And hearing these things, one of those reclining with

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3. Psalms 118:26-LXX.

1. The Textus Receptus reads *And answering, He said to them* with limited support from A. The text as herein is supported by $\mathfrak{p}^{45,75}$ (A) B etc.

2. The Textus Receptus has here *ὄνος* or *ass* as opposed to *υἱὸς* or *son*. The text as herein is well supported by $\mathfrak{p}^{45}$ $\mathfrak{p}^{75}$ א B etc.

Him said to Him, **"Blessed are those eating bread in the Government of God."** [16]But He said to him, **"A certain man made a great supper and invited many,** [17]**and sent his slave at the hour of the supper to say to those having been invited, 'Come, because now it is**$_1$ **ready.'** [18]**And they all alike* began to beg off. The first said to him, 'I have bought a field, and I have need to go out and see it, and I ask you, have me excused.'** [19]**And another said, 'I bought five yoke of oxen, and I am going out to try them, I ask you, have me excused.'** [20]**And another said, 'I married a woman, and for this reason I am not able to come.'** [21]**And coming up, the slave reported to his master these things. Then being angry, the house-owner* said to his slave, 'Go out quickly into the streets and lanes of the city and bring in here the poor and maimed and blind and lame**$_2$**.'** [22]**And the slave said, 'Master, it has happened as you ordered, and yet there is room.'** [23]**And the master said to the slave, 'Go out into the ways and hedges, and compel them to come in, that my house may be filled.** [24]**For I say to you that not one of those men having been invited will taste of my supper.'"**

* Or, *one after another.* Lit., *all from one.* Gr. *ἀπὸ μιᾶς πάντες.*

* Or, *master of the house.* Gr. *οἰκοδεσπότης.*

[25]And great crowds came together to Him, and turning, He said to them, [26]**"If anyone comes to Me, and does not hate his father and mother and wife and children and brothers and sisters, and his own life‡ too, he is not able to be My student.** [27]**And who does not carry his torture stake and come after Me, he is not able to be My student.**$_3$ [28]**For who of you desiring to build a tower does not first, sitting, count the cost, if he has that with which to bring it to completion;** [29]**lest having laid a foundation, and not having strength to finish it, all those seeing begin to mock him,** [30]**saying, 'This man began to build, and did not have the strength to finish.'** [31]**Or what king, going to attack another king at war does not first, sitting, take counsel where he is able to meet with ten thousand those coming upon him with twenty thousand?**

14.3
The Cost of Being a Student

‡ Gr. *ψυχὴ.* See Appendix 9.

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1. The Textus Receptus adds here πάντα or *all.* The omission of the word is attested by $\mathfrak{p}^{45vid}$ $\mathfrak{p}^{75}$ ℵ B Θ it etc.
2. The Textus Receptus reverses the order of these last two nouns.
3. This verse has been accidentally omitted in several later texts including M* R Γ 29 47 57 60 69 71 213 245 482.

[32]Otherwise, he yet being afar, sending a delegation, he asks the things for peace. [33]So then, everyone of you who does not abandon all his possessions is not able to be My student. [34]Salt is good; but if the salt becomes useless, with what will it be seasoned? [35]It is not fit for earth nor for manure. They throw it out. The one having ears to hear, let him hear."

CHAPTER 15

15.1
The Parable of the Lost Sheep

[1]And all the tax-collectors and failures were drawing near to Him to hear Him. [2]And the Pharisees and the scribes murmured, saying, **"This one receives failures, and eats with them."**

[3]But He spoke to them this parable, saying, [4]**"What man of you, having a hundred sheep, and losing one of them, does not leave the ninety-nine in the wilderness and goes after the lost one until he finds it? [5]And finding it, puts it on his shoulders, rejoicing. [6]And coming to the house, he calls together the friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep having been lost.' [7]I say to you that such will be the joy in Heaven over one failure repenting, *[more]* than over ninety-nine just ones who have no need of repentance.**

15.2
The Parable of the Lost Coin

[8]"Or what woman having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house, and look carefully until she finds it? [9]And finding, she calls together the friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I lost.' [10]So I say to you, there is joy before the messengers of God over one failure repenting."

15.3
The Parable of the Lost Son

[11]And He said, "A certain man had two sons, [12]and the younger one of them said to the father, 'Father, Give me the share of the property falling to me.' And he divided the living to them. [13]And after not many days, gathering all things, the younger son went away to a distant country, and there scattered his property, living dissolutely*. [14]But having spent all his things, a severe famine came throughout that country, and he began to be in need. [15]And going away, he was joined to one of the citizens of that country, and he sent him into his fields to feed pigs. [16]And he longed to fill his stomach from the husks which

* Or, *immorally, given to vice, recklessly, profligately.* Gr. ἀσώτως.

the pigs ate, and no one gave to him. [17]But coming to himself, he said, 'How many servants abound in loaves, but I am perishing in famine? [18]Rising up, I will go to my father, and I will say to him, 'Father, I failed against Heaven and before you, [19]and I am no longer worthy to be called your son. Make me as one of your servants'.' [20]And rising up, he came to his father. But he yet being far away, his father saw him and was moved with pity. And running, he fell on his neck and fervently kissed him. [21]And the son said to him, 'Father, I failed against Heaven and before you, and I am no longer worthy to be called your son.[1]' [22]But the father said to his slaves, 'Bring out the first robe and clothe him and give a ring to his hand, and sandals to the feet, [23]and bring the fattened calf, and kill it, and eating, let us be merry, [24]for this son of mine was dead, and lived again, and was lost, and was found.' And they began to be merry. [25]And his older son was in a field. And as he drew near, coming to the house, he heard music and dances. [26]And having called near one of the children, he inquired what this may be. [27]And he said to him, 'Your brother came, and your father killed the fattened calf, because he received him back healthy.' [28]But he was angry and did not desire to go in. Then the father, coming out, begged him. [29]But answering, he said to the father, 'Behold, I serve you so many years, and I never transgressed a command of yours. And you never gave a goat to me so that I might be merry with my friends. [30]But when this son of yours came, the one devouring your living with whores, you killed the fattened calf for him.' [31]But he said to him, 'Child, you were always with me, and all things of mine are yours. [32]But to be merry and to rejoice is a must, for your brother was dead, and lived again, and having been lost, also was found.'"

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1. Several early manuscripts (ℵ B D 700) add ποίησόν με ὡς ἕνα τῶν μισθίων σου, or *make me as one of your servants.* These words are not contained in the Textus Receptus. The words are absent in 𝔓[75] and many other early manuscripts and were probably interpolated by overly-pedantic and punctilious copyists who remembered the comments in vs. 19. Additionally, no internal reasons can be seen for accidental omission.

CHAPTER 16

16.1
The Parable of the Shrewd Manager

[1]And He said also to His students, **"A certain man was rich, who had a steward, and this one was accused to him of wasting his possessions. [2]And calling him, he said to him, 'What is this I hear about you? Render the account of your stewardship, for you can no longer be steward.' [3]And the steward said within himself, 'What may I do, because my master takes away the stewardship from me? I am not able to dig and I am ashamed to beg. [4]I know what I may do, that when I am removed from the stewardship, they will receive me into their houses.' [5]And having called near each one of the debtors of his master, he said to the first, 'How much do you owe to my master?' [6]And he said, 'A hundred baths of oil.' And he said to him, 'Take your statements, and sitting, quickly write fifty.' [7]Then he said to another, 'And you, how much do you owe?' And he said, 'A hundred cors of wheat.' And he said to him, 'Take your statements and write eighty.' [8]And the master praised the unjust steward because he acted prudently. For the sons of this age are more prudent than the sons of light themselves are in their generation. [9]And I say to you, Make to yourselves friends by the unjust mammon*, that when it fails, they may take you into the eternal dwellings. [10]He trustworthy in the little is also trustworthy in much. And he unjust in the little is also unjust in much. [11]Then if you were not trustworthy in the unjust mammon, who will entrust the true to you? [12]And if in that of another you were not trustworthy, who will give to you that being yours?[1] [13]No houseslave is able to serve two masters, for either he will hate the one and love the other, or he will cling to the one and he will despise the other. You are not able to serve God and mammon."** [14][2]The Pharisees also heard all these things, and being lovers of money, they derided Him. [15]And He said to them, **"You are those justifying yourselves before men, but God knows your hearts, for the thing highly praised among men is an abomination before God. [16]The law and the prophets were until**

* Or *wealth.* Gr. *μαμωνᾷ.*

1. Some texts erroneously read *that being ours.*
2. The Textus Receptus and many other later texts have introduced here the word καὶ or *and.*

John, from then the good message of the Government of God is being proclaimed, and everyone is pressing into it. [17]But it is easier for the heaven and earth to pass away than one tittle of the law to fail. [18]Everyone putting away his woman and marrying another corrupts the seedline, and everyone marrying her having been put away from a man corrupts the seedline.

16.2
The Rich Man and Lazarus

[19]"And there was a certain rich man$_1$, and he customarily wore a purple robe and fine linen, having been merry in luxury day by day. [20]And there was a certain poor one named Lazarus, who had been laid at his porch, being plagued by sores, [21]and desiring to be filled from$_2$ that falling from the table of the rich one. But even the dogs, coming, licked his sores. [22]And it was, the poor one died, and he was carried away by the messengers into the bosom of Abraham. And the rich one also died and was buried. [23]And being in torment in Hades, lifting up his eyes, he saw Abraham from afar and Lazarus in his bosoms. [24]And he calling, said, 'Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, because I am suffering in this flame.' [25]But Abraham said, 'Child, remember that you fully received your good things in your life, and likewise, Lazarus the bad. And now here he is comforted, but you are suffering. [26]And besides all these things, a great chasm has been fixed between us and you, so that those desiring to pass from here to you are not able, nor can they pass from there to us.' [27]But he said, 'Then I ask you, father, that you send him to the house of my father, [28]for I have five brothers, so that he may witness to them, that they not also come to this place of torment.' [29]Abraham said to him, 'They

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1. Several texts have introduced a name here for the rich man. The Sahidic version and, surprisingly, $\mathfrak{p}^{75}$, support the name *Nineveh*. A more common name applied to the rich man was that of *Phineas*. And in Peter of Riga's *Aurora*, the 13th Century Biblical poem, we find *Amonofis dicitur esse nomen divitis*, or that the rich man's name is *Amenophis*.
2. In assimilation of the Matthean parallel (Matthew 15:27), several texts, followed by the Textus Receptus, have interpolated here τῶν ψιχίων, or *the crumbs*. If this were read, then *were* would have to be read before *falling*. The words, however, are absent from $\mathfrak{p}^{75}$ ℵ* B it syr^{s} etc.

have Moses and the prophets; let them hear them.' [30]But he said, 'No, father Abraham, but if one should go from the dead to them, they will repent.' [31]And he said to him, 'If they will not hear Moses and the prophets, they will not be persuaded even if one from the dead should rise.'"

CHAPTER 17

17.1
Failure, Persuasion, Duty

[1]And He said to the students, **"It is impossible that the offenses should not come, but woe to him through whom they come. [2]It is more profitable for him if an ass's millstone is put around his neck, and he is cast into the sea, than that he should offend one of these little ones. [3]Take heed to yourselves. And if your brother fails against you, rebuke him; and if he repents, forgive him. [4]And if seven times a day he fails against you, and seven times a day turns to you, saying, 'I repent,' you will forgive him."**

[5]And the ambassadors said to the Master, **"Add to our persuasion."** [6]But the Master said, **"If you have persuasion as a grain of mustard, you may say to this Sycamine, 'Be rooted up, and be planted in the sea,' and it would obey you. [7]But who of you having a slave plowing or shepherding will say immediately, coming out of the field, 'Come, recline'? [8]But will he not say to him, 'Prepare me something to eat, and having girded yourself, serve me until I eat and drink, and you eat and drink after these things'? [9]Does he have thanks for that slave because he did the things he commanded[1]? I do not think so. [10]So also you, when you have done all things commanded you, say, 'We are unprofitable slaves; what we ought to do, we have done.'"**

17.2
Ten Healed of Leprosy

[11]And it was, even when He went to Jerusalem, He passed through the midst of Samaria and Galilee. [12]And He having entered into a certain village, ten leprous men met Him, who stood afar off. [13]And they lifted their voice, saying, **"Jesus, Master, pity us."** [14]And seeing, He said to them, **"Going, show yourselves to the priests."** And it was, in their going, they were purified. [15]But one of them, seeing that he

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1. Some texts add here αὐτῷ or *of him* (including the Textus Receptus). The earliest texts are overwhelming against this interpolation.

was cured, returned with a great voice reputing God, [16]and fell upon his face at His feet, thanking Him; and he was a Samaritan. [17]And Jesus answering, said, **"Were not the ten purified? But where are the nine? [18]Were not any found returning to give reputation to God, except this one of another race†?"** [19]And He said to him, **"Rising up, go! Your persuasion has healed you."**

† Here used to mean non-Israelite (i.e. Samaritan). Gr. *ἀλλογενής*.

17.3
The Coming of the Government of God

[20]And being questioned by the Pharisees, of when the Government of God comes, He answered them and said, **"The Government of God does not come with observation; [21]nor will they say, 'Behold, here,' or 'Behold, there;' for behold, the Government of God is within you."**

[22]And He said to the students, **"Days will come when you will long to see one of the days of the Son of man, and will not see. [23]And they will say to you, 'Behold, here,' ⌊or⌋$_1$ 'behold, there;' do not go away, nor$_2$ follow, [24]for as lightning which lights up, flashing from under heaven to shine under heaven, so will also the Son of man be ⌊in His day⌋$_3$. [25]But first, He must suffer many things, and be rejected by this race. [26]And as it was in the days of Noah, so it will be also in the days of the Son of man. [27]They were eating, drinking, marrying, giving in marriage, until that day Noah went into the ark. And the flood came and destroyed all. [28]Likewise also, as it was in the days of Lot, they were eating, drinking, buying, selling, planting, building, [29]but on that day Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed all. [30]According to this so it will be in the day the Son of man is unveiled.**

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1. Although ἤ or *or* is present in 𝔓^{75} and B, its absence in D^{gr} K W X Π 28 33 700 892 it^{b,ff2,i,r1,s} vg syr$^{c,s,p,h\ with\ *}$ coupled with the fact that it could have been derived from the Markan parallel in Mark 13:21 has caused the word to be retained in open brackets.
2. The words *go away, nor* or ἀπέλθητε μηδὲ are either accidentally omitted or pruned from 𝔓^{75} B f^{13}.
3. The words *in His day* or ἐν τῇ ἡμέρᾳ αὐτοῦ have been retained in open brackets due to their absence in 𝔓^{75} B D it^{a,d,e,l} and also the fact that they could have been accidentally omitted from these texts due to homoeoteleuton (because of the final ου on both the preceding and succeeding word).

31"In that day, he who will be on the housetop, and his goods in the house, let him not descend to take them; and he in the field, likewise, let him not turn back to the things behind. 32Remember Lot's woman. 33Whoever seeks to save$_1$ his life‡, he will lose it; and whoever will lose it, will preserve it. 34I say to you, in this night, two will be on one bed; one will be taken and the other will be left. 35Two will be grinding together; one will be taken, and the other will be left.

‡ Gr. ψυχὴν. See Appendix 9.

VERSE 36 HAS BEEN OMITTED$_2$

37And answering, they said to Him, "Where, Master?" And He said to them, "Where the body is, there the eagles will be gathered."

CHAPTER 18

18.1 *The Parable of the Widow*

1And He also told a parable to them that it is always right to pray, and not to faint, 2saying, "A certain judge was in a city, not fearing God and not respecting man. 3And a widow was in that city and she came to him, saying, 'Avenge me from my adversary.' 4And he would not for a time, but after these things, he said in himself, 'If even I do not fear God, and respect not man, 5yet because this widow causes me trouble, I will avenge her, that coming in the end, she should not subdue me.'" 6And the Master said, "Hear what the unjust judge says; 7and will God not at all execute the avenging of His chosen, those crying to Him day and night, and being patient over them? 8I say to you that He will execute their avenging speedily. But the Son of man coming then, will He find persuasion on the earth?"

18.2 *The Pharisee and the Tax-Collector*

9And He spoke to some of those relying on themselves that they are just, and despising the rest, this parable. 10"Two men went up in the temple to pray, the one a

1. The word *save* is here translated for περιποιήσασθαι as opposed to σώζειν in the Textus Receptus. There is no difference in translation between the two words, but the former garners far more early attestation.
2. This verse is omitted in $\mathfrak{p}^{75}$ ℵ A B L W Δ Θ Ψ f^1 28 33 565, and most other witnesses except for D and a few others from which it was placed in the Textus Receptus. The passage was no doubt derived from Matthew 24:40.

Pharisee, and the other a tax-collector. [11]The Pharisee stood praying these things to himself, 'God, I thank you that I am not as the rest of men, robbers and rapers, unjust, mongrelizers, or even this tax-collector. [12]I fast twice in the week*; I tithe all things, as much as I get.' [13]And standing off afar, the tax-collector would not even lift up his eyes to Heaven, but smote on his breast saying, 'God, be merciful to me, the failure!' [14]I say to you, this one went down to his house having been justified, rather than that one, for everyone exalting himself will be humbled. And he humbling himself will be exalted."

* Lit., *sabbaths.* Gr. *σαββάτου.*

18.3
The Little Children and Jesus

[15]And they brought infants to Him also, that He might touch them, but seeing, the students rebuked them. [16]But Jesus, calling them near, said, **"Allow the children to come to Me, and do not prevent them, for of such is the Government of God. [17]Truly I say to you, whoever does not receive the Government of God as a child in no way enters into it."**

18.4
The Rich Ruler

[18]And a certain ruler questioned Him, saying, **"Good Teacher, what may I do to inherit eternal life?"** [19]But Jesus said to him, **"Why do you say that I am good? No one is good, except One – God. [20]You know the commandments, 'Mongrelize not, murder not, steal not, lie not, honor your father and mother.'[1]"** [21]And he said, **"I have kept all these things from my youth."** [22]And hearing these things, Jesus said to him, **"Yet one is lacking to you. Sell all, as much as you have, and distribute to the poor, and you will have treasure in heaven, and come, follow Me."** [23]But hearing these things, he became very grieved, for he was exceedingly rich. [24]And seeing him [having become very grieved][2], Jesus said, **"How hardly those having riches will enter into the Government of God. [25]For it is easier for a camel[3] to go in through the eye of a needle, than a rich one to enter into the Government of God."** [26]And

1. Exodus 20:12-16-LXX; Deuteronomy 5:16-20-LXX.
2. These words, περίλυπον γενόμενον, are omitted from ℵ B L f^1 1241 and are also found in a variety of positions in the texts in which they are contained. However, because of those texts in which the words are contained coupled with the typically Lukan style of this passage, the words have been retained in open brackets.

those hearing said, **"And who is able to be saved?"** 27And He said, **"The things impossible with men are possible with God."** 28And Peter said, **"Behold, we left our possessions$_1$ and followed you."** 29And He said to them, **"Truly I say to you, that there is no one who has left house or parents or brothers or woman or children for the sake of the Government of God** 30**who will not receive many times more in this time and in the coming everlasting life."**

18.5
Jesus Predicts His Death Again

31And taking the twelve, He said to them, **"Behold, we are going up to Jerusalem and all things having been written through the prophets will be completed to the Son of man.** 32**For He will be delivered to the nations, and will be mocked, and will be insulted, and will be spat upon.** 33**And having scourged Him, they will kill Him.**ϙ **And on the third day He will rise again."** 34And they understood none of these things. And this saying had been hidden from them, and they did not know the things being said.

ϙ Isa. 52:14.

18.6
A Blind Beggar Receives Sight

35And it was in His drawing near to Jericho, a certain blind one sat by the way begging. 36And hearing a crowd passing through, he asked what this might be. 37And they reported to him that Jesus the Nazarene is passing by. 38And he cried, saying, **"Jesus, Son of David, pity me."** 39And those going before rebuked him that he be quiet. But he cried out by much more, **"Son of David, pity me!"** 40And standing, Jesus commanded him to be brought to Him. 41And he drawing near, He asked him, saying, **"What do you wish I do to you?"** And he said, **"Master, that I might see again."** 42And Jesus said to him, **"See again! Your persuasion has healed you."** 43And instantly he saw again and followed Him, reputing God. And all the people seeing, gave praise to God.

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3. Some witnesses (S 13 59 124 130 437 472 543 arm geo) substitute κάμιλον or *a rope* for κάμηλον or *a camel.* Both Greek words are pronounced the same in Greek, thus accounting for the presence of *a rope* in later manuscripts that were copied by reading aloud.

1. Instead of *our possessions* or τὰ ἴδια, the Textus Receptus reads πάντα or *all.* The reading herein is well-supported by ℵ B etc.

CHAPTER 19

19.1
Zacchaeus the Tax Collector

[1]And entering, He passed through Jericho. [2]And behold, a man being named Zacchaeus; and he was a chief tax-collector, and he was rich. [3]And he sought to see Jesus, Who He is. And he was not able because of the crowd, because he was of small stature. [4]And running ahead before, he went up onto a sycamore-tree, that he *[could]* see Him, because He was going to pass through that way. [5]And as He came upon the place, looking up, Jesus saw him, and said to him, **"Zacchaeus, making haste, come down, for today I must stay in your house."** [6]And hastening, he came down and welcomed Him, rejoicing. [7]And seeing, all murmured, saying, **"He went in to lodge with a failing man."** [8]But standing, Zacchaeus said to the Master, **"Behold, half of my possessions, Master, I give to the poor; and if I accused anyone falsely I restore it fourfold."** [9]And Jesus said to him, **"Today salvation has come to this house, for he also is a son of Abraham. [10]For the Son of man came to seek and to save that being lost.**♀**"**

♀ Zech. 9:9.

19.2
The Parable of the Ten Minas

[11]But as they were hearing these things, He spoke, adding a parable, because He was near to Jerusalem, and they thought that the Government of God was to be unveiled immediately. [12]Then He said, **"A certain man of good race went to a distant country to receive for himself a government and to return. [13]And calling ten of his slaves, He gave them ten minas, and said to them, 'Trade until I come.' [14]But his citizens hated him and sent a delegation after him, saying, 'We do not desire this one to reign over us.' [15]And it was, in his return, having received the government, he also said for those slaves to be called to him, to whom he gave the silver, that he know what each had gained trading. [16]And the first came, saying, 'Master, your mina has gained ten minas.' [17]And he said to him, 'Well, good slave, for in the least thing you were trustworthy; have authority**† **over ten cities.' [18]And the second came, saying, 'Master, behold, your mina which I had has made five minas;' [19]and he said also to this one, 'And you be over five cities.' [20]And another came, saying, 'Master, behold, your mina which I had, I kept in a napkin, [21]for I feared you, for you are an exacting man, taking what you did not lay and reaping what you did not sow.' [22]He said to**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

him, 'I will judge you out of your own mouth, wicked slave. You knew that I am an exacting man, taking what I did not lay down and reaping what I did not sow. 23And why did you not give my silver on the table? And coming, I might have exacted it with interest.' 24And to those standing by, he said, 'Take the mina from him, and give to the one having ten minas.' 25And they said to him, 'Master he has ten minas.'[1] 26'For I say to you that to everyone having, it will be given, and from the one not having, even what he has will be taken from him. 27But these enemies of mine, those not desiring me to reign over them, bring here, and execute* them before me.'"

* Or, *slaughter*
Gr. *κατασφάζω.*

19.3
The Triumphal Entry

28And saying these things, He went in front, going up to Jerusalem.

29And it was as He drew near to Bethphage and Bethany toward the Mount called **'Of Olives,'** He sent two of his students, 30saying, **"Go into the opposite village, having entered in which, you will find a colt having been tied, on which no one of men has ever yet sat. Having untied it, bring it. 31And if anyone asks, 'Why do you untie it?,' you will say to them thus, 'The Master has need of it.'"** 32And going, those having been sent, found as He told them. 33And they untying the colt, its owners said to them, **"Why do you untie the colt?"** 34And they said, **"The Master has need of it."** 35And they led it to Jesus, and throwing their garments on the colt, they put Jesus on. 36And when He went, they spread out their garments in the way. 37And as He was now drawing near to the descent on the Mount of the Olives, all the multitude of the students began rejoicing, to praise God with a great voice about all the works of power which they saw, 38saying, **"'Blessed is the coming One, the King, in the authority of the Master.'**[2] **Peace in Heaven, and reputation in highest places."**

ϙ Ps. 118:26.

39And some of the Pharisees from the crowd said to Him, **"Teacher, rebuke your students."** 40And answering, He said to them, **"I say to you, If these will be silent, the**

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1. Verse 25 here is omitted in several witnesses, including D W 565 it^{b,d,e,ff2} syr^{c,s} cop^{bo}. However, the majority of witnesses, including the earliest and best witnesses, include the verse and it is thus strongly attested.
2. Psalms 181:26-LXX.

stones will cry out."

[41]And as He drew near, seeing the city, He wept over it, [42]saying, **"If you knew, even you,[1] in this[2] day, even yours[3], the things of[4] peace! But now they were hidden from your eyes.**♀ [43]**For days will come on you, and your enemies will raise up to rampart you, and will surround you, and will keep you in on all sides, [44]and will tear you down, and your children in you, and will not leave a stone upon a stone, because you knew not the time of your visitation."**

19.4
Jesus Prophesies the Destruction of Jerusalem
♀ Isa. 53:3, Zech. 11:4-6,10-11.

[45]And entering into the temple, He began to throw out those selling in it, and buying, [46]saying to them, **"It has been written, 'My house is a house of prayer,'[5] but you have made it a 'den of robbers.'[6]"** [47]And He was teaching day by day in the temple. But the chief priests and the scribes and the chief men of the people sought to destroy Him. [48]And they did not find what they might do, for all the people hung on Him, listening.

19.5
Jesus at the Temple

CHAPTER 20

[1]And it was, on one of those days, when He was teaching the people in the temple, and proclaiming the good message, the chief priests and the scribes with the elders came up, [2]and spoke to Him, saying, **"Tell us, by what authority† do you do these things, or who is the one giving you this authority†?"** [3]And answering, He said to them, **"I will also ask you one word and you tell Me: [4]The baptism of John, was it from heaven or from men?"** [5]And they debated with themselves, saying, **"If we say, 'From heaven,' He will say, 'Why then, were you not persuaded by him?' [6]But if we say, 'From men,' all the people will stone us, having been convinced that John was a prophet."** [7]And they

20.1
Jesus's Authority Questioned

† Or, *right, ability, power.* Gr. *ἐξουσία.*

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1. The Textus Receptus erroneously inserts here καὶ γε or *even at least*
2. Again, the Textus Receptus inserts here σου or *your.*
3. The words *even yours*, not found in the Textus Receptus (see previous ftnt.) are translated for καὶ σου.
4. As before, the Textus Receptus inserts here σου or *yours.*
5. Isaiah 56:7-LXX.
6. Jeremiah 7:11-LXX.

† Or, *right, ability, power.* Gr. ἐξουσία.

answered that they did not know from where. 8And Jesus said to them, **"Neither do I tell you by what authority† I do these things."**

20.2
The Parable of the Tenants

9And He began to tell the people this parable: **"A ⌊certain⌋$_1$ man planted a vineyard and let it out to vinedressers, and went away for considerable periods. 10And in time, he sent a slave to the vinedressers, that they would give him from the fruit of the vineyard. But the vinedressers, beating him, sent him away empty. 11And he again sent another slave, but that one also, beating him and insulting him, they sent away empty. 12And he again sent a third. But wounding this one also, they threw him out. 13And the master of the vineyard said, 'What shall I do? I will send my son, the beloved, perhaps seeing, they will respect this one.' 14And seeing him, the vinedressers reasoned with themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may become of us.' 15And throwing him out of the vineyard, they killed him. What then will the master of the vineyard do to them? 16He will come and will destroy these vinedressers, and will give the vineyard to others."** And hearing, they said, **"Let it not be!"** 17And looking at them, He said, **"What then is this having been written, 'The Stone that those building rejected, this One came to be the Head of the corner.'$_2$**

♀ Ps. 118:22.

18Everyone falling on that Stone will be broken in pieces; but on whomever It falls, It will crush him."

20.3
Paying Taxes to Cæsar

19And the scribes and the chief priests$_3$ sought to lay hands on Him in the same hour, and feared the people; for they knew that He told this parable towards them. 20And watching carefully, they sent spies, they pretending to be just, that they might seize on Him a word, in order to deliver Him to the power and to the authority† of the governor. 21And they questioned Him, saying, **"Teacher, we know that you speak rightly, and teach, and do not receive a face, but teach that the way of God is truth. 22Is it lawful for us to give tribute to Cæsar, or not?"** 23And perceiving their

† Or, *right, ability, power.* Gr. ἐξουσία.

1. The evidence is indecisive on the inclusion or omission of this word, τις.
2. Psalms 118:22-LXX.
3. The manuscripts are equally divided on the order of these two subjects (the Textus Receptus has the opposite order).

slyness, He said to them, **"Why do you tempt Me? [24]Show Me a denarius; of whom has it an image and subscription?"** And answering, they said, **"Cæsar's."** [25]And He said to them, **"Render the things of Cæsar to Cæsar, and the things of God to God."** [26]And they were not able to lay hold of His speech before the people, and marveling at His answer, they were silent.

20.4 *Marriage at the Resurrection*

[27]And some of the Sadducees coming up, those speaking ⌊against,⌋[1] that there is to be no resurrection, questioned Him, [28]saying, **"Teacher, Moses wrote to us, if anyone's brother dies, having a woman, and this one should die childless, that his brother should take the woman and raise up seed to his brother[2]. [29]Then there were seven brothers, and the first, having taken a woman, died childless, [30]and the second,[3] [31]and the third took her, and likewise also the seven, and did not leave children, and died. [32]And last of all, the woman died also. [33]⌊This woman,⌋[4] then, in the resurrection, of which one does she become the woman? For the seven had her as woman."** [34]And answering, Jesus said to them, **"The sons of this age marry and are given in marriage, [35]but those counted worthy to obtain that age, and the resurrection from the dead, neither marry nor are given in marriage. [36]For they are not able to die anymore, for they are equal to messengers, and are sons of God, being sons of the resurrection. [37]But that the dead are raised, even Moses pointed out at the bush, as he calls the Master 'the God of Abraham and the God of Isaac and the God of Jacob,'[5] [38]but He is not a God of dead ones, but of living ones, for all live to Him."** [39]And answering, some of the scribes said, **"Teacher, You**

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1. The word *against* is translated for the prefixal ἀντι- attached to λέγοντες. While a great many texts do not include the prefix, it is possible that these texts omitted the word in assimilation of the Matthean parallel or because it creates a double negative in the Greek.
2. A reference to Deuteronomy 25:5-LXX.
3. The Textus Receptus strengthens the parallelism by adding *took the woman and this one died childless.* These words are absent from ℵ B D L etc.
4. These words, which are absent in the Textus Receptus, find nearly equal attestation in the manuscripts.
5. Exodus 3:6,15-LXX.

speak well." [40]And they dared no more to question Him, nothing.

20.5
Whose Son is the Anointed?

[41]And He said to them, **"How do they say the Anointed is the Son of David? [42]Even David himself said in the Scroll of Psalms, 'The Master said to my Master, 'Sit at My right [43]until I may put Your enemies as a footstool of your feet'.$_1$' [44]Then David calls Him Master.**♀ **And how is He his son?"**

♀ Ps. 110:1.

[45]And all the people hearing, He said to ⌊His⌋$_2$ students, [46]**"Beware of the scribes, those desiring to walk about in robes and liking greetings in the markets, and chief seats in the synagogues, and chief couches in the suppers, [47]those devouring the houses of widows and praying long under pretense. These will receive a more severe judgment."**

CHAPTER 21

21.1
The Widow's Offering

[1]And looking up, He saw those rich ones putting their gifts into the treasury. [2]And He saw also a certain poor widow putting there two lepta. [3]And He said, **"Truly, I say to you, This poor widow cast more than all. [4]For all these cast out of their abundance into the gifts$_3$, but she out of her want, cast all her living."**

21.2
Signs of the End of the Age

[5]And as some were speaking about the temple, that it had been decorated with beautiful stones and gifts, He said, [6]**"These things that you see, days will come in which a stone will not be left on a stone, which will not be thrown down."** [7]And they questioned Him, saying, **"Teacher, when, then, will these things be? And what will be the sign when these things are about to occur?"** [8]And He said, **"Watch, lest you be led astray; for many will come on My authority, saying, 'I am†,' and, 'The time has come;' Do not go after them.** [9]**And when you hear of wars and disturbances, do not be afraid, for these things must occur first; but the end is not at once."**

† Gr. ἐγώ εἰμι. See Appendix 25.

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1. Psalms 110:1-LXX.
2. If *His* for αὐτοῦ is not read, then *the* would be read in its place. The evidence here is equally divided.
3. The Textus Receptus adds here the scribal explanation τοῦ θεοῦ or *of God.*

10Then He said to them, "Nation will be raised against
nation, and government against government, 11and great
earthquakes from place to place, and there will be fam-
ines and plagues; there will be both great terrors and
signs from Heaven. 12But before all these things, they will
lay their hands on you, and will persecute you, delivering
you into the synagogues and prisons, being led away
before kings and governors, on account of My authority.
13But it will return to you for a testimony. 14Therefore, put
into your hearts not to premeditate to make a defense.
15For I will give you a mouth and wisdom, which all
those opposing you will not be able to withstand nor con-
tradict. 16But you will be betrayed also by parents and
brothers and relatives and friends, and they will put you
to death. 17And you will be hated by all because of My
authority. 18And a hair of your head will in no way perish.
19In your patience, you will gain your lives‡.

‡ Gr. ψυχή. See Appendix 9.

20"And when you see Jerusalem being encircled by
armies, then know that the time of its ruin has come.
21Then those in Judea, let them flee into the mountains,
and those in the midst of it, let them go out, and those in
the open spaces, let them not enter into it. 22For these are
days of vengeance; all the things that have been written
are to be fulfilled. 23But woe to the pregnant women and
those giving suck in those days; for great distress will be
on the earth and anger on this people. 24And they will fall
by the mouth of the sword and will be led captive to all
the nations. And Jerusalem will be trodden down by
nations, until the time of nations are fulfilled. 25And there
will be signs in the sun and moon and stars. And on the
earth, anxiety of nations with perplexity, sound of sea
and surf, 26men fainting from fear and expectation of the
things coming on the habitable earth, for the powers of
the heavens will be shaken. 27And then they will see the
Son of man coming in a cloud with power and much rep-
utation.♀ 28And when these things begin to happen, stand
erect and lift up your heads, because your redemption
draws near."

♀ Dan. 7:13.

29And He spoke a parable to them: "Watch the fig-tree
and all the trees. 30Now when they sprout leaves, seeing
it for yourselves, you know that the summer is near. 31So

also, when you see these things occurring, know that the Government of God is near. 32Truly, I say to you, that in no way will this generation† pass away until all these things occur. 33The heaven and the earth will pass away, but My words will in no way pass away.

† Or, lit. *race.* Gr. γενεὰ.

34"And take heed to yourselves, lest your hearts be loaded down with headaches, and intoxication, and anxieties of life, and that day come upon you suddenly 35as a snare, for it will come in on all those sitting on the face of all the earth. 36Then be watchful at all times, begging that you be counted worthy to escape all these things being about to occur, and to stand before the Son of man."

37And by days He was teaching in the temple. But by nights, going out, He lodged in the mountain being called **'Of Olives.'** 38And all the people came early to Him in the temple to hear Him.[1]

CHAPTER 22

22.1
Judas Agrees to Betray Jesus

1And the Feast of the Unleavened drew near, being called Passover. 2And the chief priests and the scribes sought how to destroy Him, for they feared the people.

3And Satan entered into Judas, the one being called Iscariot, being of the number of the twelve. 4And going, he talked with the chief priests and the captains, how he might betray Him. 5And they rejoiced, and they agreed to give him silver. 6And he fully consented, and sought opportunity to betray Him to them, away from the crowd.

22.2
The Last Supper

7And the Day of the Unleavened came, on which the passover must be killed. 8And He sent Peter and John, saying, **"Going, prepare the passover for us, that we may eat."** 9And they said to Him, **"Where do you desire we prepare?"** 10And He told them, **"Behold, going into the city, you will meet a man carrying a pitcher of water. Follow him into the house where he goes in. 11And you will say to the house-owner*, 'The Teacher says to you, 'Where is**

* Or, *master of the house.* Gr. οἰκοδεσπότης.

1. At this point, eight manuscripts (13 69 124 346 543 788 826 983) add here the Pericope of the Adulteress taken from John 7:53-8:11, which is not contained in the Anointed Standard Translation (cf. Appendix 4).

the guest room where I with My students may eat the passover?" 12**And he will show you a large upper room which he has spread; prepare there."** 13And going, they found as He told them, and they prepared the passover.

14And when the hour came, He reclined, and the twelve ambassadors with Him. 15And He said to them, **"With desire, I desired to eat this passover with you, before My suffering.** 16**For I say to you that**$_1$ **in no way will I eat of it, until when it is fulfilled in the Government of God."** 17And taking a cup, having given thanks, He said, **"Take this and divide among yourselves.** 18**For I say to you that in no way will I drink of the product of the vine until when the Government of God comes."** 19And taking a loaf, having given thanks, He broke, and gave to them, saying, **"This is My body being given for you. Do this for My remembrance."** 20In like manner, the cup also, after having supped, saying, **"This cup is the New Covenant in My blood, being poured out for you.**$_2$ 21**But behold! The hand of My betrayer is with Me on the table.** 22**And indeed, the Son of man goes, according as was determined, but woe to that man through whom He is betrayed!"** 23And they began to examine themselves, who then it may be of them, he being about to do this.

24And there was also a dispute among them, which of them seems to be greater. 25And He said to them, **"The kings of the nations lord it over them, and the authorities over them are called benefactors.** 26**But you be not so, but the greater among you, let him be the lesser, and he governing, as he serving.** 27**For who is greater, he reclining, or he serving? Is it not he reclining? But I am in your midst as the one serving.** 28**But you are those having continued with Me in My temptations.** 29**And I appoint a Government to you as My Father appointed to Me,** 30**that you**

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1. The Textus Receptus interpolates here οὐκέτι or *never.* The word, however, is absent from $\mathfrak{p}^{75vid}$ ℵ A B L Θ f^{1} it^{a} cop^{sa,bo} etc.
2. Verses 17-20 here have been preserved in six different forms. That taken herein is attested by $\mathfrak{p}^{75}$ ℵ A B C K L T^{vid} W X Δ Θ Π Ψ 063 f^{1} f^{13} all minuscules it^{c,q,r1} vg syr^{pal} cop^{sa,bo} arm geo. All other versions omit some part of this version, represented by D, it^{b,c}, syr^{c}, syr^{s}, syr^{p}.

may eat and drink at My table in My government, and you will sit on thrones, judging the twelve tribes of Israel.

31 [1]"**Simon, Simon, behold, Satan asked for you, to sift as wheat,** 32**but I prayed concerning you, that your persuasion might not fail. And when you have turned back, confirm your brothers."** 33And he said to Him, **"Master, with You, I am both prepared to go to prison and to death."** 34But He said, **"I say to you, Peter, a cock will not sound today before you will deny knowing Me three times."**

35And He said to them, **"When I sent you without a purse and a wallet and sandals, did you lack anything?"** And they said, **"Nothing."** 36Then He said to them, **"But now, he having a purse, let him take it. Likewise also a wallet. And he not having, let him sell his garment and buy a sword.** 37**For I say to you that this that has been written must yet be fulfilled in Me: 'And He was counted with the lawless.'**[2] **For the things concerning Me also have an end."** 38And they said, **"Master, behold, here are two swords."** And He said to them, **"It is enough."**

ϙ Isa. 53:12.

22.3
Jesus Prays on the Mount of Olives

39And going forth, He went according to custom, to the Mountain of Olives; and also His students followed Him. 40And coming on the place, He said to them, **"Pray that you will not enter into temptation."** 41And He was withdrawn from them, about a stone's throw. And placing the knees, He praying, 42saying, **"Father, If You will, take this cup away from Me; but not My will, but let Yours be."**

VERSES 43-44 HAVE BEEN OMITTED[3]

45And rising up from the prayer, coming to His students,

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1. The Textus Receptus adds here the explanatory gloss *And the Master said*, which, while well-supported, is a likely interpolation and is absent in $\mathfrak{p}^{75}$ B etc.
2. Isaiah 53:12-LXX.
3. These two verses are absent from $\mathfrak{p}^{(69vid)}$, $\mathfrak{p}^{75}$, $\aleph^{a}$ A B T W syr^{s} $cop^{sa,bo}$ arm^{mss} geo Marcion Clement Origen and are marked with obeli or asterisks (which indicates spuriousness) in Δ^{c} Π^{c} 892^{c} vg 1079 1195 1216 cop^{bomss}. The earliest texts to contain the verses are D and an edited version of $\aleph$ ($\aleph^{*}$). Additionally, many texts that contain the verses transpose them to other parts of the gospel or to follow Matthew 26:39, also indicative of spuriousness. It is doubtless that these two verses are interpolations, although of an early nature.

He found them sleeping from grief. 46And He said to them, **"Why do you sleep? Rising up, pray, that you enter not into temptation."**

22.4
Jesus Arrested

47And He yet speaking, behold a crowd. And the one being called Judas, one of the twelve, came before them, and drew near to Jesus in order to kiss Him. 48But Jesus said to him, **"Judas, do you betray the Son of man with a kiss?"** 49And those around Him seeing that about to occur, said to Him, **"Master, will we strike with the sword?"** 50And a certain one of them struck the slave of the high priest, and cut off his right ear. 51And answering, Jesus said, **"Allow it until this."** And touching his ear, He cured him. 52And Jesus said to those coming upon Him, chief priests, and commanders of the temple, and elders, **"Have you come out with swords and clubs, as against a robber? 53Me being with you day by day in the Temple, you did not stretch out your hand on Me. But this is your hour, and the authority† of darkness."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

22.5
Peter Denies Jesus

54And having seized, they led Him away and brought Him into the house of the high priest. And Peter followed afar off. 55And lighting a fire in the midst of the court, and they sitting down, Peter sat in their midst. 56And a certain maidservant seeing him sitting near the light, and looking intently at him, said, **"And this one was with Him."** 57But he denied Him, saying, **"Woman, I do not know Him."** 58And after a while, another seeing him, said, **"And you are of them."** But Peter said, **"Man, I am not."** 59And about one hour intervening, a certain other boldly charged saying, **"In truth, this one also was with him, for he is also a Galilean."** 60And Peter said, **"Man, I do not know what you say."** And immediately, he yet speaking, the cock sounded. 61And turning, the Master looked at Peter. And Peter remembered the word of the Master, how He told him, **"Before a cock would sound, you will deny Me three times."** 62And going outside, Peter wept bitterly.[1]

22.6
The Soldiers Mock Jesus

63And the men having charge of Jesus mocked Him, beating Him. 64And blindfolding Him[2] and questioning Him,

1. This verse is accidentally omitted from 0171^{vid} it$^{a,b,e,ff2,i,l^*,r1}$.
2. The Textus Receptus here adds ἔτυπτον αὐτοῦ τὸ πρόσωπον or *they struck His face.* These words are absent from $\mathfrak{p}^{75}$ א B K L etc.

saying, **"Prophesy, who is the one hitting You?"** [65]And they said many other things to Him, blaspheming.

22.7
Jesus Before Pilate and Herod

[66]And when day came, the body of elders of the people, chief priests, and scribes were assembled. And they led Him to their sanhedrin, saying, [67]**"If You are the Anointed, tell us."** And He said to them, **"If I tell you, you will in no way be persuaded. [68]And also, If I ask, in no way will you answer$_1$. [69]From now on the Son of man will be sitting at the right of the power of God♀."** [70]And they all said, **"You, then, are the Son of God?"** And He said to them, **"You said it, because I am."** [71]And they said, **"Why yet have we need of witness? For we ourselves heard from His mouth."**

♀ Ps. 110:1.

CHAPTER 23

[1]And rising up, all of their multitude led Him before Pilate. [2]And they began to accuse Him, saying, **"We found this one perverting our$_2$ nation, and forbidding to give tribute to Cæsar, saying himself to be King, the Anointed."** [3]And Pilate questioned Him, saying, **"Are you the King of the Judeans?"** And answering him, He said, **"You said it."** [4]And Pilate said to the chief priests and the crowds, **"I find nothing blameable in this man."** [5]But they insisted, saying, **"He stirs up the people, teaching throughout all Judea, beginning from Galilee to here.$_3$"** [6]And hearing$_4$, Pilate asked if the man is a Galilean. [7]And knowing that He is from the jurisdiction† of Herod, he sent Him up to Herod, he also being in Jerusalem in these days.

† Or, *authority, right, ability, power.* Gr. *ἐξουσία.*

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1. The Textus Receptus here adds μοι ἢ ἀπολύσητε or *Me, or let Me go.* The words are absent from 𝔓^{75} ℵ B L T Θ f^1 1241 1365 etc.
2. The Textus Receptus omits this word, ἡμῶν, which is well-attested.
3. According to Epiphanius, Marcion added the words καὶ ἀποστρέφοντα τὰς γυναῖκες καὶ τὰ τέκνα, a reading which, with an expansion, is also preserved in the Latin of it^c: *et filios nostros et uxores avertit a nobis, non enim baptizatur sicut nos.* This would be translated *and He alienates our sons and wives from us, for He is not baptized as we are.* it^e has the reading *et filios nostros et uxores avertit a nobis, non enim baptizantur sicut et nos, nec se mundat* or *and He alienates our sons and wives from us, for they are not baptized as also we are, nor do they purify themselves.*
4. The Textus Receptus adds the explanatory gloss *Galilee.* The word is omitted, however, in 𝔓^{75} ℵ B.

[8]And seeing Jesus, Herod rejoiced greatly, for he was wishing a long time to see Him, because of hearing many things about Him. And he hoped to see some sign brought about by Him. [9]And he questioned Him in many words. But He answered nothing. [10]And the chief priests and the scribes stood vehemently accusing Him. [11]And having humiliated Him with his guards, and mocking Him, putting luxurious clothing around Him, ⌊even⌋$_1$ Herod sent Him back to Pilate. [12]And both Pilate and Herod became friends on the same day with each other, for before they were at enmity with themselves$_2$.

[13]And calling together the chief priests and the leaders of the people, Pilate [14]said to them, **"You brought this Man to me as perverting the people, and behold, I examining before you found nothing blameable in this Man of which you bring charge against Him. [15]Also, neither did Herod, for I sent Him up to them$_3$, and behold, nothing worthy of death is done by Him. [16]Therefore, chastising Him, I will release Him."**

VERSE 17 HAS BEEN OMITTED$_4$

[18]And they shouted all at once, saying, **"Take this one and release Barabbas to us,"** [19]he who was thrown into prison because of some revolt occurring in the city and murder. [20]Then Pilate again called out, desiring to release Jesus. [21]But they shouted, saying, **"Crucify! Crucify Him!"** [22]But he said to them a third time, **"For what evil did this One do? I found no cause of death in Him. Chastising then,**

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1. This word, which is not contained in the Textus Receptus, finds early attestation in $\mathfrak{p}^{75}$.
2. *Themselves* is here translated for αὐτούς as opposed to the Textus Receptus's ἑαυτούς which would be translated the same way.
3. The Textus Receptus changes this from *Him ... them* translated for αὐτόν ... ἡμᾶς to *you ... him* translated for ὑμᾶς ... αὐτόν. The text as herein is well-supported by $\mathfrak{p}^{75}$ ℵ B K L T Θ etc.
4. This verse is an obvious gloss interpolated from either Matthew 27:15 or Mark 15:6. It is absent from such early and diverse witnesses as $\mathfrak{p}^{75}$ A B it^{a} cop^{sa} etc. and in those texts that contain it, it is found in different locations, thus pointing to its spuriousness. Although it could have been omitted because of homoeoarcton, this could justify only one omission from one family of texts.

I will release Him." [23]But they insisted with great voices, asking for Him to be crucified. And their voices$_1$ prevailed. [24]And Pilate adjudged their request to be done. [25]And he released to them the one who had been thrown into prison because of revolt and murder, but he delivered Jesus up to their will.

23.1
The Crucifixion

[26]And as they led him away, having laid hold on a certain Simon, a Cyrenian‡, coming from a field, they put the torture stake on him to carry it behind Jesus.

‡ Greek-speaking Judeans were the major inhabitants of Cyrene in the 1st century.

[27]And a great multitude of people were following Him, and of women who also were bewailing and lamenting Him. [28]And turning to them, Jesus said, **"Daughters of Jerusalem, do not weep over Me, but weep over yourselves, and over your children. [29]For behold, days will come in which they will say, 'Blessed are the barren and the wombs which did not bear, and the breasts that did not give suck.' [30]Then 'they will begin to say to the mountains, "Fall on us!" And to the hills, "Cover us!"'$_2$ [31]For if they do these things in the sapping tree, what may occur in the dry?"**

[32]And others also were led, two criminals, to be executed with Him.♀$_3$

♀ Isa. 53:12.

[33]And when they came upon the place being called **'Skull,'** they there crucified Him, and the criminals, one on the right and one on the left. [34]$_4$And dividing His garments, they cast lots.♀ [35]And the people stood watching. And the rulers with them scoffed, saying, **"He saved others, let Him save Himself, if this One is the Anointed, the chosen of God."** [36]And the soldiers also mocked Him, having come near and offering vinegar to Him, [37]and saying, **"If you are the King of the Judeans, save Yourself."** [38]And there was also an epigraph written over Him$_5$: **"THIS IS THE KING OF**

♀ Ps. 22:17-18.

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1. The Textus Receptus interpolates here καὶ τῶν ἀρχιερέων or *and the chief priests.* The words are found mainly in Western texts.
2. Hosea 10:8-LXX.
3. The Latin codex Rehdigeranus (it^{l}) supplies the name of the two robbers as *Ioathas et Maggatras* or Joathas and Maggatras. A fragment from Usserianus (it^{r1}) supplies *et Capnatas* or *and Capnatas.* See also the notes at Matthew 27:38 and Mark 15:27.

THE JUDEANS."

39And one of the hanged criminals blasphemed Him, saying, **"If You are the Anointed, save Yourself and us."** 40But answering, the other rebuked him, saying, **"Do you not fear God, because you are in the same judgment? 41And we indeed justly, for we receive things worthy of what we did. But this One did nothing wrong."** 42And he said to Jesus, **"Remember me, Master, when You come in Your government."** 43And Jesus said to him, **"Truly, I say to you, Today you will be with Me in Paradise."**

23.2
Jesus's Death

44And it was about the sixth hour, and darkness came over all the land, until the ninth hour. 45And the sun was eclipsed$_1$,♀ and the veil of the temple was torn in the middle. 46And crying with a great voice, Jesus said, **"Father, into Your hands, I commit My Mentality.$_2$"**♀ And saying this, the Mentality went out. 47And seeing the things occurring, the centurion reputed God, saying, **"Truly, this Man was Just."** 48And all the crowd having arrived together at this sight, watching the things happening, beating their breasts, returned. 49And all those known to Him stood afar off,♀ and the women, those accompanying Him from Galilee, seeing these things.

♀ Isa. 50:3.

♀ Ps. 2:20-21, 31:5, Isa. 53:12.

♀ Ps. 38:11, 88:8.

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4. The Textus Receptus adds here ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν, which would be translated *And Jesus said, 'Father, forgive them, for they do not know what they are doing.'* Or, if the comma were placed after οὐ instead of in front (remembering that the uncials had no punctuation), it could also be translated *And Jesus said, 'Father, forgive them not, for they know what they are doing,'* although this translation would not be normal due to the placement of the word γὰρ (in second position). Regardless, however, it is doubtless that this is an early interpolation, being absent from such diverse witnesses as $\mathfrak{p}^{75}$ א^{a} B D* W Θ it^{a,d} syr^{s} cop^{sa,bomss} and the Sahidic.
5. The Textus Receptus adds here γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς or *in Greek and Latin and Hebrew letters.* This gloss was no doubt derived from John 19:20 by later copyists, as it is absent in $\mathfrak{p}^{75}$ B C* it^{a} syr^{c,s} cop^{sa,bo} etc.
1. *Eclipsed* is translated for ἐκλιπόντος as opposed to the Textus Receptus's ἐσκοτίσθη or *darkened.* The former, however, enjoys much better attestation in the witnesses.
2. Psalms 31:5-LXX.

23.3
Jesus's Burial

50And behold, a man named Joseph, being a councillor, a good and just man – 51this one was not agreeing with their counsel and action – from Arimathea, a city of the Judeans, and who was eagerly expecting the Government of God also; 52this one coming near to Pilate, asked for the body of Jesus. 53And taking it down, he wrapped it in linen and placed it in a hewn tomb, where no one was ever yet laid.[1] 54And it was a day of preparation, and a sabbath was coming on. 55And also, women following, who were accompanying Him out of Galilee, watched the tomb, and how His body was placed. 56And returning, they prepared spices and ointment. And indeed on the sabbath day they rested according to the command.

CHAPTER 24

24.1
The Resurrection
* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

1But on the first of the sabbaths*, while still very early, they came upon the tomb, carrying spices which they prepared[2,3] 2And they found the stone having been rolled away from the tomb. 3And going in, they did not find the body of the Master Jesus. 4And it was, in their perplexing about this, and behold, two men in shining clothing stood by them. 5And they becoming terrified, and bending the faces to the earth, they said to them, **"Why do you seek the Living One with the dead ones? 6He is not here, but was raised. Remember how He spoke to you, yet being in Galilee, 7saying that, 'The Son of man must be delivered into the hands of men of failure, and to be crucified, and the third day to rise again.'"** 8And they remembered His

ϙ Ps. 17:15, 118:17-18.

1. Bezæ (D) adds καὶ θέντος αὐτοῦ ἐπέθηκεν τῷ μνημείῳ λίτον ὃν μόγις εἴκοσι ἐκύλιον or *and after He had been laid, he placed over the tomb a stone which twenty men could hardly roll.* It is doubtless that this reading in D is an interpolation and this type of interpolation is characteristic of Bezæ and other Western texts in this part of Luke.
2. The Textus Receptus, with A C, adds here *and some were with them.* These words are absent from 𝔓75 ℵ B C*.
3. Bezæ again expands this passage partly in assimilation to Mark 16:3 with ἐλογίζοντο δὲ ἐν ἑαυταῖς, Τίς ἄρα ἀποκυλίσει τὸν λίθον. ἐλθοῦσαι δὲ εὗρον ... or *And they were pondering in themselves, 'Who will roll away the stone.' And when they had come they found ...*

words. [9]And returning from the tomb, they reported these things to the eleven and to all the rest. [10]And they were Mariam Magdalene, and Joanna, and Mariam of Jacob, and the rest with them, who told the ambassadors these things. [11]And their words seemed like foolishness before them, and they were not persuaded by them. [12]But rising up, Peter ran to the tomb, and stooping down, he saw the linen lying alone, and went away wondering to himself what had happened.[1]

24.2
On the Road to Emmaus

[13]And behold, two of them were going on the same day to a village being sixty stadia distant from Jerusalem, which was named Emmaus. [14]And they talked to each other about all these things having happened. [15]And it was, in their talking and discussing, even Jesus Himself came near and travelled with them. [16]But their eyes were held to not recognize Him. [17]And He said to them, **"What words are these that you exchange with each other, while walking, and are depressed?"** [18]And answering, one whose name was Cleopas, said to Him, **"Are you only a stranger in Jerusalem, and do not know the things occurring in it these days?"** [19]And He said to them, **"What?"** And they said to Him, **"The things about Jesus the Nazarene, who was a Man, a Prophet, powerful in work and word before God and all the people, [20]how both the chief priests and our rulers delivered Him to the judgment of death, and crucified Him. [21]But we were hoping that He was the One going to redeem Israel. But then with all these things, this third day comes today since these things occurred. [22]And also some of our women astounded us, being early at the tomb, [23]and not finding His body, came saying that they had also seen a vision of messengers, who said that He lives. [24]And some of those with us went to the tomb, and found so even as the women had said, but they did not see Him."** [25]And He said to them, **"O fools and slow of heart to be persuaded on all the things which the prophets spoke! [26]Must the Anointed not suffer these things and enter into His reputation?"** [27]And beginning from Moses and all the prophets, He explained to them in all the Scriptures that about Himself. [28]And they

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1. A great many manuscripts omit this verse, but this seems to be due to some early error as the verse garners strong and early support in the witnesses.

drew near to the village where they were going, and He appeared to be going further. [29]And they constrained Him, saying, **"Stay with us, because it is toward evening, and the day has declined."** And He went to stay with them. [30]And it was, in His reclining with them, taking the loaf, He blessed, and breaking, He gave to them. [31]And their eyes were opened, and they remembered Him. And He became invisible from them. [32]And they said to each other, **"Was not our heart burning ⌊in us⌋[1] as He spoke to us in the way, and as He opened up to us the Scriptures?"** [33]And rising up that same hour, they returned to Jerusalem and found the eleven and those with them having been gathered, [34]saying, **"The Master was really raised, and appeared to Simon."** [35]And they related the things in the way, and how He was known to them in the breaking of the loaf.

24.3
Jesus Appears to the Students

[36]And as they were saying these things, He[2] Himself stood in their midst, and said to them, **"Peace to you![3]"** [37]But being terrified and filled with fear, they thought they saw a mentality. [38]And He said to them, **"Why are you troubled? And why do reasonings come up in your hearts? [39]See My hands and My feet, that I am† He? Feel Me and see, because a mentality does not have flesh and bones, as you see Me having."** [40]And saying this, He showed them the hands and the feet.[4] [41]And yet, they not being persuaded from the joy and marveling, He said to them, **"Have you any food here?"** [42]And they handed to Him part of a broiled fish[5]. [43]And taking these before them, He ate.

† Gr. *ἐγώ εἰμι.* See Appendix 25.

[44]And He said to them, **"These words which I spoke to you, yet being with you, that all the things being written in the law of Moses and the prophets and Psalms about**

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1. Because these words, ἐν ἡμῖν, are omitted in 𝔓[75] B D geo Origen, they have been placed in open brackets herein.
2. The Textus Receptus adds here *Jesus*, contrary to 𝔓[75] ℵ B D L.
3. Several later texts add ἐγώ εἰμι, μὴ φοβεῖσθε, or *I am, do not fear.*
4. Several Western witnesses, including D, omit this verse.
5. The Textus Receptus here adds the words καὶ ἀπὸ μελισσίου κηρίου or *and from a honeycomb.* The words, however, are absent from almost all of the early witnesses.

Me must be fulfilled." [45]Then He opened up their mind to understand the Scriptures, [46]and said to them, **"Thus it is written, and thus the Anointed must suffer, and to rise from the dead the third day, [47]and repentance to$_1$ forgiveness of failures should be preached on His authority to all the nations, beginning from Jerusalem. [48]And you are witnesses of these things. [49]And ⌊behold,⌋$_2$ I send forth the promise of My Father on you. But you sit in the city$_3$ until you are clothed with power from on high."**

24.4
The Ascension

[50]And He led them out as far as to Bethany, and lifting up His hands, He blessed them. [51]And it was, in the blessing of them, He withdrew from them, and was carried into Heaven.ǫ [52]And they, having worshiped Him, returned to Jerusalem with great joy, [53]and were continually in the temple, $_4$blessing God.$_5$

ǫ II Ki. 2:11, Ps. 68:18.

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1. The word *to* is here translated for εἰς as opposed to the Textus Receptus's καὶ or *and.* The reading as herein is well-attested by 𝔓^{75} ℵ B etc.
2. The textual authorities are divided on the inclusion or omission of this word, ἰδοὺ.
3. The Textus Receptus adds here *of Jerusalem.* This interpolation is absent from 𝔓^{75} ℵ B C* L.
4. The Textus Receptus adds here αἰνοῦντες καὶ or *praising and.* The words are absent from 𝔓^{75} ℵ B C* L syr^{s,pal} cop^{sa,bo} geo.
5. Many later texts, followed by the Textus Receptus, add the liturgical ἀμὴν or *so be it.*

The General Letter of Jude was written in 61-62 A.D.

The General Letter of Jude

1.1
Introduction

[1]Jude, a slave of Jesus Anointed, and brother of Jacob, to those in God the Father having been loved$_1$, and having been called out and preserved by Jesus Anointed, [2]compassion unto you, and peace, and honorable brotherly love be multiplied. [3]Having made all diligence to write to you about our$_2$ common salvation, beloved, I had need to write to you, and exhort you to fight earnestly for the persuasion once delivered to the Separated Ones. [4]For there are certain men stealthily slipped in among us who were previously ascribed to this damnation, ungodly men, perverting the favor of our God for unbridled lust, and denying the only Owner*,$_3$ even our Master, Jesus Anointed.

1.2
The Failure of Godless Men

* Or, *slave-owner, master.* Gr. δεσπότης.

[5]It is therefore my intention to remind you, although you once knew these things, that although the Master did save a people out of the land of Egypt, afterwards He destroyed the ones with no persuasion. [6]And those messengers that did not keep their first place, but having deserted their dwelling place, He has kept in everlasting chains under darkness for the judgement of the great day; [7]and even as Sodom and Gomorrah, and the cities around them, in the same manner as they did give themselves over to whoredom in going after strange† flesh, laid down an example, in that they underwent

† Or, *not of the same kind.* Gr. ἑτέρας.

1. The words *having been loved* are translated for ἠγαπημένοις as opposed to the Textus Receptus's ἡγιασμένοις or *having been separated.* The former, as herein, is strongly attested by 𝔓^{72} א A B Ψ 81 1739 vg syr^{p,h} cop^{sa,bo} arm eth Origen Lucifer, with the latter finding support only in K L P and most minuscules.
2. This word, ἡμῶν, is absent from the Textus Receptus. It is, however, present in 𝔓^{72} א A B Ψ 81 614 1739 syr^{ph,h} cop^{sa} arm etc. The omission in the Textus Receptus and K L P 049 *Byz Lect* was done to reflect a universal character in the passage.
3. The Textus Receptus here adds θεόν or *God* (along with K L P 69 1739 etc.). The word is omitted from 𝔓^{72} א A B C 218 255 337 436 462 642 808 927 1837 1845 vg cop^{sa,bo} arm eth Ephraem Lucifer Didymus Cyril.

the vengeance of everlasting fire. [8]Likewise also, these of perverted imagination mongrelize the flesh, hate mastership, and blaspheme the reputation. [9]But Michael the chief messenger, when contending with the Diabolical One in debating concerning the body of Moses, he dared not bring a judgment of blasphemy, but rather said, **"The Master rebuke you."** [10]But what things they do not know, they speak blasphemy of these, and what things they understand only instinctively, like animals without reasoning ability, they mongrelize by. [11]Woe to them because they went the way of Cain, and have given themselves up to the error of Balaam for reward and destroyed themselves in the gainsaying of Core! [12]These are dangerous shipwreckers in your honorable brotherly love fraternity, when they socially intercourse with you, refreshing themselves fearlessly, clouds they are without water, carried about with winds, fruitless trees of autumn, having died twice, having been plucked up by the roots; [13]raging waves of the sea, foaming up their shame and dishonor; wandering stars for whom blackness of darkness has been preserved forever. [14]And the seventh from Adam, Enoch, also prophesied of these men, saying: **"Behold, the Master came with a great number of His Separated Ones [15]to execute judgment upon all, and to rebuke all the ungodly of them, concerning all their godless actions which they godlessly did, and concerning all the hard things these godless transgressors spoke against him."**[1] [16]These are malcontents, complainers, leading lives according to their lusts, and their mouths speak arrogant things, admiring people's outward appearances for the sake of gain.

1.3
A Call to Preserve

[17]But you, beloved, remember the words spoken before by the ambassadors of our Master Jesus Anointed, [18]because they told you that at the last time there would be mockers according to their own lusts, living ungodly lives. [19]These are

1. This quotation is commonly assigned to I Enoch 1:9, which is the so-called Ethiopic book of Enoch. While the quote does match, the rest of so-called I Enoch is pseudepigraphal and of either a late date (2nd century AD) or spurious authorship. The original writings of Enoch are not extant at this time.

the ones who separate themselves, animal-like ones, not having the Mentality. [20]But you beloved, building yourselves upon your most separated persuasion, praying in the Mentality of Separation, [21]keep yourselves in the honorable brotherly love of God, confidently awaiting the compassion of our Master Jesus Anointed to everlasting life. [22]And some show mercy on, carefully discriminating; [23]and save others, snatching them out of the fire; and save others with fear, hating even their clothing, having been stained by the flesh.[1]

1.4
Conclusion

[24]Now to Him that is able to keep you without stumbling, and to stand you before His reputation without blemish, and with joy unspeakable; [25]to the only[2] God, our Savior, through Jesus Anointed, our Master,[3] be reputation and greatness and might and authority† even now and forever. So be it.

† Or, *right, ability, power.*
Gr. *ἐξουσία.*

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1. Verses 22-23 are the subject of many variant readings. The reading herein is that preserved mainly by ℵ: οὓς δὲ σῴζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα. The Textus Receptus takes this reading, which presents three classes of people, and conflates the last two classes to give the reading: *And some show mercy on, carefully discriminating. But save others with fear, snatching them out of the fire, hating even their clothing, having been stained by the flesh.*
2. The Textus Receptus adds here σοφῷ or *wise.*
3. The words, *through Jesus Anointed, our Master,* are absent from the Textus Receptus, but find very good support in the best manuscripts, including ℵ(*) A B C etc.

The Second General Letter of Peter

The Second General Letter of Peter was written in 61-62 A.D.

CHAPTER 1

1.1
Introduction

[1]Simon$_1$ Peter, a slave and ambassador of Jesus Anointed, to those equally precious with us, having obtained persuasion in the justification of our God and our Savior, Jesus Anointed: [2]Favor to you and peace be multiplied by a full knowledge of God, and of Jesus our Master.

1.2
Calling and Choosing Sure

[3]As His divine power has given to us all things pertaining to life and godliness through the full knowledge of the One calling us by His Own$_2$ reputation and virtue†, [4]through which means He has given to us the precious and very great$_3$ promises, that through these, you might be partakers of the divine nature, escaping from the world's mongrelization by lust. [5]But also in this very thing, bringing in all diligence, filling out your persuasion with virtue†, and virtue† with knowledge, [6]and knowledge with self-control, and self-control with patience, and patience with godliness, [7]and godliness with brotherly love‡, and brotherly love‡ with honorable brotherly love. [8]For these things being in you and abounding makes you not barren nor unfruitful in

† Or, *excellence.* Gr. *ἀρετή.*

‡ *φιλαδελφία as opposed to ἀγάπη* or *honorable brotherly love.*

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1. The reading of Σίμων or *Simon* is supported by $\mathfrak{p}^{72}$ B Ψ 81 614 it^{h,r} vg syr^{pal} cop^{sa,bo} eth etc., but the reading of Συμεών or *Simeon* (or *Symeon*) receives nearly equal attestation with ℵ A K P 049 056 0142 1739 syr^{ph,h} arm etc. The latter reading is found only here and in Acts 15:14.
2. The words *by His own* are translated for ἰδίᾳ as opposed to the Textus Receptus's διὰ or *through*. Note that the difference in the two readings is simply the omission of an iota (ι). Thus, accidental change is probable. The reading of the Textus Receptus is supported by $\mathfrak{p}^{72}$ B K L and most minuscules. The readings as herein, however, is more broadly supported by ℵ A C P Ψ 33 81 614 1739 it^{h,r} vg syr^{ph,h,pal} cop^{sa,bo} arm (Speculum).
3. The Textus Receptus reverses the words τίμια καὶ μέγιστα or *precious and very great* to *very great and precious.* The order as herein is supported by $\mathfrak{p}^{72}$ ℵ B K L 0142 1 206 255 429 489 614 1611 1898 2143, whereas the reading of the Textus Receptus is supported only by later minuscules.

the full knowledge of our Master Jesus Anointed. [9]For he in whom these things are not present is blind, being short-sighted, taking on forgetfulness of the purifying of his failures in time past. [10]Therefore, brothers, rather be diligent to make sure of your calling and choosing, for doing these things, you will not ever fall. [11]For so will be richly furnished to you the entrance into the Everlasting Government of our Master and Savior, Jesus Anointed.

1.3
Prophecy of Scripture

[12]Therefore, I will not neglect to cause you to always remember concerning these things, though you know and have been confirmed in the present truth. [13]But I deem it right, so long as I am in this tabernacle, to arouse you by a reminder, [14]knowing that the putting off of my tabernacle is soon, as indeed our Master, Jesus Anointed, made clear to me. [15]But I will also be diligent to cause you to always have memory of these things after my departure. [16]For when we made known to you the power and presence‡ of our Master Jesus Anointed, we were not following fables which had been cleverly devised, but became eyewitnesses of the majesty† of that One. [17]For He received honor and reputation from God the Father – such a voice being carried to Him from the magnificent reputation, **"This is My Son, Whom I love, with Him I am$_1$ well-pleased,"** [18]and we heard this voice being carried out of heaven, being with Him in the separated mountain – [19]and we have the more established prophetic word, in which you would do well to take heed, as to a lamp shining in a dark place, until day dawns and the Daystar rises in your hearts; [20]knowing this first, that every prophecy of Scripture did not come into being of its own interpretation†, [21]for prophecy was not at any time carried by the will of man, but having been carried along by the Mentality of Separation, men spoke from God$_2$.

‡ Lit. *being beside.* Gr. παρουσία.

† Or, *greatness.* Gr. μεγαλειότης. Cf. Luke 9:43.

† Or, lit. *unloosing* Gr. ἐπιλύσεως.

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1. The wording here is slightly different than the Textus Receptus which would be translated *This is My Son, the Beloved, with Whom I am.* The reading of the Greek herein, ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, is attested by $\mathfrak{p}^{72}$ B. Most witnesses beyond these two have assimilated the Markan parallel. The difference in the two obviously does not affect the meaning.

CHAPTER 2

2.1
False Prophets

[1]But false prophets were also among the people, as also there will be false teachers among you, who will secretly bring in heresies of destruction, and denying the Owner* who has bought them, bringing on themselves swift destruction. [2]And many will follow their destructive ways, by whom the way of truth will be blasphemed. [3]And by greediness, with fabricated words, they will use you for gain – for whom the judgment of old does not linger, and their destruction does not slumber. [4]For if God did not spare failed messengers, but delivered them to chains of darkness, thrust down into Tartarus‡, having been kept to judgment; [5]and did not spare the ancient world, but preserved Noah, the eighth†, a herald of justice, bringing a flood on a world of ungodly ones. [6]And covering the cities of Sodom and Gomorrah with ashes, He condemned them ⌊by a catastrophe⌋$_1$, setting an example to men intending to be ungodly. [7]And He delivered justified Lot, who had been oppressed by the conduct of the lawless in lustfulness. [8]For that just one living among them day after day, in seeing and in hearing, his just life* was tormented by their lawless actions. [9]The Master knows to deliver the godly out of temptation, and to keep the unjust for a day of judgment, being punished, [10]but most of all, those going after flesh in the lust of mongrelization, and despising mastership, darers, self-satisfied; they do not tremble at those of reputation, blaspheming; [11]where messengers being greater in strength and in power do not bring against them a reproaching

* Or, *slave-owner, master.* Gr. δεσπότης.

‡ *Homeric prison of the Titans who rebelled against Zeus.*

† The *eighth* of the persons on the Ark.

* Gr. ψυχὴ. See Appendix 9.

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2. The Textus Receptus modifies this passage by changing the word ἀπὸ or *from* to ἅγιοι or *separated*, thus creating the reading *separated men of God spoke.* This was done by a uncial transcriptional error (the two words looking very similar in the uncials) in ℵ K Ψ 33 *Byz* etc. The reading as herein is preserved in 𝔓^{72} B P 614 1739 syr^{h} cop^{bo} arm etc.

1. These words are translated for καταστροφῇ. The word is read in ℵ A C^{2} K Ψ 049 056 0142 33 81 614 etc., but is absent in 𝔓^{72txt} B C* 945 1241 1243 1739 1881 etc. Thus, because of the important witnesses which omit this word, but also because of the ease with which the word might have been omitted due to transcriptional oversight, it has been retained in open brackets.

charge before the Master. [12]But these as unreasoning natural beasts, having been born for capturing and mongrelizing, speaking evil in things of which they are ignorant; they will utterly perish in their mongrelization, [13]being about to be defrauded of$_1$ the wages of injustice, having regarded indulgence in the day to be pleasure, making a game of spots and blemishes, feasting along with you in their deceits, [14]having eyes full of mongrelization and never ceasing from failure, seducing unsettled lives*; having a heart having been exercised in greediness, cursed children; [15]forsaking a straight path, they went away, following the way of Balaam of Bosor$_2$ who loved the wages of injustice, [16]but had reproof of his own transgression: the dumb ass speaking with the voice of a man held back the madness of the prophet. [17]These are springs without water, clouds being driven by a storm, for whom the blackness of darkness is kept forever. [18]For speaking arrogant things of insignificance, they seduce by the lusts of the flesh, in unrestrained lusts, those who were just barely$_3$ escaping the ones living in error, [19]promising them freedom, themselves being slaves of mongrelization; for by whom anyone has been overcome, even to this one, he has been enslaved. [20]For if they have escaped the mongrelization of this world by a full

* Gr. ψυχὴ. See Appendix 9.

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1. The words *being about to be defrauded of* are translated for ἀδικούμενοι as opposed to the Textus Receptus's *being about to receive,* translated for κομιούμενοι. Because of misunderstanding (scribes not being aware that ἄδικος can mean *fraud,* the usual meaning being *injustice*), scribes replaced ἀδικούμενοι with the easier to understand κομιούμενοι. The former is strongly supported by $\mathfrak{p}^{72}$ ℵ* B P Ψ 1175 1852 syr^{ph} arm, with the later being attested by ℵ^{c} A C K 049 most minuscules vg syr^{h} cop^{sa,bo}. The reading as herein introduces a play on words in the Greek, with the following word *injustice* being translated for ἀδικίας. This could be expressed in English with the translation *defrauded of the wages of fraud.*
2. The Greek here is Βοσόρ or *Bosor.* The passage is, of course, in reference to *Beor,* but that reading is found only in B 453 vg^{mss} sur^{ph} cop^{sa} arm.
3. The words *just barely* or *a little* are translated for ὀλίγως, as opposed to the Textus Receptus's ὄντως or *indeed.* The former is well-attested by $\mathfrak{p}^{72}$ A B Ψ 33 vg syr^{ph,h} cop^{sa,bo} Jerome Augustine Bede.

knowledge of ⌊our⌋[1] Master and Savior, Jesus Anointed, and again being entangled, they have been overcome by these, then the last things are worse than the first. [21]For it was better for them not to have fully known the way of justification than fully knowing to turn back[2] from the commandment of separation delivered to them. [22]But that of the true proverb has happened to them, **"The dog turning to his own vomit, and the clean sow to wallowing in the mud."**[3]

CHAPTER 3

[1]Beloved, I now write this second letter to you, in which by reminder I stir up your pure minds to remember [2]the words having been spoken before by the Separated Prophets and by us, the Ambassadors, by command of the Master and Savior. [3]First, knowing this, that during the last days scoffers will come, walking according to their own lusts, [4]and saying, **"Where is the promise of His presence‡?"** For since the fathers fell asleep, all things continue this way from the beginning of creation. [5]For this is hidden from them by their willing it so, that heavens were of old, and earth by water, and through water, being held together by the Word of God, [6]through which the world which then was, being flooded by water, perished. [7]But the heavens and the earth now, having been stored up by the same word, are being kept for fire to a day of judgment and destruction of ungodly men.

3.1
The Day of the Master

‡ Lit. *being beside.* Gr. *παρουσία.*

[8]But do not let this one thing be hidden from you, beloved, that one day with the Master is as a thousand years, and a thousand years as one day[4]. [9]The Master is not slow as to the promise, as some deem slowness, but is long-suffering toward you[5], not having purposed any to perish, but all to come to repentance. [10]But the day of the Master

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1. This word, ἡμῶν, which is not contained in the Textus Receptus, is found in 𝔓[72] ℵ A C P Ψ etc., but is absent in B K 049 etc., and has thus been retained in open brackets.
2. The words *to turn back* are translated for ὑποστρέψαι as opposed to the Textus Receptus's ἐπιστρέψαι which would be translated simply *to turn.* The former is strongly attested by 𝔓[72] B C P 1739 etc.
3. Proverbs 26:11-LXX.

will come as a thief in the night, in which the heavens will pass away with a rushing sound, and having burned, the elements will be dissolved, and the earth and the works in it will be discovered$_1$. [11]Thus$_2$, all these things about to be dissolved, what sort ought ⌊you⌋$_3$ to be in separated behavior and godliness, [12]looking for and hastening the presence‡ of the Day of God, through which the heavens having been set afire will be dissolved and the elements will melt? [13]But according to His promise, we look for new heavens and a new earth, in which dwells justice.

‡ Lit. *being beside.* Gr. παρουσία.

[14]Therefore, beloved, looking for these things, be diligent, spotless and without blemish, to be found in peace by Him. [15]And account the long-suffering of our Master as salvation, as also our beloved brother Paul wrote to you,

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4. The expression *a thousand years,* or χίλια ἔτη, is identical to the expression of *a thousand years* in Revelation 20:2-7. It is also the same expression used in the LXX at Psalms 89(90):4, which reads: *For a thousand years in your eyes are as the yesterday which is past, even as a watch in the night.* This expression and the admonition given by Peter would have certainly been in the mind of the reader of The Revelation.
5. The Textus Receptus has ἡμᾶς or *us* instead of ὑμᾶς or *you* as herein which is attested by $\mathfrak{p}^{72}$ ℵ A B C K L P Ψ.

1. Instead of *will be discovered,* translated for εὑρεθήσεται, many different texts present a plethora of different endings to verse 10, the most preponderant being that of the Textus Receptus, which changes εὑρεθήσεται to κατακαήσεται or *will be burned up,* being attested by A 048 049 056 0142 33 614 *Byz Lect* syr^{h} cop^{bo} eth etc. The reading as herein, however, is supported by ℵ B K P 424^{c} 1175 1739^{txt} 1852 syr^{ph,hmg} arm Origen. Other readings include *the earth and the things in it will be found useless*; *the earth and the things in it will flow*; *will flow together*; *will be burnt to ashes*; *will be taken away*; *will be judged*; *will be healed*; and *will be burned.*
2. *Thus* is translated for οὕτως as opposed to the Textus Receptus's οὖν or *then* (based upon 81) and δὲ or *but* (as in C P). The reading as herein is preserved in $\mathfrak{p}^{72}$ B 614 1739 syr^{h} etc.
3. Some texts read ἡμᾶς or *us* as opposed to ὑμᾶς or *you.* More likely however, is the reading of $\mathfrak{p}^{72*}$ $\mathfrak{p}^{74vid}$ B 1175 etc., which omit any pronoun at all. For this reason, the more likely pronoun, *you,* has been retained in open brackets.

according to the wisdom given to him, [16]as also in all of his letters, speaking in them concerning these things, in which some things are hard to understand, which the unlearned and unsettled pervert, as also the remaining Scriptures, to their own destruction. [17]You, then, beloved, knowing beforehand, watch lest being led away by the error of the lawless you fall from your own steadfastness. [18]But grow in the favor and knowledge of our Master and Savior, Jesus Anointed. To Him be the reputation, both now and to the day of eternity. ⌊So be it.⌋[1]

3.2
Final Encouragement

1. In this case, the liturgical ending, ἀμήν, or *so be it*, is present in $\mathfrak{p}^{72}$ ℵ A C 33 81 614 vg syr^{ph,h} cop^{sa,bo} arm eth. However, it is absent in B 82 440 522 1175 1241 1881 1739* Augustine Bede, and for this reason it has been placed in open brackets.

Acts of the Ambassadors was written between 57 and 62 A.D.

Acts of the Ambassadors$_1$

CHAPTER 1

1.1
Jesus Taken Up into Heaven

[1]Indeed, O Theophilus, I made the first account concerning all things which Jesus began to both do and teach, [2]until which day, having given directions to the Ambassadors whom He chose through the Mentality of Separation, He was taken up; [3]to whom also He showed Himself living after many infallible proofs, being seen by them through forty days, and saying the things concerning the Government of God. [4]And meeting with them, He charged them not to depart from Jerusalem, but to await the promise of the Father, **"which you heard of Me; [5]for John indeed baptized with water, but you will be baptized in the Mentality of Separation not many days after$_2$."**

[6]So those then coming together questioned Him, saying, **"Master†, Do you restore the Government to Israel at this time?"** [7]And He said to them, **"It is not yours to know times or seasons, which the Father placed in His own authority‡; [8]but you will receive power, the Mentality of Separation coming upon you, and you will be witnesses of Me both in Jerusalem, and ⌊in⌋$_3$ all Judea, and Samaria, and to the end of the earth."** [9]And saying these

† The word *Master* or κύριος carries also the meaning of *Owner.*
‡ Or, *right, ability, power.* Gr. ἐξουσία.

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1. *Acts of the Ambassadors* exists in two main forms, a Western form and an Alexandrian form. In nearly all cases, the Alexandrian form of the text is supported by a stronger body of witnesses. The Alexandrian text is supported in most cases by $\mathfrak{p}^{45}$ $\mathfrak{p}^{74}$ ℵ A B C Ψ 33 81 104 326 1175. The Western text is primarily represented by $\mathfrak{p}^{29}$ $\mathfrak{p}^{38}$ $\mathfrak{p}^{48}$ D syr$^{h\ with\ *}$ syr^{hmg}. The papyri that support the Western text are all fragmentary and all date from the late 3rd century and are the best support for some of the Western readings. The combination of $\mathfrak{p}^{45}$ ℵ A B C carry an enormous amount of weight and require a large amount of evidence to refute. In most cases, the Textus Receptus agrees with the Alexandrian text, and problems considered herein will be those where the Textus Receptus contains Western interpolations or where Western expansions contain some degree of validity or interest.
2. A few Western witnesses (D cop^{sa,G67} Ephraem Augustine Cassiodorus) add here ἕως τῆς πεντηκοστῆς, or *even at the Pentecost.*

things, they looking, He was taken up, and a cloud received Him from their eyes.♀ [10]And as they were gazing into Heaven, He having gone, and behold, two men stood by them in white clothes, [11]who also said, **"Men, Galileans, why do you stand looking up to the heaven? This Jesus, being taken from you into heaven$_1$ will thus come in the way you saw Him going into Heaven."**

♀ Dan. 7:13-14.

1.2
Matthias Chosen To Replace Judas

[12]Then they returned to Jerusalem from the mount being called **"Of Olive Grove,"** which is near Jerusalem, a sabbath's day away. [13]And when they entered, they went up to the upper room where they were waiting, both Peter and John and Jacob$_2$ and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob of Alpheus and Simon the Zealot, and Judas of Jacob. [14]These all were continuing steadfastly with one mind in prayer$_3$ with the women, and with Mariam the mother of Jesus, and$_4$ His brothers.

[15]And in these days, Peter, standing up in the midst of the brothers$_5$ (and the crowd of names together *[being]* about one hundred and twenty) said, [16]**"Men, brothers, it was necessary for this Scripture to be fulfilled, which the Mentality of Separation spoke through David's mouth concerning Judas, the one having become guide to those seizing Jesus, [17]because he was numbered with us, and obtained a portion of this ministry. [18]Therefore, this one bought a field out of the reward of injustice, and becoming**

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3. The evidence for the inclusion or omission of this word, ἐν, is evenly divided. For its inclusion: $\mathfrak{P}^{74vid}$ ℵ B C^2 E Ψ *Lect* vg syr^{p,h} arm and most minuscules. For its omission: A C* D 81 181 106 322 323 328 429* 945 1611 1704.
1. The words εἰς τὸν οὐρανόν, or *into heaven,* are omitted in D 33^c 242 326* it^{gig} Augustine Vigilius and a few Old Latin texts, probably by accident.
2. The Textus Receptus reverses the order of these last two names.
3. The Textus Receptus adds here the words καὶ τῇ δεήσει, or *and in supplication,* with the support of C^3 and most minuscules. This was probably added here because of Philip. 4:6.
4. The Textus Receptus adds here σύν or *with* along with B C^3 E 33 81 etc. The word's absence is supported by ℵ A C* D 88 104 134 241 464^c etc.
5. The Textus Receptus, along with D it^{e,gig,p} Cyprian Augustine has changed ἀδελφῶν or *brothers* to μαθητῶν or *students.* The reading as herein is supported by ℵ A B C etc.

headlong[1], he burst in the middle and poured out all of his bowels. [19]And it became known to all those inhabiting Jerusalem so that the field was called, in their own[2] dialect, Akeldamach[3], that is 'Field of Blood.' [20]For it has been written in the Scroll of the Psalms, 'Let his estate become forsaken, and he not be dwelling in it.'[4] And, 'Let another take his office.'[5] [21]Therefore, it is right that one of these men accompanying us all the time in which the Master Jesus[6] came in and went out among us, [22]beginning from the Baptism of John until the day when He was taken from us, one of these to become a witness of His resurrection with us."

ϙ Ps. 69:25, Ps. 109:8.

[23]And they[7] set out two: Joseph, the one being called Barsabbas, who was surnamed Justus, and Matthias. [24]And having prayed, they said, **"You, Master, Knower of all hearts, show out of these two which one You chose [25]to take the**

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1. The phrase *becoming headlong*, translated for πρηνὴς γενόμενος has been changed in several traditions in a scribal attempt to explain the confusing wording. We learn in Matthew 27:5 that Judas hanged himself. Augustine quotes the verse with the Latin *collum sibi alligavit et deiectus in faciem disruptus est medius, et effusa sunt omnia viscera eius*, or "he bound himself around the neck and, having fallen on his face, burst asunder in the midst, and all his bowels gushed out." Jerome made a similar emendation in the Vulgate with *suspensus crepuit* or "being hanged." The Old Georgian version has "being swollen."
2. The word *own* or ἰδίᾳ is absent from several important witnesses, including 𝔓[74vid] ℵ B* D. This, however, seems to be the result of haplography occurring in the uncials, i.e., ΤΗΙΔΙΑΔΙΑΛΕΚΤΩ.
3. Most of the later Greek texts contain the spelling Ἀκελδαμά or *Akeldama*. However, ℵ A B D contain the final -χ or *ch* as herein, and E reads a final -κ or *k*. The dropping of the final consonant was probably done to conform better in transliterating the Aramaic חֲקַל דְּמָא or "field of blood." It is believed that this form of the transliteration acted as an orthographic device and was not pronounced in the Aramaic. Such is the case in the Septuagint with the name Σειραχ or *Sirach*, which is transliterated for סִירָא or *Sira*.
4. Psalms 69:25-LXX.
5. Psalms 109:8-LXX.
6. Western witnesses add here the word Χριστός or *Anointed*.
7. To support the Papacy doctrine, Western editors changed ἔστησαν or *they set* to ἔστησεν or *he set* (D it[gig] Augustine).

place$_1$ of this ministry and ambassadorship from which Judas fell, to go to his own place." [26]And they gave lots for them$_2$. And the lot fell on Matthias, and he was numbered with the eleven ambassadors.

CHAPTER 2

2.1
The Mentality at Pentecost

[1]And in the fulfilling of the Day of Pentecost, they were all together$_3$ in the same place. [2]And there was suddenly a sound out of heaven, as being borne along by a violent wind, and it filled all of the house where they were sitting. [3]And tongues as of fire appeared to them, being distributed, and it sat on each one of them. [4]And they were all filled of the Mentality of Separation, and began to speak in other tongues, as the Mentality gave them to speak.

[5]And Judeans were living in Jerusalem, devout men from every nation of those under the Heaven. [6]And this sound occurring, the multitude came together and were confounded because they each heard them speaking in his own dialect, [7]and$_4$ were amazed and marveled, saying$_5$, **"Behold! Are not all of these, those speaking, Galileans? [8]And do we hear each in our own dialect in which we were**

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1. Instead of the word *place* or τόπον, the Textus Receptus, along with ℵ C^3 E and most minuscules, has the word *part* or κλῆρον. The reading adopted herein is supported by 𝔓^{74} A B C* D Ψ it^{d,gig} vg syr^{hmg} cop^{sa,bo} Augustine.
2. *For them* is translated for αὐτοῖς as opposed to αὐτῶν in the Textus Receptus which would be translated the same way. The reading herein is supported by ℵ A B C 33 81 1739 vg cop^{sa,bo}, but D* E Ψ and most minuscules along with the Textus Receptus changed the word to clarify how it was to be understood, because αὐτοῖς can be taken as *for them* (the ethical dative) and as *to them* (the direct object), whereas αὐτῶν can only be understood as *for them.*
3. *Together* is translated for ὁμοῦ as opposed to ὁμοθυμαδόν or *with one mind* in the Textus Receptus. The latter is chiefly a Western expansion with no textual support.
4. The Textus Receptus adds here πάντες, while other texts add ἅπαντες, both of which would be translated *all.* The texts that insert one of these two forms (ℵ* A C E S 33 81 181) represent a strong witness, but the diversity of those texts lacking it (B D it^{gig} Augustine) points to the spurious nature of this expanded reading.

born, [9]Parthians and Medes and Elamites, and those inhabiting Mesopotamia, both Judea and Cappadocia, Pontus and Asia, [10]both Phrygia and Pamphylia, Egypt and the regions of Lybia over against Cyrene, and the temporarily residing Romans, both Judeans and proselytes, [11]Cretans and Arabians; we hear them speaking the great deeds of God in our own tongue?♀" [12]And all were amazed and puzzled, saying to one another, "What would you wish this to be?"† [13]But others, mocking, said, "They are full of sweet wine."

♀ Ps. 72:17.

† i.e., *What do these things mean?*

2.2
Peter Addresses the Crowd

[14]But Peter, standing with the eleven, lifted up his voice and spoke out to them, "Men, Judeans, and all those inhabiting Jerusalem, let this be known to you, and give ear to my words: [15]For these *[men]* are not drunk, as you imagine, for it is the third hour of the day; [16]but this is that thing which has been spoken through the prophet Joel, [17]'And it will be' in the last days, God says, 'I will pour from My Mentality on all flesh, and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams, [18]and on My male slaves and on My female slaves, in those days I will pour out My Mentality, and they will prophesy. [19]And I will give wonders in the heaven above, and signs on the earth below, blood and fire and vapor† of smoke. [20]The sun will be turned into darkness, and the moon into blood, before the coming of the great and notable day of the Master. [21]And it will be that everyone, whoever calls on the authority of the Master, will be saved.♀'[1] [22]Men, Israelites, hear these words: Jesus the Nazarene, a man from God, having been approved among you by powerful deeds and wonders and signs, which God did through Him in your midst, as you yourselves also know, [23]this One given to you by the before-determined counsel and foreknowledge of God[2] by lawless hands, having crucified Him, you killed Him; [24]Whom God

† Or, *mist, steam.* Gr. *ἀτμίς.*

♀ Joel 2:28-32.

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5. Ψ it^{gig} insert πρὸς ἀλλήλους or *to one another* before *saying*, while C^3 D E most minuscules and the Textus Receptus insert the words after *saying*. However, the text as herein is well-attested by 𝔓^{74} ℵ A B C* 81 it^{57} vg cop^{sa,bo}.

1. Joel 2:28-32-LXX.

2. The Textus Receptus, along with ℵ^c C^3 D E P 614, adds here λαβόντες or *having taken*. The poor group of witnesses supporting this interpolation point to its spuriousness.

raised up, loosing the pains of death, because it was not possible for Him to be held by it. [25]For David said as to Him, 'I always foresaw the Master before Me, because He is at My right, that I not be moved. [26]Therefore, My heart was glad and My tongue exulted; and yet, My flesh also will dwell on confidence, [27]because You will not leave My life* in Hades, nor will You give Your Separated One to see corruption. [28]You revealed to Me paths of life; You will fill Me with joy with Your face.♀'$_1$ [29]Men, brothers, it is permitted to say with plainness to you concerning the Patriarch David that he both died and was buried, and his tomb is among us until this day. [30]Then being a prophet even he knew that God swore with an oath to him that one of the fruit of his loin$_2$ would sit on his throne.♀ [31]Foreseeing, he spoke about the resurrection of the Anointed, that He$_3$ was not left in Hades, nor did His flesh see corruption.♀ [32]This Jesus God raised up, of which we are all witnesses.♀ [33]Therefore, being exalted to the right of God, and receiving the promise of the Separating Mentality from the Father, He poured out that which you now see and hear. [34]For David did not ascend into the heavens, but he says, 'The Master said to my Master, 'Sit at my right [35]until I place Your enemies as a footstool for Your feet'.♀'$_4$ [36]Therefore, assuredly, let all the house of Israel acknowledge that God made Him both Master and the Anointed,♀ this Jesus Whom you crucified."

* Gr. ψυχή. See Appendix 9.

♀ Ps. 16:8-11.

♀ Ps. 132:11.

♀ Ps. 16:10.

♀ Ps. 30:3.

♀ Ps. 110:1.

♀ Ps. 2:2.

[37]And having heard, they were stabbed in the heart, and said to Peter and the remaining ambassadors, **"What may we do, men, brothers?"** [38]And Peter to them, **"Repent,"** ⌊he said,⌋$_5$ **"and be baptized, each of you, on the authority of Jesus Anointed to forgiveness of your$_6$ failures. And you will**

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1. Psalms 16:8-11-LXX.
2. Because of the awkwardness of this phrase, many different interpolations have arisen to better explain the passage. Chief among these is the Textus Receptus's τὸ κατὰ σάρκα ἀναστῆσαι τὸν Χριστόν, attested by P 049 056 0142 most minuscules *Lect* it^{d} syr^{h} cop^{G67}, and in a different form and different locus by D^{gr*}. This interpolation would be translated *as concerning flesh, to raise up the Anointed.*
3. The Textus Receptus, with very scant testimony, inserts here ἡ ψυχή αὐτοῦ or *His life* (with the *He* being dropped). This was inserted by copyists who remembered verse 27.
4. Psalms 110:1-LXX.

receive the gift of the Separating Mentality. 39For the promise is to you and to your children, even to all those at a distance, as many as the Master our God may call." 40And with many other words, he earnestly testified and exhorted, saying, **"Be saved from this perverse race."** 41Then those whom$_1$ welcomed his words were baptized. And there were added that day about three thousand lives‡.

‡ Gr. ψυχή. See Appendix 9.

2.3
The Fellowship of the Persuaded

42And they were continuing steadfastly in the teaching of the ambassadors, and in the fellowship, and in the breaking of the bread, and in the prayers.

* Gr. ψυχή. See Appendix 9.

43And fear came to every life*, and many wonders and signs occurred through the ambassadors. 44And all those who were persuaded were together, and had all things common. 45And they sold possessions and goods, and distributed them to all, according as anyone had need. 46And continuing steadfastly with one mind day by day in the Temple, and breaking bread from house to house, they shared food in gladness and purity of heart, 47praising God, and having favor with all people. And the Master added those being saved from day to day together$_2$.

CHAPTER 3

3.1
Peter Heals the Crippled Beggar

1$_3$And Peter and John were going up into the Temple at

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5. The words *he said* are translated for φησίν as opposed to the Textus Receptus's ἔφη or *said,* which is placed after *Peter* in the preceding clause. The reading herein is supported by a variety of witnesses, including $\mathfrak{p}^{74vid}$ ℵ A C 81 630 1642 etc., but B lacks either word and most other texts contain a variety of conflations. For this reason, φησίν has been retained in open brackets.
6. The Textus Receptus omits *your* or ὑμῶν. However, the word is well-attested by all but a few of the Western witnesses, from which the omission crept into the Textus Receptus.
1. The Textus Receptus inserts here the word ἀσμένως or *gladly.* The word finds support only in E P 614 cop^{G67} Augustine.
2. A few later texts, along with the Textus Receptus, change the awkward ἐπὶ τὸ αὐτό or *together* to what was felt to be an equivalent phrase, ἐν τῇ ἐκκλησίᾳ, or *in the Body Politic.* The reading herein is attested by $\mathfrak{p}^{74}$ ℵ A B C G 81 1175 it^{gig} vg cop^{sa,bo} arm eth.

the hour of prayer, the ninth. [2]And a certain man, being lame from his mother's womb, was being carried, whom day by day they put at the door of the Temple, being called **"Beautiful,"** to ask alms from those going into the Temple; [3]who seeing Peter and John about to go into the Temple, asked to take$_1$ alms. [4]And Peter, with John, gazing intently at him, he said, **"Look to us!"** [5]And he paid heed to them, expecting to receive something from them. [6]But Peter said, **"There is no silver and gold to me, but what I have, this I give to you: In the authority of Jesus Anointed the Nazarene, ⌊Rise up⌋$_2$ and walk!"** [7]And taking him by the right hand, he raised up, and his feet and anklebones were strengthened immediately. [8]And leaping up, he stood and walked, and went into the Temple with them, walking and leaping and praising God. [9]And all the people saw him walking and praising God; [10]and they recognized him, that this was he who was sitting for alms at the Beautiful Gate of the Temple. And they were filled with amazement and ecstasy at the thing having happened to him.

3.2
Peter Speaks to the Spectators

[11]And he$_3$ was holding to Peter and John. All the people ran together to them on the porch called **"Solomon's,"** greatly amazed. [12]And seeing, Peter answered to the people, **"Men, Israelites, Why do you marvel at this one? Or why do you gaze at us, as if by our own power or piety we have made him to walk? [13]The God of Abraham and ⌊the God⌋ of Isaac and ⌊the God⌋$_4$ of Jacob, the God of our fathers, reputed His Child, Jesus, Whom you delivered up and denied Him in the presence of Pilate, the one having decided to release Him. [14]But you denied the Separated and Just One, and asked a man, a murderer, to be granted to**

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3. The Textus Receptus, with narrow support, adds here ἐπὶ τὸ αὐτό, or *on the same [day].*
1. The words *to take*, translated for λαβεῖν, are omitted from the Textus Receptus. However, λαβεῖν is widely attested by $\mathfrak{p}^{74}$ ℵ A B C E G 33 81 614 1739.
2. These words, ἔγειρε καὶ, are omitted in ℵ B D cop^{sa}, and for this reason have been retained in open brackets.
3. Instead of the pronoun αὐτοῦ or *he*, the Textus Receptus adds here τοῦ ἰαθέντος χωλοῦ, or *the healed lame one.* The shorter text as herein is supported by ℵ A B C 81 etc.
4. The evidence for the inclusion or omission of both instances of *the God* contained in open brackets is evenly split.

you. [15]And you killed the Author of life, Whom God raised from the dead, of which we are witnesses. [16]And on the persuasion of His authority, this one whom you see and know was made strong by His authority; and the persuasion which came through Him gave to him this complete soundness before you all. [17]And now, brothers, I know that you acted according to ignorance, as also did your rulers. [18]But what things God before announced through the mouth of all His prophets, that the Anointed should suffer, He fulfilled in this way. [19]Repent, then, and be converted, for the blotting out of your failures, [20]so that times of refreshing may come from the face of the Master, and that He may send forth the One before proclaimed to you, Anointed Jesus$_1$, [21]Whom Heaven needs to receive until the restitution of all things, of which God spoke through the mouth of all His separated prophets from the ages. [22]For, indeed, Moses said$_2$, 'The Master your God will raise up to you a Prophet from among your brothers, like me; you will hear Him according to all, whatever He may speak to you. [23]And it will be that every life‡, whoever should not hear that Prophet, will be utterly destroyed from among the people.♀'$_3$ [24]And also, all the prophets, from Samuel and those following after, as many as spoke, also before announced these days. [25]You are sons of the prophets, and of the covenant which God appointed to your$_4$ fathers, saying to Abraham, 'And in your Seed all the families of the earth will be blessed.♀'$_5$ [26]Having raised up His Child Jesus, God sent Him first to you, blessing you in turning away each one from your iniquities."

‡ Gr. ψυχὴ. See Appendix 9.

♀ Deut. 18:15, 19.

♀ Gen. 22:18, 12:3.

CHAPTER 4

4.1
Peter and John at the Sanhedrin

[1]And as they were speaking to the people, the priests

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1. The reading *Anointed Jesus* (א B D E syr^{h} cop^{sa}) is to be preferred to *Jesus Anointed* (𝔓^{74} A C Ψ), though the evidence for each is nearly evenly split.
2. The Textus Receptus adds here πρὸς τοὺσ πατέρας, or *to the fathers.* The omission of the phrase, however, is attested by 𝔓^{74vid} א A B C etc.
3. Deuteronomy 18:15-16,19-LXX.
4. Some later texts have altered ὑμῶν or *your* to ἡμῶν or *our.*
5. Genesis 22:18; 26:4-LXX.

and the Temple Commander and the Sadducees came upon them, [2]being distressed because they taught the people and announced in Jesus the resurrection from the dead. [3]And they laid hands on them, and put them into custody until the next day, for it was now evening. [4]But many of those hearing the word were persuaded; and the number of the men became about five thousand.

[5]And it happened on the next day that the rulers and elders and scribes assembled into Jerusalem; [6]and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high-priestly family. [7]And having stood them in the midst, they were inquiring, **"By what sort of power,"** or **"By what sort of authority did you do this?"** [8]Then, filled of the Mentality of Separation, Peter said to them, **"Rulers of the people and elders$_1$, [9]If we are being examined today on a good work for an infirm man, by what this one has been healed, [10]let it be known to you all and to all the people of Israel that in the authority of Jesus Anointed the Nazarene, Whom you crucified, Whom God raised up from the dead; in this, this one stands up before you whole. [11]This is 'the Stone counted worthless by you the builders, Who has become into the Head of the corner;'$_2$ [12]and there is salvation in no other One,** ♀ **for neither is there any other authority under Heaven having been given among men by which we must be saved."**

♀ Ps. 118:22, Isa. 28:16.
♀ Isa. 43:11.

[13]But seeing the boldness of Peter and John, and having perceived that they are unlettered and private men, they marveled. And they recognized them, that they were with Jesus. [14]But seeing the man standing with them, the one having been healed, they had nothing to say against him. [15]But commanding them to go outside the Sanhedrin, they conferred with one another, [16]saying, **"What may we do to these men, for indeed that a notable sign has occurred through them is manifest to all those in Jerusalem, and we are not able to deny it. [17]But that it may be no more spread abroad to the people, let us threaten them with a threat, that they no longer speak on this authority to anyone* of**

* Lit., *no one.* Gr. *μηδενί.*

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1. The Textus Receptus adds here τοῦ Ἰσραήλ or *of Israel.* The shorter reading as herein is supported by $\mathfrak{p}^{74}$ ℵ A B 0165 629 1175 (it^{63}) vg cop^{sa,bo} eth Cyril Fulgentius.
2. Psalms 118:22-LXX.

men." [18]And calling them, they ordered them not to speak at all, nor to teach on the authority of Jesus. [19]But Peter and John, answering to them, said, **"Whether it is right before God to listen to you rather than God, you judge. [20]For we are not able to not speak what we saw and heard."** [21]But having threatened again, they released them, finding nothing of how they might punish them, on account of the people, because all reputed God on the thing happening. [22]For the man on whom this sign of healing had occurred was of more than forty years.

4.2
The Prayer of the Persuaded

[23]And being released, they went to their own and reported to them what the chief priests and elders had said. [24]And hearing, they with one passion lifted voice to God and said, **"Owner*, You, $_1$Who made the Heaven and the earth and the sea, and the things in them, [25]You said by the Mentality of Separation through the mouth of Your child, our father David$_2$, 'Why did the nations rage, and the peoples devise vain things? [26]The kings of the earth stood up, and the rulers were assembled on the same *[place]* against the Master, yes, against His Anointed.'$_3$ [27]For truly, both Herod and Pontius Pilate, with the nations and peoples of Israel, were gathered together in this city$_4$ against Your Separated Child, Jesus, Whom You anointed, [28]to do whatever Your hand and ⌊Your⌋ counsel predetermined to be done. [29]And now, Master, look upon their threatenings, and give to Your slaves to speak Your Word with all boldness,**

* Or, *slave-owner, master.* Gr. δεσπότης.

ϙ Ps. 2:1-2.

1. The Textus Receptus, with scant support, adds here ὁ θεός, or *the God.*
2. The first part of verse 25 here differs greatly from that of the Textus Receptus. Behind the words *You said by the Mentality of Separation through the mouth of Your child, our father David,* is the Greek ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυεὶδ παιδός σου εἰπών. The Greek of the Textus Receptus, ὁ διὰ στόματος Δαυὶδ τοῦ παιδός σου εἰπών, would be translated *Who through the mouth of Your child David said.* There are several different versions of this passage among the various texts, and that followed herein seems to garner the most support (𝔓^{74} ℵ A B E 33 etc.)
3. Psalms 2:1-2-LXX.
4. The words *in this city* are translated for ἐν τῇ πόλει ταύτῃ. These words are omitted from the Textus Receptus with only the support of P S1 69 462.

[30]**in the extending of ⌊Your⌋ hand for healing and signs and wonders to happen through the authority of Your Separated Child Jesus."** [31]And they having petitioned, the place in which they were assembled was shaken, and they were all filled with the Mentality of Separation and spoke the Word of God with boldness.

4.3
The Persuaded Ones Share

[32]And of the multitude of those who were persuaded, the heart and the life* were one. And no one said anything of his possessions to be his own, but all things were common to them. [33]And with great power, the ambassadors gave the testimony of the resurrection of the Master Jesus. And great favor was upon them all. [34]For neither was anyone needy among them, for as many as were owners of lands or houses, selling, they brought the value of that being sold [35]and placed it at the feet of the ambassadors; and it was distributed to each according to any need that he had.

* Gr. ψυχὴ. See Appendix 9.

[36]And Joseph$_1$, the one surnamed Barnabas by the ambassadors, which is, being translated, **"Son of Consolation,"** a Levite, a Cypriot by race, [37]a field being his, selling, he brought the proceeds and placed them at the feet of the ambassadors.

CHAPTER 5

5.1
Ananias and Sapphira

[1]But a certain man named Ananias, with his woman Sapphira, sold a property, [2]and secretly kept back from the price, his woman also aware of it, and bringing a certain part, placed it at the feet of the ambassadors. [3]But Peter said, **"Ananias, Why did Satan fill your heart for you to deceive the Mentality of Separation, and to secretly keep back from the price of this land? [4]Remaining, did it not remain yours?$_2$ And being sold, was it* in your authority†? Why is it that this action was put into your heart? You did**

* The question is understood as "was it not in your authority?"
† Or, *right, ability, power.* Gr. ἐξουσία.

1. Instead of *Joseph* or Ἰωσήφ, the Textus Receptus, along with P Ψ 1 33 69 etc., reads Ἰωσῆς or *Joses.*
2. This question was understood as, "Didn't it belong to you before you sold it?" The word *Remaining* implies the time before the land was sold, and the following phrase asks the question, *Did it not remain yours?* or *Did it not remain yours when you still had it?*

not lie to men, but to God." [5]And hearing these words, and falling down, Ananias expired. And great fear came upon all those hearing these things. [6]And rising, the young men wrapped him, and carrying out, buried him.

[7]And about three hours afterwards, his woman also entered, not knowing what had happened. [8]And Peter answered her, **"Tell me if you gave over the land for so much?"** And she said, **"Yes, for so much."** [9]And Peter to her, **"Why was it that it was agreed with you to tempt the Mentality of the Master? Behold! The feet of those burying your man at the door! And they will carry you out!"** [10]And immediately, she fell at his feet and expired. And entering, the young men found her dead, and carrying out, buried her beside her man. [11]And great fear came on all the Body Politic and on all those hearing these things.

5.2
The Ambassadors Heal Many

[12]And many signs and wonders happened through the hands of the ambassadors among the people. And they were all with one passion in Solomon's Porch. [13]And of the rest, no one dared to be joined to them, but the people greatly magnified them. [14]And there were added more of persuasion to the Master, multitudes of both men and women; [15]so as to carry out the sick in the streets and place on cots and mattresses, that Peter coming, if even his shadow might overshadow some of them. [16]And also the multitude assembled from the cities around Jerusalem carrying sick ones and those being tormented by mongreled mentalities, who all were healed.

5.3
The Ambassadors Persecuted

[17]And rising up, the high priest and all those with him, which is the sect of the Sadducees, were filled with jealousy, [18]and laid their hands on the ambassadors and put them in public custody. [19]But a messenger of the Master opened the doors of the prison during the night, and leading them out, said, [20]**"Go! And standing in the Temple, speak to the people all the words of this Life."** [21]And hearing, they went into the Temple about dawn and taught. But having come near, the high priest and those with him called together the Sanhedrin and all the elderhood of the sons of Israel and sent to the jail to have them brought. [22]But the officers, having come near, did not find them in the prison. And returning, they reported, [23]saying, **"Indeed, we found the jail having been shut with all security, and the guards outside standing before the doors. But opening, we found**

no one inside." [24]And as they heard these words, both the priest and the Temple commander and the chief priests were in doubt concerning them, what this might become. [25]But having come, one reported to them, saying, **"Behold, the men whom you put in prison are in the Temple, standing and teaching the people."** [26]Then the commander going with the officers brought them, not with force, for they feared the people, that they might be stoned. [27]And bringing them, they stood in the Sanhedrin. And the high priest asked them, [28]saying, **"Did we ⌊not⌋ charge you by a charge that you not teach in this authority? And behold, you have filled Jerusalem with your teaching, and intend to bring on us the blood of this man."** [29]But answering, Peter and the ambassadors said, **"It is right to obey God rather than men.** [30]**The God of our fathers raised up Jesus, Whom you laid hands on, hanging Him on a tree.** [31]**God has exalted this One to His right as a Ruler and Savior to give to Israel repentance and forgiveness of failures.** [32]**And we are$_1$ witnesses of these words, and also the Mentality of Separation, which God gave to those obeying Him."**

[33]And those hearing were cut, and decreed$_2$ to do away with them. [34]But one standing up in the Sanhedrin, a Pharisee named Gamaliel, a teacher of the Law honored by all the people, commanded the men$_3$ to be put outside a little while. [35]And he said to them, **"Men, Israelites, take heed to yourselves what you intend to do to these men.** [36]**For before these days, Theudas rose up, claiming himself to be somebody, to whom was joined a number of men, about four hundred; who was taken away, and all, as many as obeyed him, were dispersed and came to nothing.** [37]**After this, Judas the Galilean rose up in the days of the Registration, and drew$_4$ people after him, and that one perished, and all, as many as obeyed him, were scattered.** [38]**And now I say to**

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1. The Textus Receptus adds here αὐτῷ or *His*. The reading herein is well-attested by $\mathfrak{p}^{74}$ ℵ (A) D^{gr*} 915 vg syr^{h} $cop^{sa,bo}$.
2. The word *decreed* is translated for ἐβούλοντο, which is attested by A B E Ψ 36 614 $cop^{sa,bo,meg}$. The Textus Receptus has the reading ἐβουλεύοντο, or *took counsel*, a replacement that seems to have arisen from a scribal error.
3. The Textus Receptus replaces ἀνθρώπους or *men* with ἀποστόλους or *ambassadors*. The reading herein is supported decisively by ℵ A B vg cop^{bo} arm.

you, draw away from these men and permit them, because if this counsel is of men, or this work, it will be destroyed. [39]**But if it is of God, you will not be able to destroy it, lest even you be found fighters against God."** [40]And they obeyed him. And having called the ambassadors, beating them, they charged them not to speak on the authority of Jesus, and released them. [41]Then they indeed departed from the presence of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored on behalf of His authority. [42]And every day, in the Temple and house to house, they did not cease teaching and proclaiming the good message of Jesus the Anointed.

CHAPTER 6

6.1
The Choosing of the Seven

[1]And in these days, the students multiplying, there was a murmuring of the Hellenists$_1$ against the Hebrews, because their widows were being overlooked in the daily serving. [2]And having called near the multitude of the students, the Twelve said, **"It is not pleasing to us to leave the Word of God in order to serve tables!** [3]**But$_2$ lookout, brothers, for men among you being witnessed to, seven, full of the Mentality$_3$, whom we shall appoint over this duty.** [4]**But we shall continue steadfast to prayer and to the service of the Word."** [5]And this word was pleasing before all the multitude, and they chose Stephen, a man full of persuasion and the Mentality of Separation, and Philip, and Prochorus, and Nicanor, and Timon$_4$, and Permenes, and Nicolas, a proselyte of Antioch; [6]these they set before the ambassadors. And having prayed, they placed hands on them.

[7]And the Word of God$_5$ increased, and the number of

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4. The Textus Receptus here adds, amidst a variety of spurious readings, ικανόν or *many.*
1. This word, Ἑλληνιστάς, is always in reference to Greek-speaking Judeans.
2. *But* is here translated for δέ. Other texts contain a variety of different readings, including οὖν or *therefore* in the Textus Receptus, and omission of a word altogether. Δέ is attested by ℵ B cop^{sa}.
3. Several texts (A C* H P S vg cop^{sa} eth) and the Textus Receptus add ἁγίου or *of Separation.* The omission is attested by $\mathfrak{p}^{8,74}$ ℵ B D 431 614 2412 syr^{h} Chrysostom.

students was multiplied in Jerusalem exceedingly; even a great crowd of the priests were obeying the persuasion.

6.2
Stephen Taken

[8]And Stephen, full of favor$_1$ and power, did wonders and great signs among the people. [9]But some of those of the synagogue rose up – called Libertines$_2$ – also Cyrenians‡ and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. [10]And they had no strength to stand against the wisdom and the Mentality by which he spoke.

‡ Greek-speaking Judeans were the major inhabitants of Cyrene in the 1st century.

[11]Then they induced men to say, **"We have heard him speaking blasphemous words against Moses and God!"** [12]And they stirred up the people and the elders and the scribes. And coming on, they seized and led him to the Sanhedrin. [13]And they stood up false witnesses, saying, **"This man does not cease speaking$_3$ words against ⌊this⌋ separated place and the Law; [14]for we have heard him saying that this Jesus the Nazarene will destroy this place and will change the customs which Moses delivered to us."** [15]And looking intently at him, all those sitting in the Sanhedrin saw his face as if it was the face of a messenger$_4$.

CHAPTER 7

7.1
Stephen's Speech to the Sanhedrin

[1]And the high priest said$_5$, **"But then, do you thus hold**

4. The Old Latin (h) gives this name as *Simonem*. This spurious reading probably arose by accident, the scribe simply replacing an unusual name with a more common name.
5. A few later texts have changed ὁ λόγος τοῦ θεοῦ or *the Word of God* to ὁ λόγος τοῦ κυρίου or *the Word of the Master*. The present reading is widely attested (𝔓^{74} ℵ A B C 33 1739 it^{gig} syr^{p} cop^{sa,bo}).
1. H P S most minuscules and the Textus Receptus change χάριτος or *favor*, which is well-attested by numerous manuscripts including 𝔓^{74} ℵ A B D vg syr^{p} cop^{sa,bo} arm, to πίστεως or *persuasion*.
2. Many texts and early editors have changed *Libertines* (Λιβερτίνων) to Λιβιστίνων or *Libyans* and the Arabic has introduced *Corinthians* as a replacement. *Libertines* literally means *Freedmen*.
3. The Textus Receptus interpolates here the word βλάσφημα or *blasphemous*. This spurious reading is supported only scantly by E H P arm.
4. Bezæ interpolates here ἑστῶτος ἐν μέσῳ αὐτῶν or *in their midst*.

these things?" [2]And he said, "Men, brothers and fathers, listen! The God of reputation appeared to our father Abraham, being in Mesopotamia before he lived in Haran, [3]and said to him, 'Go out from your land and from your relatives and come into a land which I will show to you.'[1] [4]Then going out from the land of Chaldea, he lived in Haran. And from there, after his father died, he moved into this land in which you now dwell. [5]And He did not give to him an inheritance in it, not even a foot-breadth, and promised to give it to him for a possession, and to his seed after him, there being no child to him. [6]And thus God spoke, that his seed would be a sojourner in another land, and they would enslave it and oppress it four hundred years. [7]And God said, 'I will judge the nation to which you will be in bondage.' And, 'After these things they will come out and will serve Me in this place.'[2] [8]And He gave to him a covenant of circumcision. And so he fathered Isaac and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs. [9]And being jealous, the patriarchs gave Joseph over into Egypt. [10]And God was with him, and plucked him out from all his afflictions, and gave him favor and wisdom over Pharaoh, king of Egypt. And he appointed him governor over Egypt and all his household. [11]But a famine came over all the land of Egypt and Canaan, and great affliction. And our fathers did not find food. [12]But hearing grain was in Egypt, Jacob sent our fathers out first, [13]and at the second, Joseph was made known to his brothers, and the race of Joseph became manifest to Pharaoh. [14]And sending, Joseph called his father Jacob and all his relatives, seventy-five in lives*. [15]And Jacob went down into Egypt and expired, he and our fathers. [16]And they were moved in[3] Shechem, and were put in the tomb which Abraham bought at a price of silver from the sons of Hamor and Shechem. [17]But as the time of the promise drew near, which God swore to Abraham, the people increased and were multiplied in Egypt,

* Gr. ψυχή. See Appendix 9.

5. Many Western witnesses interpolate here τῷ Στεφάνῳ or *to Stephen,* obviously spurious by the weight of textual evidence against it.
1. Genesis 12:1-LXX.
2. Genesis 15:13, 14-LXX.
3. *In* is translated for ἐν as opposed to *into* for εἰς in the Textus Receptus. The text as herein is supported by ℵ* B C 88 1739 cop^{sa,bo,fay} arm geo.

[18]until another king rose up ⌊in Egypt⌋[1] who did not know Joseph. [19]Dealing cleverly with our race, this one oppressed ⌊our⌋ fathers, causing their infants to be exposed – not being kept alive. [20]In which time Moses was born, and was beautiful to God, who was reared three months in his father's house. [21]And he being exposed, Pharaoh's daughter took him up and reared him for a son to her. [22]And Moses was instructed in all the wisdom of the Egyptians, and was powerful in words and in works. [23]And when a time of forty years was fulfilled to him, it arose in his heart to look upon his brothers, the sons of Israel. [24]And seeing one[2] being wronged, he defended, and he avenged the one getting the worse, striking the Egyptian. [25]And he thought his brothers understood that God would give them deliverance by his hand, but they did not understand. [26]And on the following day, he appeared to them fighting, and urged them to peace, saying, 'Men, you are brothers, why do you wrong one another?' [27]But the one wronging the neighbor thrust him away, saying, 'Who appointed you a ruler and a judge over us? [28]Do you not want to do away with me in the way you did away with the Egyptian yesterday?'[3] [29]And Moses fled at this word, and he became a sojourner in Midian land, where he fathered two sons. [30]And forty years being fulfilled to him, the Messenger[4] appeared to him in the desert of Mount Sinai, in a flame of fire in a bush. [31]And seeing, Moses marveled at the sight. And he coming up to look, a voice of the Master came to him, [32]'I am the God of your fathers, the God of Abraham, and[5] of Isaac, and[6] of

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1. These words, ἐπ' Αἴγυπτον, not found in the Textus Receptus, are contained in $\mathfrak{p}^{33vid, 74}$ ℵ A B C Ψ 36 181 etc. However since they are absent in $\mathfrak{p}^{45vid}$ D E 81 *Byz* (P) $it^{d,e,gig,p}$ syr^{h}, and since it would be natural for scribes to assimilate fully the Septuagint in Exodus 1:8, then the words have been left in open brackets.
2. The Western texts expand this passage in accord with the Septuagint. Here (D) E $syr^{p,h\ with\ *}$ cop^{G67} eth, add ἐκ τοῦ γένους αὐτοῦ or *of his race*. After *Egyptian*, D cop^{fay} eth add καὶ ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ, or *and he hid him in the sand*.
3. Exodus 2:14-LXX.
4. The Textus Receptus adds here κυρίου or *of the Master* with D H P S 614 $syr^{p,h}$ arm eth Augustine.

Jacob.'[1] But becoming trembly, Moses did not dare look. [33]And the Master said to him, 'Untie the sandal from your feet, for the place where you stand is separated ground. [34]I seeing saw the affliction of My people in Egypt, and I have heard their groan; and I came down to pluck them out. And now, come, I will send you to Egypt.'[2] [35]This Moses – whom they denied, saying, 'Who appointed you a ruler and a judge?'[3] – this one God has sent as ⌊both⌋ ruler and redeemer† by the hand of the Messenger who appeared to him in the bush. [36]This one led them out, working wonders and signs in the land of Egypt, and in the Red Sea, and forty years in the desert. [37]This is the Moses who said to the sons of Israel, '[4]God will raise up a Prophet to you from your brothers, like me.'[5][6] [38]This is the one who was in the Body Politic in the desert with the Messenger who spoke to him in Mount Sinai, and our fathers, who received living words to give to us; [39]to whom our fathers did not desire to be subject, but thrust him away, and turned their hearts back to Egypt, [40]saying to Aaron, 'Make for us gods which will go before us; for this Moses who led us out of the land of Egypt, we do not know what has happened to him.'[7] [41]And they made a calf in those days, and led up a sacrifice to the idol, and made merry in the works of their hands. [42]But God

† Or, *ransomer.* Gr. λυτρωτής.

ϙ Deut 18:15.

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5. Many later and Western texts add here ὁ θεός or *the God.* The text herein is decisively supported by 𝔓[74] ℵ A B C Ψ 81 614 syr[p,h] cop[sa]. Different texts of the Septuagint read with or without this insertion, both here and in the next occurrence (cf. next ftnt).
6. Same as previous ftnt.
1. Exodus 3:6-LXX.
2. Exodus 3:5, 7-8, 10-LXX.
3. Exodus 2:14-LXX.
4. The Textus Receptus expands here with κύριος or *Master* (along with C E H P) and with ὑμῶν or *your* (along with P), to create the interpolation *The Master your* ... The shorter text herein is supported by 𝔓[74] ℵ A B D 81 vg cop[sa,bo] eth.
5. Along with C D E most minuscules vg syr[p,h] cop[bo] arm eth, the Textus Receptus adds here αὐτοῦ ἀκούσεσθε or *You will hear Him.* The shorter reading herein is supported by the same witnesses supporting the shorter reading in the previous ftnt.
6. Deuteronomy 18:15-LXX.
7. Exodus 32:1,23-LXX.

turned and gave them over to serve the host of the heaven; as it is written in the scroll of the Prophets$_1$, 'Did you bring slain beasts and sacrifices to Me forty years in the desert, house of Israel? [43]And you took up the tabernacle of Moloch and the star of your god Raiphan, the figures which you made in order to worship them. And I will remove you beyond Babylon.'$_2$ [44]The tabernacle of the testimony was among our fathers in the desert, as He Who spoke to Moses commanded to make it according to the pattern which he had seen; [45]which also was brought in, our fathers having inherited with Jesus*, in the taking of possession of the nations; whom God expelled from the face of our fathers, until the days of David; [46]who found favor before God, and asked to find a tabernacle for the house$_3$ of Jacob; [47]but Solomon built Him a house. [48]But the Most High does not dwell in temples made by hand: as the prophet$_4$ says, [49]'Heaven is My throne, and the earth a footstool of My feet; what house will you build Me, says the Master, or what is the place of My rest? [50]Did not my hands make all these things?'$_5$

* In reference to the Prophet commonly known as *Joshua.*

[51]"Stiff-necked and uncircumcised in heart and in the ears! You always fell against the Mentality of Separation, as your fathers, so also you. [52]Which of the prophets did your fathers not persecute? And they killed those who before announced the coming of the Just One, of Whom you now have become betrayers and murderers; [53]who received the Law by the disposition of messengers and did not keep it."

7.2
Stephen Stoned

[54]And hearing these things, they were cut to their hearts, and gnashed the teeth on him. [55]But being full of the Mentality of Separation, looking intently into Heaven, he saw

1. Cop^{G67} identifies the prophet as *Amos.*
2. Amos 5:25-27-LXX. Note that Stephen was quoting from the Greek Septuagint, not the Hebrew Masoretic Text, which incorrectly used the Babylonian term Kaiwan instead of Raiphan. Moloch and Raiphan are believed to be local Canaanite deities.
3. The reading *house*, translated for οἴκῳ, is supported by $\mathfrak{p}^{74}$ ℵ* B D 2344 it^{d} cop^{sams}. The Textus Receptus, along with ℵ^{2} A C E Ψ, and most minuscules, reads θεῷ or *God.* The reading herein seems to garner wider and earlier textual support and also can explain the rise of the other readings.
4. Again, cop^{G67} identifies the prophet, this time as *Isaiah.*
5. Isaiah 66:1-2-LXX.

the reputation of God, and Jesus standing at the right of God, [56]and said, **"Look, I see the heavens having been opened, and the Son of man$_1$ standing at the right of God!"** [57]And crying out with a loud voice, they held their ears and rushed on him with one passion. [58]And throwing him outside the city, they stoned him. And the witnesses put off their garments at the feet of a young man called Saul. [59]And they stoned Stephen who was invoking and saying, **"Master Jesus, receive my Mentality."** [60]And placing the knees, he cried out with a loud voice, **"Master, do not make this failure stand to them."** And saying this, he fell asleep. [1]And Saul was consenting to the doing away of him.

ϙ Ex. 15:2.

CHAPTER 8

8.1
The Body Politic Persecuted

And in that day a great persecution took place on the Body Politic which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the ambassadors. [2]And devout men together carried Stephen, and made a great lamentation over him. [3]But Saul ravaged the Body Politic, entering house by house, dragging both men and women, he delivered to prison.

8.2
Philip in Samaria

[4]Then, indeed, the ones who had been scattered passed through, proclaiming the good message, the Word. [5]And going down to ⌊the⌋$_2$ city of Samaria, Philip proclaimed the Anointed to them. [6]And with one passion, the crowds heeded that being said by Philip, when they heard and saw the many signs which he was doing. [7]For out of those having mongreled mentalities, many came out, crying with a loud voice. And those who had been paralyzed and lame were healed. [8]And great joy was in that city.

8.3
Simon the Sorcerer

[9]But a certain man named Simon had long been conjuring in the city and amazing the nation of Samaria, claiming himself to be some great one. [10]And all gave heed to him, from small to great, saying, **"This one is called$_3$ the Great**

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1. Some texts (𝔓^{74} 614 cop$^{bo2\ mss}$ geo) read τοῦ θεοῦ or *of God* instead of *of man.*
2. The article *the* (τήν), not found in the Textus Receptus, finds strong support in 𝔓^{74} ℵ A B 69 181 etc., and thus has been retained in open brackets.
3. The word *called* is translated for καλουμένη, a word not found in the Textus Receptus, but which has strong textual support in 𝔓^{74} ℵ A B C D E 33 81 181 945 1175 1409 it^{ar,c,d,dem,e,gig,p,ph,r,ro,w} vg cop^{bo} arm geo etc.

Power of God." [11]And they were paying attention to him, because for a long time, he had amazed them, conjuring. [12]But when they were persuaded by Philip proclaiming the good message, the things concerning the Government of God and the authority of Jesus Anointed, they were baptized, both men and women. [13]And Simon himself also was persuaded, and being baptized was continuing steadfastly with Philip. And seeing signs and works of power happening, he was amazed.

[14]And the ambassadors in Jerusalem, hearing that Samaria had received the Word of God, they sent Peter and John to them, [15]who going down, prayed concerning them, so that they might receive the Mentality of Separation. [16]For He had not yet fallen on any of them, but they had only been baptized into the authority of the Master Jesus. [17]Then they laid hands on them and they received the Mentality of Separation. [18]But Simon, seeing that the Mentality$_1$ is given through the laying on of the hands of the ambassadors, he offered them money, [19]saying, **"Also give to me this authority†, that on whomever I may lay hands, he may receive the Mentality of Separation."** [20]But Peter said to him, **"May your silver be with you into perdition, because you thought to get the gift of God through money. [21]There is neither part nor lot to you in this matter, for your heart is not upright in the sight of God. [22]Therefore, repent of this wickedness of yours and petition God if perhaps the thought of your heart may be forgiven you; [23]for I see you to be in the bile of bitterness and a bundle of injustice."** [24]And answering, Simon said, **"You petition to the Master for me so that nothing of which you have spoken may come on me."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[25]Then having earnestly testified, and having spoken the Word of the Master, and having proclaimed the good message to many villages of the Samaritans, they returned to Jerusalem.

8.4
Philip and the Eunuch

[26]But a messenger of the Master spoke to Philip, saying, **"Rise up and go along south on the highway going down from Jerusalem to Gaza; this is desert."** [27]And rising up, he went. And, behold, an Ethiopian man†, a eunuch, one in

† See Appendix 28.

1. The Textus Receptus adds here τὸ ἅγιον or *of Separation.* The shorter reading herein is supported by ℵ B cop^{sa} Apostolic Constitutions.

power with Candace, the queen of Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. [28]And when he was returning and sitting on his chariot, he read the prophet Isaiah. [29]And the Mentality said to Philip, **"Come up and join yourself to this chariot."** [30]And running near, Philip heard him reading the prophet Isaiah, and said, **"Then do you know what you are reading?"** [31]But he said, **"How should I be able, unless someone will guide me?"** And he called Philip near, to come up and sit with him. [32]And the content of the Scripture which he was reading was this: **"He was led as a sheep to slaughter, and as a lamb dumb before its shearer, so He does not open His mouth. [33]In ⌊His⌋[1] humiliation, His judgment was taken away, and who will declare His race? For His life is taken away from the earth.♀"**[2] [34]And answering, the eunuch said to Philip, **"I beg you, about whom does the prophet say this? About himself, or about some other?"** [35]And opening his mouth and beginning from this Scripture, Philip proclaimed to him the good message of Jesus. [36]And as they were going along the highway, they came on some water. And the eunuch said, **"Look! Water! What hinders me from being baptized?"**

♀ Isa. 53:7-9.

VERSE 37 HAS BEEN OMITTED[3]

[38]And he commanded the chariot to stand still. And both went down into the water, both Philip and the eunuch; and he baptized him. [39]But when they came up out of the

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1. Since this pronoun is absent from such strong witnesses as $\mathfrak{p}^{74}$ ℵ A B 103 629 1642* 1739^{c} vg, it has been retained in open brackets.
2. Isaiah 53:7-8-LXX.
3. This verse is a Western interpolation, absent in $\mathfrak{p}^{45,74}$ ℵ A B C Ψ 33 81 614 1175 1409 1344 *Byz* (L P) *Lect* vg$^{ww,\,st}$ syr^{p} cop^{sa,bo} eth^{pp} Chrysostom Ambrose. Stylistically, the verse contains non-Lukan expressions. The verse was absent in the texts from which Erasmus created his Textus Receptus, but was written in the margin of one, from which he assumed it had been omitted by accident and finally included it (he *arbitor omissum librariorum incuria* or "judged that it had been omitted by the carelessness of scribes"). The verse would be translated: *And Philip said, "If you are persuaded from all the heart, it is lawful." And answering, he said, "I am persuaded that Jesus Anointed is the Son of God."*

water, the Mentality of the Master caught Philip away,[1] and the eunuch did not see him any more; for he went his way rejoicing.

[40]And Philip was found at Azotus, and having passed through he proclaimed the good message to all the cities, until he came to Cæsarea.

CHAPTER 9

9.1
The Conversion of Saul

[1]But still breathing threats and murder toward the students of the Master, coming to the high priest, [2]Saul asked from him letters to Damascus, to the synagogues, so that if he found any being of the Way, both men and women, having bound, he might bring them to Jerusalem. [3]But in going, it happened as he drew near to Damascus, even suddenly, a light from heaven shone around him. [4]And falling on the earth, he heard a voice saying to him, **"Saul! Saul! Why do you persecute Me?"** [5]And he said, **"Who are you, Master?"** And the Master said, **"I am Jesus Whom you persecute.**[2] [6]**Rise up and go into the city, and it will be told to you what you must do."** [7]But the men who were traveling with him had been speechless; hearing, indeed, the voice, but seeing no one. [8]And Saul was lifted up from the ground. His eyes having been opened, he saw nothing[3]. But leading him by the hand, they brought him to Damascus. [9]And he

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1. A few texts, including a correction of A and 36[a] 94 103 307 it[p] vg[mss] syr[h with *] arm Ephraem Jerome Augustine etc., change *the Mentality of the Master caught Philip away* to *the Mentality of Separation fell on the eunuch, and a messenger of the Master caught Philip away* (πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον, ἄγγελος δέ κυρίου ἥρπασεν τὸν Φίλιππον).
2. The Textus Receptus adds here σκληρόν σοι πρὸς κέντρα λακτίζειν. τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν, an interpolation which is found in no Greek manuscripts, but was translated by Erasmus from the Latin Vulgate. The Vulgate took the words from the common source of a similar interpolation in it[h,p] syr[h with *] cop[G67]. The words would be translated: *"It is hard for you to kick against the pricks." (6) Both trembling and being astonished, he said, "Master, what do You desire me to do?" And the Master said to him ...*

was three days not seeing, and did not eat or drink.

10And there was a certain student named Ananias in Damascus. And the Master said to him in a vision, **"Ananias."** And he said, **"Behold, I, Master."** 11And the Master to him, **"Rising up, pass along on the street being called Straight, and seek a Tarsian‡ named Saul in the house of Judas. For, behold, he is praying. 12And he has seen ⌊in a vision⌋$_1$ a man named Ananias coming and putting a hand on him, so that he may see again."**$_2$ 13And Ananias answered, **"Master, I have heard from many about this man, how many bad things he did to Your Separated Ones in Jerusalem. 14And he has authority† here from the chief priests to bind all those calling on Your authority†."** 15And the Master said to him, **"Go, for this one is a chosen vessel to Me, to bear My authority before nations and kings and sons of Israel; 16for I will show him how much he must suffer for My authority's sake."** 17And Ananias went away and entered into the house. And putting hands on him, said, **"Brother Saul, the Master Jesus has sent me, Who appeared to you on the highway which you came, that you may see again, and be filled with the Mentality of Separation."** 18And at once, scales as it were fell from his eyes, and he saw again$_3$, and rising up, was baptized, 19and taking food, was strengthened.

‡ Or, *one from Tarsus*. Tarsus was the capital of the province of Cilicia in SE Asia Minor; it was known for its university and school of philosophy.
† Or, *right, ability, power.* Gr. *ἐξουσία.*

9.2
Saul in Damascus and Jerusalem

And Saul was with the students in Damascus some days. 20And he at once proclaimed Jesus$_4$ in the synagogues, that this One is the Son of God. 21And all those hearing were amazed, and said, **"Is this not he destroying those calling**

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3. Instead of *nothing* translated for οὐδέν, the Textus Receptus has οὐδένα, or *no one.* The reading herein is attested by $\mathfrak{p}^{74}$ A* B it^{e} vg syr^{p,h} cop^{sa,G67}.
1. The positioning of these words varies among the manuscripts, and thus may have a spurious origin. For this reason, the words have been retained in open brackets.
2. This verse is accidentally omitted by the Old Latin h.
3. The Textus Receptus adds here παραχρῆμα or *instantly,* based very scantly upon C^{2} E L syr cop^{sa} arm^{mss} eth Chrysostom.
4. Instead of Ἰησοῦν or *Jesus,* the Textus Receptus reads Χριστόν or *the Anointed.* The text herein is based on $\mathfrak{p}^{45, 74}$ ℵ A B C E 61 vg syr^{p,h} cop^{sa,bo} etc., with the spurious reading being attested only by H L P arm^{mss} etc.

upon this Authority in Jerusalem, and he had come here for this, that binding he may lead them before the chief priests?" [22]And Saul was more filled with power, and confounded the Judeans living in Damascus, proving that this One is the Anointed.

[23]And when many days were fulfilled, the Judeans plotted together to do away with him. [24]But their plot was known to Saul. And they carefully watched the gates both by day and by night, so that they might do away with him. [25]But taking him by night, his students let him down through the wall, lowering him in a basket.

[26]And Saul, arriving in Jerusalem, he tried to be joined to the students; and all feared him, not being persuaded that he was a student. [27]But taking hold of him, Barnabas led him to the ambassadors, and told them how he saw the Master in the highway, and that He spoke to him, and how he spoke boldly in Damascus in the authority of Jesus. [28]And he was with them, going in and going out of Jerusalem, and speaking boldly in the authority of the Master Jesus. [29]And he spoke and discussed with the Hellenists, and they took him in hand to do away with him. [30]But knowing, the brothers brought him down to Cæsarea and sent him forth to Tarsus. [31]Then, truly, all the Body Politic throughout Judea and Galilee and Samaria had peace, being built up and going on in the fear of the Master, and was$_1$ increased in the comfort of the Separating Mentality.

9.3
Aeneas and Dorcas

[32]And it was, passing through all, Peter also came down to the Separated Ones living in Lydda. [33]And he found there a certain man named Aeneas, eight years lying on a mattress, who was paralyzed. [34]And Peter said to him, **"Aeneas, Jesus$_2$ Anointed heals you, rise up and make your own bed!"** And he rose up at once. [35]And all those living in Lydda† and the Sharon saw him, who turned to the Master.

† A Benjaminite town near the Plain of Sharon acc. to Josephus.

[36]And in Joppa was a certain student named Tabitha,

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1. The Textus Receptus and many of the later texts change the subject of this verse, *Body Politic*, to the plural number, *Body Politics*, as well as changing the verbs in reference to this subject to the plural number, including this verb, which would be changed to *were*.
2. A number of good texts insert here ὁ or *the*, but the shorter text is supported by $\mathfrak{p}^{74}$ ℵ B* C Ψ 048 33 1175 etc.

which translated is called **"Gazelle."**[1] She was full of good works and of alms that she did. [37]And it was in those days, becoming ill, she died. And having washed, they put her in an upper room. [38]And Lydda being near to Joppa, the students hearing that Peter is in it, they sent two men to him, begging not to delay to come to them.

[39]And rising up, Peter went with them. Having arrived, they led up to the upper room, and all the widows stood by him, weeping and showing tunics and garments which Dorcas made, being with them. [40]And putting all out, placing the knees, Peter prayed. And turning to the body, he said, **"Tabitha, Rise up!"** And she opened her eyes, and seeing Peter, she sat up. [41]And giving her a hand, he raised her up. And calling the Separated Ones and the widows, he presented her living. [42]And it became known throughout all Joppa, and many were persuaded in the Master. [43]And he remained in Joppa considerable days with a certain Simon, a tanner.

CHAPTER 10

10.1
Cornelius Sends for Peter

[1]And a certain man was in Cæsarea, by name of Cornelius, a centurion of a cohort being called Italian, [2]devout and fearing God, with all his household, both doing many alms to the people, and petitioning continually to God. [3]Around[2] about the ninth hour of the day, he saw plainly in a vision a messenger coming to him, and saying to him, **"Cornelius!"** [4]And he was staring at him, and becoming terrified he said, **"What is it, master?"** And he said to him, **"Your prayers and your alms went up for a memorial before God. [5]And now send men to Joppa, and call for Simon who is surnamed Peter. [6]This one is lodged with one Simon, a tanner, whose house is by the sea.[3]"** [7]And when the messenger speaking to Cornelius went away, calling two of his servants and a devout soldier of those continually waiting on him, [8]and having explained all things to them, he sent them to Joppa.

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1. *Tabitha* is Aramaic for *Gazelle* and *Dorcas* (vs. 39) is Greek for *Gazelle.*
2. This word, translated for περί, is omitted from the Textus Receptus, but is found in $\mathfrak{p}^{74}$ א A B C E 36^{a} 642 808 etc.

10.2
Peter's Vision

[9]And on the next day, these passing along on the road, and drawing near to the city, Peter went up on the roof to pray, about the sixth hour[1]. [10]And he became hungry and desired to eat. But as they prepared, an ecstasy came on[2] him. [11]And he saw the heaven being opened, and a certain vessel coming down[3], like a great sheet, and let down onto the earth[4] by four corners; [12]in which were all the four-footed animals and the creeping things of the earth,[5] and the birds of heaven. [13]And a voice came to him, **"Rise up, Peter, slay and eat."** [14]But Peter said, **"Not at all, Master, because I never did eat anything common or unclean."** [15]And again a voice for a second *[time]* to him, **"What things God made clean, you do not make common."** [16]And this happened three times and the vessel was taken up into the heaven at once[6].

[17]And as Peter was doubting within himself what the vision which he saw might be,[7] behold, the men who had been sent from Cornelius stood on the porch asking for the

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3. A few later minuscules add here an interpolation, a version of which, existing in the Latin in the Clementine Vulgate, was translated into Greek and included in the Textus Receptus by Erasmus. The addition reads οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, or *He will tell you what you must do.*
1. A few texts read *ninth hour.*
2. The words *came on* are translated for ἐγένετο. The Textus Receptus, however, with E L P, changes the word to ἐπέπεσεν or *fell on.*
3. The Textus Receptus adds here ἐπ' αὐτόν, or *on him.* The words are not found in $\mathfrak{p}^{74}$ A B (C^2) it^e vg geo.
4. The Textus Receptus again interpolates here δεδεμένον, or *being bound.* The shorter text here is supported by the same witnesses as in the previous ftnt.
5. Introduced here by the Textus Receptus and in a variety of other places by other texts are the words καὶ τὰ θηρία, or *and the wild beasts,* a gloss from 11:6. The shorter reading is attested by $\mathfrak{p}^{74}$ א A B 81 326 630 it^{gig} vg syr^p. The Textus Receptus also transposes *of the earth* to follow *four-footed animals.*
6. Instead of *at once,* translated for εὐθὺς, the Textus Receptus has πάλιν or *again.* The current reading is well-attested by $\mathfrak{p}^{74}$ א A B C E^{gr} 81 88 1877 vg syr^{hmg} etc.
7. The Textus Receptus adds here καὶ or *and.* The omission, however, is supported by $\mathfrak{p}^{45, 74}$ א A B 81 181 242 255 429.

house of Simon. [18]And calling out, they inquired if Simon, being surnamed Peter, is lodged here. [19]And as Peter pondered concerning the vision, the Mentality said ⌊to him⌋, **"Behold, three men are seeking you. [20]But rising up, go down and go with them, doubting nothing, because I have sent them."** [21]And going down to the men,$_1$ Peter said, **"Behold, I am who you seek. What is the cause for which you are here?"** [22]And they said, **"Cornelius, a centurion, a just and God-fearing man, and being testified to by all the nations of the Judeans, was warned by a Separated Messenger to call you to his house and to hear words from you."** [23]Then calling them in, he gave lodging.

10.3
Peter Goes to Cornelius

And on the next day, getting up, he$_2$ went out with them, and some of the brothers from Joppa accompanied him. [24]And on the next day they entered Cæsarea, and Cornelius was awaiting them, having called together his relatives and intimate friends. [25]And as Peter was coming in, meeting him, Cornelius fell at his feet, worshiping. [26]But Peter lifted him up, saying, **"Stand up! I myself am also a man."** [27]And talking with him, he went in and found many having come together. [28]And he said to them, **"You know how unlawful it is for a man, a Judean, to unite with or to come near to one of another tribe. Yet God showed to me not to call a man common or unclean. [29]Therefore, I also came without complaint, being summoned. Then for what reason did you send for me?"** [30]And Cornelius said, **"From the fourth day until this hour, I have been fasting, and the ninth$_3$, was praying in my house. And behold, a man stood before me in bright clothing, [31]and said, 'Cornelius, your prayer was heard, and your alms were remembered before God. [32]Therefore, send to Joppa and call for Simon who is surnamed Peter; this one is lodged in the house of Simon, a tanner, by the sea.$_4$' [33]Then, at once, I sent to you; and you did well coming. Now, then, we are all present before God to hear all the things having been commanded you by the**

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1. The Textus Receptus, with its best support from H, adds here the explanatory gloss *the ones sent from Cornelius to him.*
2. Instead of ἀναστὰς or *getting up, he,* the Textus Receptus reads, with only marginal support, *Peter.*
3. The Textus Receptus, with a few later texts, inserts here ὥραν or *hour.*

Master$_1$." [34]And opening his mouth, Peter said,

"Truly, I perceive that God is not a favorer of persons,
[35]but in every nation, the one fearing Him and working justice is acceptable to Him. [36]**The Word ⌊which⌋ He sent to the sons of Israel, proclaiming the good message of peace through Jesus Anointed, this One is Master of all;** [37]**you know the thing that happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed;**
[38]**Jesus, the One from Nazareth, how God appointed Him with the Mentality of Separation and with power, Who went through doing good, and healing all those having been oppressed by the Diabolical One, because God was with Him.** [39]**And we are witnesses of all things which He did, both in the country of the Judeans, and in Jerusalem; Whom they did away with, hanging on a tree,** [40]**God raised up this One ⌊in⌋$_2$ the third day, and gave to Him to become visible;**
[41]**not to all the people, but to witnesses, the ones having been beforehand picked by God, to us who ate and drank with Him after His rising again from death.** [42]**And He commanded us to proclaim to the people, and to witness solemnly that it is this One$_3$ Who has been marked out by God as Judge of the living and dead.** [43]**To this One all the prophets witness. Through His authority everyone being persuaded by Him will receive forgiveness of failures."**

[44]As Peter was yet speaking these words, the Mentality of Separation fell on all those hearing the Word. [45]And those being persuaded of the circumcision were amazed, as many as came with Peter, because the gift of the Mentality of Sep-

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4. The Textus Receptus contains here a Western expansion, ὅς παραγενόμενος λαλήσει σοι, or *having come, he will speak to you.* (cf. ftnt. at 10:6). The clause is found only in D E H L P it^{d,e,gig,63,67} syr^{msK}.
1. Instead of *the Master,* translated for τοῦ κυρίου, the Textus Receptus has θεοῦ or *God*, a chiefly Western replacement, finding Alexandrian support only in 𝔓^{74}.
2. This word, translated for ἐν, is not found in the Textus Receptus.
3. *This One* is translated for οὗτος as opposed to *He* for αὐτός in the Textus Receptus. Both words find strong textual support (οὗτος = B C D^{gr} E^{gr} 33 94 103 104 307 323 1739 1765 1891 syr^{p,h} cop^{sa,bo} etc.; αὐτός = 𝔓^{74} ℵ A H P 69 81 it^{e} vg eth etc.), but the reading herein seems to have much wider support and is the more difficult reading.

aration was poured out on the nations also. [46]For they heard them speaking in languages and magnifying God. Then Peter answered, [47]**"Can anyone forbid the water that these not be baptized, who the Mentality of Separation received, even as we also?"** [48]And he commanded them to be baptized in the authority of Jesus Anointed$_1$. Then they asked him to remain some days.

CHAPTER 11

11.1
Peter Explains His Actions

[1]And the ambassadors and the brothers who were throughout Judea heard that the nations also received the Word of God. [2]And when Peter went up to Jerusalem, those of the circumcision contended with him,$_2$ [3]saying, **"You went in to uncircumcised men and ate with them."** [4]But beginning, Peter set out to them in order, saying, [5]**"I had been in the city of Joppa, praying. And in an ecstasy, I saw a vision: a certain vessel coming down, like a huge sheet, being let down by four corners out of the heaven, and it came to me.** [6]**Gazing into which I observed, and I saw the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.** [7]**And I heard a voice saying to me, 'Peter, rise up, slay and eat.'** [8]**But I said, 'Not at all, Master, because never has anything common or unclean entered into my mouth.'** [9]**But a voice answered me the second time out of heaven, 'What God has cleansed, you do not make common.'** [10]**And this took place three times, and all things were pulled up into heaven again.** [11]**And behold, three men at once stood at the house**

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1. Instead of Ἰησοῦ Χριστοῦ or *Jesus Anointed*, the Textus Receptus contains τοῦ κυρίου or *the Master*, while still other texts contain the conflation τοῦ κυρίου Ἰησοῦ Χριστοῦ or *the Master Jesus Anointed*. The reading here, on the basis of textual support, is clearly original.
2. The Western texts (D it^{d,p} vg^{mss} syr$^{h\ with\ *}$ cop^{G67}) replace this verse with a lengthy interpolation. This Western, Bezean interpolation would be translated: *Peter, then, for a considerable time wished to journey to Jerusalem; and having called to him the brothers and having strengthened them, [he departed], speaking greatly throughout the country, teaching them; who also went to meet them and reported to them the favor of God. But the brothers of the circumcision disputed with him, saying ...*

in which I was, having been sent from Cæsarea to me.
[12]And the Mentality said to me to 'Go with them, doubting nothing.' And these six brothers also with me, and we went into the man's house, [13]and he told us how he saw a messenger in his house, standing and saying to him, 'Send men to Joppa, and send for Simon who is surnamed Peter, [14]who will speak words to you by which you and all your household will be saved.' [15]And in my beginning to speak, the Mentality of Separation fell on them, even as also on us in the beginning. [16]And I recalled the Word of the Master, how He said, 'John indeed baptized with water, but you will be baptized in the Mentality of Separation.' [17]Then if God gave the same gift to them as also to us, being persuaded in the Master Jesus Anointed, and I, who was I able to prevent God?" [18]And hearing these things, they kept silent, reputing God, saying, **"Then God also has granted to the nations repentance unto life."**

11.2
The Body Politic at Antioch

[19]Then, indeed, they who were scattered by the oppression taking place over Stephen passed through to Phoenicia and Cyprus and Antioch, speaking the Word to no one except only Judeans. [20]But some men from them, Cypriots and Cyrenians‡, who had come to Antioch, spoke to the Hellenists, proclaiming the good message of the Master Jesus. [21]And the hand of the Master was with them, and a great number were persuaded, turning to the Master. [22]And the Word was heard in the ears of the Body Politic in Jerusalem concerning them. And they sent out Barnabas ⌊to go through⌋ as far as Antioch; [23]who having come, and seeing ⌊the⌋ favor of God, rejoiced, and exhorted all with purpose of heart to remain near$_1$ the Master. [24]For he was a good man and full of the Mentality of Separation and of persuasion. And a considerable crowd was added to the Master. [25]And Barnabas went out to Tarsus to seek Saul. [26]And finding him, he brought him to Antioch. And it happened that even$_2$ a whole year they were assembled in the Body Politic and taught a considerable crowd. And the students were first called **"Christians"** at Antioch.

‡ Greek-speaking Judeans were the major inhabitants of Cyrene in the 1st century.

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1. B Ψ 181 and a few others add here ἐν or *in*.
2. This word, translated for καὶ, is omitted from the Textus Receptus, and many later texts. It is, however, present in $\mathfrak{p}^{74}$ ℵ A B 33 614 syr^{h}.

[27]And in these days prophets came down from Jerusalem to Antioch. [28]And one of them named Agabus, rising up, signified through the Mentality that a great famine was about to be over all the habitable earth, which also happened on *[the reign]* of Claudius†[1]. [29]And according as any was prospered, the students, each of them determined to send to those living in Judea to minister to the brothers, [30]which they also did, sending to the elders through the hand of Barnabas and Saul.

† Such a famine happened in 46 AD acc. to Josephus. Claudius reigned from 41 to 54 AD.

CHAPTER 12

12.1
Peter's Escape From Prison

[1]And at that time, Herod† the king threw on the hands to oppress certain ones of the Body Politic. [2]And he did away with Jacob* the brother of John, with a sword. [3]And seeing that it was pleasing to the Judeans, he added also to seize Peter; and these were the days of the Unleavened. [4]And capturing, he put him into prison, delivering four sets of four soldiers to guard him, intending to bring him up to the people after the Passover. [5]Then, indeed, Peter was kept in the prison; but prayer was earnestly being made by the Body Politic to God on his behalf. [6]And when Herod was about to bring him out, in that night Peter was sleeping between two soldiers, being bound with two chains; also, guards were guarding the prison in front of the door. [7]And, behold, a messenger of the Master stood by, and a light shone in the building. And striking Peter's side, he raised him up, saying, **"Rise up in haste!"** And the chains fell off from his hands. [8]And the messenger said to him, **"Gird yourself, and put on your sandals."** And he did so. And he said to him, **"Throw around your garment and follow me."** [9]And going out, he followed him, and did not know that this happening through the messenger was real; but he thought he saw a vision. [10]And going through a first and a second guard, they came on the iron gate conducting into the city, which opened to them of itself. And going out, they went on one street; and instantly the messenger withdrew from him. [11]And having come, Peter said within himself, **"Now I know truly that the Master sent out His**

† Herod Agrippa I. Reigned 37-44 AD.

* Commonly transliterated *James*.

1. The Textus Receptus adds here the explanatory gloss *Cæsar* with very poor support.

messenger and plucked me out of Herod's hand, and of all the expectations of the people of the Judeans." [12]And considering, he came to the house of Mariam the mother of John, surnamed Mark, where many were gathered together and praying. [13]And Peter knocked at the door of the porch; a servant girl named Rhoda came near to listen. [14]And recognizing Peter's voice, from joy she did not open the gate†, but running in she reported that Peter was standing before the gate. [15]But they said to her, **"You are raving."** But she insisted, holding it to be so. And they said, **"It is his messenger."** [16]But Peter kept on knocking. And opening, they saw him and were amazed. [17]And signaling to them with the hand to be silent, he told them how the Master led him out of the prison. And he said, **"Report these things to Jacob and the brothers."** And going out, he went to another place. [18]And when day came, there was not a little$_1$ disturbance among the soldiers: **"What, then, became of Peter?"** [19]And searching for him and not finding him, examining the guards, Herod commanded them to be led away. And going down from Judea to Cæsarea, he stayed.

† Also, *porch.* Gr. πυλών.

[20]And he$_2$ was in bitter hostility with the Tyrians and Sidonians. But with one passion they came to him. And persuading Blastus, the one over the king's bedroom, they begged peace, because their country was fed from the kingship. [21]And on a set day, having been clothed in a royal garment, and sitting on the tribunal, Herod made a speech to them. [22]And the mass cried out, **"Voice of a god and not of man!"** [23]And instantly a messenger of the Master struck him†, because he did not give the reputation to God, and having been eaten by worms, his life* went out.

12.2
The Death of Herod

† 44 AD.
* Gr. ψυχὴ. See Appendix 9.

[24]But the Word of God$_3$ grew and increased.

[25]And Barnabas and Saul returned to Jerusalem, having fulfilled the service, and took along John, the one surnamed Mark.

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1. The expression *not a little*, translated for οὐκ ὀλίγος, is absent in the Western text. The Thucydidian expression, a rhetorical formula called *litotes*, is used often by Luke throughout Acts (cf. 14:28; 15:2; 17:4, 12; 19:23, 24; 27:20).
2. The Textus Receptus adds the explanatory gloss *Herod.*
3. The Vulgate and B read κυριοῦ or *the Master* instead of θεοῦ or *God.*

CHAPTER 13

13.1
Barnabas and Saul Sent Off

† Or, *childhood friend.* Gr. σύντροφος.
‡ Herod Antipas. Ruled BC 4-37 AD.

[1]And[1] in Antioch among the existing Body Politic were prophets and teachers; both Barnabas and Simeon, he being called Niger; and Lucius the Cyrenian; and Manaen the foster-brother† of Herod the tetrarch‡; and Saul. [2]And they were doing service to the Master and fasting. The Mentality of Separation said, **"So, then, separate both Barnabas and Saul to Me, for the work to which I have called them."** [3]Then, having fasted and prayed and placing on hands, they let them go.

13.2
At Cyprus

[4]These indeed, therefore, sent out by the Mentality of Separation, went down to Seleucia, and from there sailed away to Cyprus. [5]And having been in Salamis, they announced the Word of God in the synagogues of the Judeans. And they also had John as a helper. [6]And passing through the island as far as Paphos, they found a certain conjurer, a false prophet, a Judean whose name was Barjesus, [7]who was with the proconsul, Sergius Paulus, an intelligent man. This one, having called Barnabas and Saul, sought to hear the Word of God. [8]But Elymas, the conjurer (for so his name was translated), withstood them, seeking to turn the proconsul away from the persuasion. [9]But Saul, who also is Paul, being filled with the Mentality of Separation and looking intently on him, [10]said, **"O son of the Diabolical One, full of all deceit and of all cunning, enemy of all justice, will you not stop perverting the right ways of the Master? [11]And now, behold, the hand of the Master is on you and you will be blind, not seeing the sun until a time."** And instantly, a mist and darkness fell on him, and going about he sought to be led by the hand. [12]Then seeing this happening, the proconsul was persuaded, being astounded at the teaching of the Master.

13.3
In Antioch-Pisidia

[13]And putting out from Paphos with those around, Paul came to Perga of Pamphylia. And having separated from them, John returned to Jerusalem. [14]But going through from Perga, they came to Antioch-Pisidia, and going on the day of the sabbaths, they sat down. [15]And after the reading of the Law and of the Prophets, the synagogue rulers sent to

1. The Textus Receptus, with support from later texts, adds here τινες or *some.* The word is certainly not original.

them, saying, **"Men, brothers, if there is a word of exhortation to the people, speak."** [16]And rising up, and signaling with his hand, Paul said,

"Men, Israelites, and those fearing God, listen. [17]**The God of this people Israel chose out our fathers, and exalted the people in our sojourn in the land of Egypt. And with a high arm, He led them out of it.** [18]**And about forty years time, He endured them in the desert,** [19]**and pulled down seven nations in Canaan land, giving their land[1] as an inheritance,** [20]**for about four hundred and fifty years[2]; and after these things, He gave judges until Samuel the prophet.** [21]**And from there they asked for a king. And God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years.** [22]**And removing him, He raised up to them David for a king, to whom he also said, witnessing, 'I found David, of Jesse, a man according to My heart, who will do all My will.'** [23]**Of the seed of this one, according to promise, God raised up to Israel a Savior, Jesus,** [24]**John going before to proclaim before the face of His entrance to all the people of Israel.** [25]**And as John fulfilled the course, he said, 'Whom do you suppose me to be? I am not, but behold, He comes after me, of whom I am not worthy to loosen the sandals of *[His]* feet.'** [26]**Men, brothers, sons of the race of Abraham, and the ones among us[3] fearing God, to you the word of this salvation was sent.** [27]**For those dwelling in Jerusalem, and their rulers, disregarded this One; and the voices of the prophets being read throughout every sabbath, having judged, they fulfilled.** [28]**And finding not one cause of death, they asked Pilate to do away with Him.** [29]**And when they finished all the things having been written concerning Him,**

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1. The Textus Receptus adds here αὐτοῖς or *to them.*
2. This clause, ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα, or *for about four hundred and fifty years,* is transferred from this position at the end of verse 19 to after the words *and after these things* in verse 20 by the Textus Receptus. The reading herein, which is supported by all but a few of the Western texts, changes the chronology of the passage. The chronology given in the Textus Receptus agrees with the chronology given by Josephus (*Antiquities,* VIII.iii.1), but disagrees with that given in I Kings 6:1.
3. The first person pronoun is translated for ἡμῖν as opposed to ὑμῖν or *you* in the Textus Receptus. The first person pronoun is strongly supported among the witnesses.

taking down from the tree, they laid *[Him]* in a tomb. 30But God raised Him from death; 31Who appeared for many days to those coming up with Him from Galilee to Jerusalem, who are ⌊now⌋1 witnesses of Him to the people. 32And we proclaim the good news to you, the promise made to the fathers, 33that this God has fulfilled to us, ⌊their⌋2 children, raising up Jesus, as also it has been written in the second3 Psalm, 'You are My Son. Today, I have begotten You.'4 34And that He raised Him from death, no more being about to return to corruption, so He has said, 'I will give you the sacred things of trustworthy David.'5 35So He also said in another, 'You will not give Your Sacred One to this corruption.'6 36For having served his race by the counsel of God, David truly fell asleep and was added to his fathers and saw corruption. 37But Whom God raised up, this One did not see corruption. 38Then let it be known to you, men, brothers, that through this One forgiveness of failure is announced to you. 39And everyone being persuaded in this One is justified from all things from which you could not be justified by the Law of Moses. 40Look, then, that the thing spoken in the Prophets7 may not come8: 41'Look, despisers, and marvel and vanish, because I work a work in your days, a work which you in no way would be persuaded in if

♀ Ps. 2:7.

♀ Isa. 55:3.

♀ Ps. 16:10.

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1. This word, translated for νῦν, does not appear in the Textus Receptus, but appears in various positions in ℵ A C D 81, while omitted by B.
2. This pronoun, in reference to *the fathers* of the previous verse, finds scattered support among the early manuscripts.
3. Three textual traditions exist for this word: (1) as herein, with the word δευτέρῳ, translated *second*, being attested by 𝔓74 ℵ A B C 33 81 etc.; (2) the patristic tradition, which reads πρώτῳ or *first*; (3) the tradition of the oldest text here, 𝔓45, which contains no number at all. The latter witness can be disregarded as a transcriptional error in light of the number of texts that contain one of the two numbers. The second witness, supported chiefly by Patristic witnesses, can be explained as an attempt to correct the text with the then current tradition that combined the first two Psalms into one.
4. Psalms 2:7-LXX.
5. Isaiah 55:3-LXX.
6. Psalms 16:10-LXX.
7. Again, cop^{G67} identifies the prophet, this time as *Habakkuk*.
8. The Textus Receptus interpolates here ἐφ' ὑμᾶς or *on you*.

anyone declared it to you.'[1]"

[42]And as they went out[2], they[3] begged that those words be spoken to them on the next sabbath. [43]And the synagogue being broken up, many of the Judeans and of the devout proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the favor of God.

[44]And in the coming sabbath, almost all of the city was gathered to hear the Word of the Master[4]. [45]And the Judeans, seeing the crowds, they were filled with jealousy and contradicted the things being spoken by Paul,[5] blaspheming. [46]But speaking boldly, Paul and Barnabas said, **"It was necessary for the Word of God to be spoken first to you; but since you indeed put it away and judge yourselves not worthy of eternal life, behold, we turn to the nations. [47]For so the Master has commanded us, 'I have set You for a Light of nations, that You be for salvation to the end of the earth.'[6]"** [48]And hearing, the nations rejoiced, and reputed the Word of the Master. And as many as had been appointed to eternal life were persuaded. [49]And the Word of the Master was carried through all the country. [50]But the Judeans excited the devout and honorable women and the chief ones of the city and raised up a persecution against

ϙ Isa. 49:6.

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1. Habakkuk 1:5-LXX.
2. The Textus Receptus changes *And as they went out* translated for ἐξιόντων δὲ αὐτῶν to *And the Judeans having gone out of the synagogue*, translated for ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων. The longer reading of the Textus Receptus is found only in a few later Western texts, while the shorter reading herein is overwhelmingly supported by $\mathfrak{p}^{74}$ ℵ A B C D E Ψ 097 36 81 181 307 it^{ar,c,d,dem,e,gig,p,ph,ro,w} vg syr$^{(p),h}$ cop^{sa,bo,meg} etc.
3. The Textus Receptus again inserts here τὰ ἔθνη or *those of the nations* to identify the subject. The evidence for and against this interpolation is the same as in the previous ftnt, with the exception of B D and E which contain a variant reading.
4. Here, *the Master* is translated for τοῦ κυρίου as opposed to τοῦ θεοῦ or *God* in the Textus Receptus. With external attestation about even, the more difficult reading is *the Master.*
5. The Textus Receptus adds here (with support only from D and later Western texts) *contradicting and.*
6. Isaiah 49:6-LXX.

Paul and Barnabas and threw them out of their borders. [51]And shaking the dust of their feet off on them, they came into Iconium. [52]And the students were filled with joy and the Mentality of Separation.

CHAPTER 14

14.1
In Iconium

[1]And it happened in Iconium, they went in together into the synagogue of the Judeans, and spoke so as for a great multitude of both Judeans and Greeks to be persuaded. [2]But the unpersuaded Judeans raised up and made embittered the lives* of the nations against the brothers. [3]Then, indeed, they stayed a considerable time, speaking boldly on the Master, witnessing to the Word of His Favor and giving signs and wonders to happen through their hands. [4]And the multitude of the city was divided. And some were with the Judeans, but others with the ambassadors. [5]And when a rush of the nations occurred, also both the Judeans and their rulers *[came]* to insult and stone them. [6]Perceiving this, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding country. [7]And they were proclaiming the good message there.

* Gr. ψυχὴ. See Appendix 9.

14.2
In Lystra and Derbe

[8]And a certain man was sitting in Lystra, powerless in the feet, being lame from his mother's womb, who had never walked. [9]This one heard Paul speaking, who, looking at him and seeing that he had persuasion to be cured, [10]said with a great voice, **"Stand up erect on your feet!"** And he leapt up and walked about. [11]And seeing what Paul did, the crowd lifted up their voice in Lycaonian, saying, **"The gods have come down to us, becoming like men."** [12]And they called Barnabas, Zeus; and Paul, Hermes, because he was the leader in speaking. [13]And the priest of Zeus, being before their city, carrying bulls and garlands to the gates, wished to sacrifice along with the crowds. [14]But Paul and Barnabas, the ambassadors, hearing, tearing their garments, they sprang into the crowd, crying out, [15]and saying, **"Men, why do you do these things? We also are men of like feelings to you, proclaiming the good message to you to turn from these vanities to the Living God, Who made the heaven and the earth and the sea, and all things in them. [16]Who in the generations which have passed allowed all the nations to go in their ways, [17]though indeed He did not**

leave Himself without witness, doing good, giving rain and fruitful seasons to us from Heaven, filling our hearts with food and gladness." [18]And saying these things, they scarcely stopped the crowds – not to sacrifice to them.

[19]But Judeans came there from Antioch and Iconium, and persuading the crowds and stoning Paul, dragging outside the city, they supposed him to have died. [20]But the students surrounding him, arising, he entered the city. And on the next day, he went away with Barnabas to Derbe.

14.3
The Return to Antioch

[21]And having proclaimed the good message to that city, and having made many students, they returned to Lystra and Iconium and Antioch, [22]confirming the lives* of the students, exhorting to continue in the persuasion, and that through many afflictions we must enter into the Government of God. [23]And having handpicked elders for them in every Body Politic, praying with fastings, they committed them to the Master in Whom they had been persuaded. [24]And passing through Pisidia, they came to Pamphylia. [25]And speaking the Word$_1$ in Perga, they came down to Attalia, [26]and from there they sailed to Antioch, from where they had been committed to the favor of God for the work which they fulfilled. [27]And having arrived, and gathering the Body Politic, they reported what things God did with them, and that He opened a door of persuasion to the nations. [28]And they remained there not a little time with the students.

* Gr. ψυχή. See Appendix 9.

CHAPTER 15

15.1
The Council at Jerusalem

[1]And going down from Judea some taught the brothers, **"If you are not circumcised to the custom of Moses, you cannot be saved."** [2]Then discord and not a little discussion with them having taken place by Paul and Barnabas, they appointed Paul and Barnabas and some others of them to go up into Jerusalem to the Ambassadors and elders concerning this question. [3]Indeed, therefore, they, having been sent forward by the Body Politic, passed through Phoenicia and Samaria, telling about the conversion of the nations and

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1. א A C 614 vg syr$^{p,h\ with\ *}$ add here τοῦ κυρίου or *of the Master*, while 𝔓^{74} E it^{gig} add τοῦ θεοῦ or *of God*. The shorter text herein is widely supported by B D H L P most minuscules cop^{sa,bo} eth etc.

they caused great joy to all the brothers. [4]And having arrived in Jerusalem, they were welcomed by the Body Politic and the Ambassadors and the elders. And they reported what things God did for them. [5]But some of those from the sect of the Pharisees, having been persuaded, rose up, saying, **"It is necessary to circumcise them, and to command to keep the law of Moses."**

[6]And the ambassadors and the elders were assembled to see about this matter. [7]And much discussion having occurred, rising up, Peter said to them,

"Men, brothers, you recognize that from ancient days, God chose through my mouth from among us that the nations hear the Word of the Good Message, and be persuaded. [8]And the heart-knowing God testified to them, giving them the Mentality of Separation, even as also to us. [9]And He made distinction in nothing between both us and them, having purified their heart by persuasion. [10]Now, then, why do you test God, putting a yoke on the neck of the students which neither our fathers nor we had strength to bear? [11]But through the favor of the Master Jesus$_1$, we are persuaded to be saved according to which manner they also." [12]And all the multitude kept silent and were hearing Barnabas and Paul recounting what things, the signs and wonders, God did through them among the nations. [13]And after they were silent, Jacob answered, saying,

"Men, brothers, hear me: [14]Simon recounted even as at first God oversaw to take a people out from the nations to His Authority. [15]And to this, the words of the prophets agree, as it has been written, [16]"After these things, I will return and I will build again the fallen tabernacle of David, and I will rebuild the things which have been demolished, and I will set it up, [17]so as the rest of men may seek the Master, even all the nations on whom My Authority has been called,' says the Master, Who is doing all these things,♀'$_2$ **[18]known from eternity$_3$. [19]Because of this, I judge not to trouble those from the nations turning to God; [20]but to write to them to hold back from the pollutions of idols and whoredom and that strangled and blood. [21]For in every city from ancient generations, Moses has those proclaiming**

♀ Amos 9:11-12.

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1. The Textus Receptus, with C D, adds here *Anointed.* The word is absent, however, from ℵ A B E.
2. Amos 9:11-12-LXX.

him, having been read in the synagogues on every sabbath."

15.2 *The Council's Letter*

[22]Then it occurred to the ambassadors and the elders, with all the Body Politic, to send chosen men from them to Antioch with Paul and Barnabas, Judas, having been surnamed Barsabbas, and Silas, leading men among the brothers, [23]writing by their hand$_1$: **"The ambassadors and the elders,$_2$ brothers, to those throughout Antioch, and Syria, and Cilicia, brothers of the nations: Greetings. [24]Since we heard that some of us ⌊having gone out⌋ have troubled you with words, unsettling your lives*,$_3$ to whom we gave no command, [25]it occurred to us, having become of one passion, to send chosen men to you along with our beloved Barnabas and Paul, [26]men who have given up their lives* on behalf of the authority of our Master, Jesus Anointed. [27]Therefore, we have sent Judas and Silas, they by word also announcing the same things. [28]For it occurred to the Mentality of Separation and to us to put not one greater burden on you than these necessary things: [29]To abstain from idol sacrifices, and blood, and that strangled, and whoredom, from which continually keeping yourselves, you will do well. Be prospered."**

* Gr. ψυχὴ. See Appendix 9.

* Gr. ψυχὴ. See Appendix 9.

[30]Then, they indeed being let go, they went to Antioch. And gathering the multitude, delivered the letter. [31]And reading, they rejoiced at the comfort. [32]And Judas and Silas,

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3. In an effort to round out these concluding words of Jacob, early scribes have introduced a gloss that was adopted in the Textus Receptus: ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ, which when taken with the three actual words of Jacob, γνωστὰ ἀπ' αἰῶνος, combine to give the translation, *All His works are known to God from eternity.* The shorter reading is supported by ℵ B C Ψ 33 81 1175 2344 cop^{sa,bo}.

1. The Textus Receptus adds here, among many varying interpolations, τάδε, or *these things.*
2. By inserting καὶ οἱ here, the Textus Receptus changes the wording from *elders, brothers* to *elders and the brothers.*
3. The Textus Receptus has here a Western expansion, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, or *saying, 'Be circumcised and keep the law;'.* The interpolation is read in C Ψ 36 181 307 it^{e,gig} syr^{p,h} arm eth geo slav Origen$^{lat(1/2)}$ etc. The text as herein, however, is preserved in 𝔓^{33,45vid,74} ℵ A B D 33 81 2344 it$^{ar,c,d,dem,\ l,p,ph,ro,w}$ vg cop$^{sa,(bo)}$ Apostolic Constitutions.

themselves also being prophets, exhorted and confirmed the brothers through much speech. 33And continuing for a time, they were let go with peace from the brothers to those who had sent them$_1$.

VERSE 34 HAS BEEN OMITTED$_2$

35And Paul and Barnabas stayed in Antioch, teaching and proclaiming the good message, the Word of the Master, with many others also.

15.3
Disagreement Between Paul and Barnabas

36And after some days, Paul said to Barnabas, **"Indeed, having turned back, let us look after our brothers throughout every city in which we announced the Word of the Master, how they are holding."** 37But Barnabas purposed to take John along, he being called Mark. 38But Paul thought fit not to take that one along, he having withdrawn from them in Pamphylia, and not going with them to the work. 39Then, there was such sharp feeling so that they separated from each other. And taking Mark, Barnabas sailed away to Cyprus. 40But having chosen Silas, Paul went out, being commended to the favor of the Master$_3$ by the brothers, 41and went through Syria and Cilicia, making the Body Politics strong.

CHAPTER 16

16.1
Timothy Joins Paul

1And he arrived in Derbe and Lystra. And behold, a certain student named Timothy was there (son of a certain persuaded Judean woman; the father, however, was Greek); 2who was being testified of by the brothers in Lystra and

1. Instead of *to those who had sent them*, translated for πρὸς τοὺς ἀποστείλαντας αὐτούς, the Textus Receptus reads *to the ambassadors*, translated for πρὸς τοὺς ἀποστόλους. The reading herein is supported by $\mathfrak{p}^{74}$ ℵ A B C D vg cop^{sa,bo} etc., while the reading of the Textus Receptus is attested only by H L P S most minuscules syr^{p,h} cop^{bo} arm eth^{ro} etc.
2. This verse is found in many later manuscripts (33 36 307 453 etc.) and it^{c} syr$^{h\ with\ *}$ cop^{sa,bomss} arm eth geo slav. The verse is omitted in $\mathfrak{p}^{74}$ ℵ A B E Ψ *Byz* (L P) it$^{dem,e,p\ vgww,st}$ syr^{p} cop^{bo} Chrysostom etc. The spurious verse, ἔδοξε δὲ τῷ Σιλᾷ ἐπιμεῖναι αὐτοῦ, would be translated: *But it occurred to Silas to remain.*
3. *The Master* is translated for τοῦ κυριοῦ as opposed to τοῦ θεοῦ or *God* in the Textus Receptus. The current reading is attested by $\mathfrak{p}^{74}$ ℵ A B D^{1} 33 81 181 1409 etc.

Iconium. [3]Paul desired this one to go forth with him, and taking, circumcised him, because of the Judeans being in those places, for they all knew his father, that he was a Greek. [4]And as they went through the cities, they delivered to them to keep the decrees having been decided by the ambassadors and the elders in Jerusalem. [5]Then, indeed, the Body Politics were being made stronger in the persuasion, and increased in number day by day.

16.2
Paul's Vision

[6]And passing through the Phrygian and the Galatian country, being forbidden by the Mentality of Separation to speak the Word in Asia, [7]coming against Mysia, they attempted to go along Bithynia; and the Mentality of $Jesus_1$ did not allow them. [8]And passing by Mysia, they came down into Troas. [9]And a vision appeared to Paul during the night: A certain man of Macedonia, standing, entreating him and saying, **"Passing over into Macedonia, help us!"** [10]And as he saw the vision, we immediately sought to go forth into Macedonia, concluding that God_2 had called us to proclaim the good message to them.

16.3
Lydia's Conversion

[11]But_3 having set sail from Troas, we ran a straight course into Samothrace, and on the next day into Neapolis; [12]and from there into Philippi, which is the first city of that part of Macedonia, a colony. And we were in this city, staying some days. [13]And on the day of the sabbaths, we went outside the city beside a river, where it was customary to have prayer. And sitting down, we spoke to the women who came together. [14]And a certain woman named Lydia, a seller of purple of the city of Thyatira, reverencing God, listened, whose heart the Master opened thoroughly to pay attention to the things being spoken by Paul. [15]And as she

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1. This is the only place in the New Testament where the phrase τὸ πνεῦμα Ἰησοῦ or *the Mentality of Jesus* occurs. For this reason, many later texts (H L P 81^c most minuscules cop^{sa} arm^{mss} Ephraem Chrysostom) and the Textus Receptus omitted *of Jesus,* while other texts appended *of the Master* or *of Separation.* The reading here is attested by $\mathfrak{p}^{74}$ ℵ A B C^2 D E 33 69 81^* 326 467 vg $syr^{p,h}$ cop^{bo}.
2. Instead of *God* or θεός ($\mathfrak{p}^{74}$ A B C 33 81 etc.), the Textus Receptus reads ὁ κύριος or *the Master.*
3. The Textus Receptus has οὖν or *then* instead of δέ or *but* ($\mathfrak{p}^{74}$ ℵ A (D) E 33 51 69 81 vg $syr^{h mg}$ cop^{bo}).

and her household were baptized, she entreated, saying, **"If you have judged me to be persuaded in the Master, entering my house, remain."** And she strongly urged us.

16.4
Paul and Silas in Jail
† Or, *mentality of divination.* A python guarded the Delphic oracle.

16And it was, as we went into prayer, a certain slave girl having the mentality of a python† met us, whose soothsaying brought much gain to her masters. 17Following after Paul and us, she cried out, saying, **"These men are slaves of the Most High God, who are announcing to you$_1$ a way of salvation!"** 18And she did this over many days. But becoming distressed and turning to the mentality, Paul said, **"In the authority of Jesus Anointed I command you to come out from her!"** And it came out in that hour.

19And seeing that the confidence of their gain went out, having seized Paul and Silas, her masters dragged *[them]* to the market before the rulers. 20And bringing them near to the magistrates, said, **"These men are very much troubling our city, being Judeans, 21and announce customs which it is not lawful for us to receive, nor to do, being Romans."** 22And the crowd rose up together against them, and tearing off their clothes, the magistrates commanded flogging. 23And laying on many stripes, they threw them into prison, charging the jailer to keep them securely; 24who, receiving such a charge, threw them into the inner prison, and locked their feet in the stocks. 25And having prayed, toward midnight Paul and Silas praised God in a hymn. And the prisoners listened to them. 26And suddenly there was a great earthquake, so that the foundations of the jail were shaken. And immediately, all the doors were opened and all of the bonds were loosened. 27And having been awakened, and seeing that the doors of the prison had been opened, having drawn a sword, the jailer$_2$ was about to do away with himself, supposing the prisoners to have escaped. 28But Paul called out with a loud voice, saying, **"Do no harm to yourself, for we are all here!"** 29And asking for lights, he rushed in, and becoming trembly, he fell before Paul and Silas. 30And leading them outside, said, **"Masters, what must I do that I may be saved?"** 31And they said, **"Be persuaded**

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1. The Textus Receptus replaces the second person pronoun ὑμῖν or *you* with the first person ἡμῖν or *us.*
2. A few later texts identify the jailer with ὁ πιστὸς Στεφανᾶς or *the faithful Stephanas.*

in the Master Jesus Anointed, and you will be saved, you and your household." 32And they spoke the Word of the Master to him, with$_1$ all those in his household. 33And taking them in that hour of the night, he washed about† the stripes, and he and those belonging to him were baptized all at once. 34And bringing them up to the house, he set a table before, and exulted with all his household, being persuaded in God.

† Lit., *from.* Gr. ἀπὸ.

35And day having come, the magistrates sent the floggers, saying, **"Let those men go."** 36And the jailer announced these words to Paul, **"The magistrates have sent that you be let go. Now then, going out, proceed in peace."** 37But Paul said to them, **"Having beaten us publicly, being Romans, uncondemned men, they threw *[us]* into prison. And now do they throw us out secretly? No indeed! But coming themselves, let them bring us out."** 38And the floggers reported these words to the magistrates. And hearing that they were Romans, they were afraid. 39And coming, they begged them, and bringing *[them]* out, asked *[them]* to go out of the city. 40And going out from the prison, *[they]* went to Lydia. And seeing the brothers, they exhorted them, and went out.

CHAPTER 17

17.1
In Thessalonica

1And traveling through Amphipolis and Apollonia, they came to Thessalonica, where a synagogue of the Judeans was. 2And according to Paul's custom, he went in to them and reasoned with them from the Scriptures on three sabbaths, 3opening and setting forth that the Anointed One must have suffered, and to have risen from death; and that, **"This is the Anointed, Jesus, Whom I announce to you."** 4And some of them were persuaded and joined themselves to Paul and Silas, both a great multitude of the worshiping Greeks, and not a few of the leading women. 5But becoming jealous, and having taken aside some wicked men of the market-loafers, and gathering a crowd, the unpersuaded Judeans set the city into turmoil, and coming on the house of Jason, sought to bring them to the mob. 6But not finding

1. Instead of *with* translated for σύν, the Textus Receptus has καὶ or *and.*

them, they dragged Jason and some brothers before the city judges, crying, **"Those turning the habitable world upside down have come here, too; 7whom Jason has received. And these all act contrary to the decrees of Cæsar, saying there is another king, Jesus."** 8And hearing these things, they troubled the crowd and the city judges. 9And taking security from Jason and the rest, they let them go.

17.2
In Berea

10But the brothers at once sent both Paul and Silas to Berea during the night; who, having arrived, went into the synagogue of the Judeans. 11And these were of better race than those in Thessalonica, receiving the Word with all readiness, examining the Scriptures daily if these things are so. 12Then, indeed, many from among them were persuaded, and not a few of the honorable Greek women and men. 13But when the Judeans from Thessalonica knew that the Word of God was also announced in Berea by Paul, they came there also, agitating and stirring up$_1$ the crowd. 14And immediately, then, the brothers sent away Paul, to go as toward the sea. But both Silas and Timothy remained there. 15But those conducting Paul brought him as far as Athens. And receiving a command to Silas and Timothy, that they come to him quickly, they departed.

17.3
In Athens

16But awaiting them in Athens, Paul's mentality was pained within him, seeing the city full of images. 17Then, indeed, he addressed the Judeans in the synagogue, and those worshiping; also in the market every day, to those happening to be there. 18And some of the Epicureans and of the Stoics, philosophers, fell in with him. And some said, **"What may this chatterer wish to say?"** And, **"He seems to be an announcer of foreign demons, because he announced Jesus and the resurrection to them."** 19And taking hold of him, they led *[him]* to the Areopagus†, saying, **"Are we able to know what this new teaching being spoken by you is? 20For you bring startling things to our ears. We are minded, then, to know what these things wish to be. 21And all Athenians and the inhabiting strangers have leisure for nothing else than to say and to hear newer things."**

† Or, *Ares' Hill.* Site of Athenian council with legislative and judicial powers. Gr. Ἄρειος πάγος.

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1. The words *and stirring up*, translated for καὶ ταράσσοτες are absent from the Textus Receptus and many other texts, originating perhaps with the early $\mathfrak{p}^{45}$, the result of homoeoteleuton.

[22]And standing in the middle of the Areopagus, Paul said, **"Men, Athenians, I see how you in everything are fearful of gods; [23]for passing through and looking up at the objects of your worship, I also found an altar on which had been written, 'TO AN UNKNOWN GOD.' Not knowing, then, whom you worship, I make Him known to you. [24]The God Who made the world and all things in it, this One being Master of Heaven and of earth does not dwell in handmade temples, [25]nor is served by hands of men, as having need of anything. He is giving life and breath and all things to all. [26]And He made from one†$_1$ every nation of men, to live on all the face of the earth, ordaining foreappointed seasons and boundaries of their dwelling, [27]to seek God$_2$, if perhaps they might feel after Him and might find Him, though indeed not being far from each one of us. [28]For in Him we live and move and are; as also some of the poets among you have said, 'For we are also His race.'$_3$ [29]Therefore, being the race of God, we ought not to suppose that the Godhead is like gold or silver or stone, engraved by art and the imagination of man. [30]Truly, then, God, overlooking the times of ignorance, now strictly charges all men everywhere to repent, [31]because He set a day in which He is going to judge the habitable world in justice, by a Man Whom He appointed; having given proof to all by raising Him from death."** [32]And hearing of a resurrection of the dead, some indeed ridiculed, and said, **"We will hear you again concerning this."** [33]And so Paul went out from their midst. [34]But some men were persuaded, joining themselves to him, among whom also were both Dionysius the Areopagite† and a woman named Damaris, and others with them.

† i.e., *Adam.* See Appendix 30.

† A member of the court of Areopagus. Gr. *Ἀρεοπαγίτης.* cf. Acts 17:19.

CHAPTER 18

[1]And after these things, departing from Athens, he$_4$

18.1 *In Corinth*

1. The Textus Receptus adds here the word αἵματος or *blood.* The chiefly Western interpolation is absent $\mathfrak{p}^{74}$ ℵ A B 33 81 181 1175 1739 1891 it^{c,dem,p,ph,to,w} vg cop^{samss,bo} (eth) Clement. See Appendix 30.
2. Here again, the Textus Receptus has replaced τὸν θεὸν or *God* with τὸν κύριον or *the Master.*
3. Taken from Aratus, *Phaenomena* 5, or possibly Cleanthes.

came to Corinth. [2]And finding a certain Judean named Aquila, of Pontus by race, having recently come from Italy, and his wife Priscilla, because Claudius had ordered all the Judeans to leave Rome†, he came to them. [3]And because *[he]* was of the same trade, he lived and worked with them; for they were tent-makers by trade. [4]And he reasoned in the synagogue on every sabbath, persuading both Judeans and Greeks.

† According to Josephus, this happened in 52 AD.

[5]And when both Silas and Timothy came down from Macedonia, Paul was pressed by the Mentality, earnestly testifying to the Judeans Jesus the Anointed. [6]But they, having resisted and blaspheming, shaking his garments, he said to them, **"Your blood be on your head. I am pure. From now on, I will go to the nations."** [7]And moving from there, he went into the house of one named Titius$_1$ Justus, worshiping God, whose house was next door to the synagogue. [8]And Crispus, the synagogue ruler, was persuaded in the Master along with all his household. And hearing, many of the Corinthians were persuaded and were baptized. [9]And the Master said to Paul through a vision in the night, **"Do not fear, but speak, and do not keep silent; [10]because I am with you, and no one will set on you to oppress you, because there are many people to Me in this city."** [11]And he remained a year and six months teaching the Word of God among them.

† Gallio was proconsul *c.* 51-53 AD.

[12]But when Gallio† was proconsul of Achaia, the Judeans rushed against Paul with one passion and led him to the tribunal, [13]saying, **"This one persuades men to worship God contrary to the Law."** [14]But Paul, being about to open the mouth, Gallio said to the Judeans, **"If, indeed, then, it was some wrong or wicked criminality, O Judeans, according to reason I would endure you. [15]But if it is a question about a word and names and the law according to you, you will see to it yourselves; for I do not wish to be a judge of these things."** [16]And he drove them from the tribunal. [17]And all$_2$, having seized Sosthenes, the ruler of the synagogue, they beat *[him]* before the tribunal. And not one of these things mattered to Gallio.

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4. Instead of the idiomatic *he*, the Textus Receptus inserts ὁ Παῦλος or *Paul.*

1. This first name is absent from the Textus Receptus.

18.2
Priscilla, Aquila and Apollos

[18]And having remained many days more, having taken leave of the brothers, Paul sailed to Syria (and Priscilla and Aquila with him), having shaved *[his]* head in Cenchrea, for he had a vow. [19]And he came to Ephesus, and he left those there. But when he went into the synagogue, he reasoned with the Judeans. [20]And they asking *[him]* to remain over a longer time with them, he did not agree; [21]but took leave, even$_1$ saying, **"$_2$I will come again to you, God-willing."** And he sailed from Ephesus. [22]And landing at Cæsarea, having gone up and greeting the Body Politic, he went down to Antioch. [23]And spending some time, he went out, passing through the Galatian and Phrygian country in order, making all the students strong.

[24]But a certain Judean named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus, being powerful in the Scriptures. [25]This one was taught by mouth in the way of the Master, and fervent in Mentality. He spoke and taught accurately the things about Jesus$_3$, having understood only the baptism of John. [26]And this one began to speak boldly in the synagogue. And hearing him, Priscilla and Aquila$_4$ took him and more accurately expounded the Way ⌊of God⌋$_5$ to him. [27]And he, intending to go through into Achaia, being encouraged, the brothers wrote to the stu-

2. The Textus Receptus, with the Western texts (D E Ψ 33 etc.) adds here οἱ Ἕλληνες or *the Greeks*. The words are absent from the vast majority of early witnesses.
1. The Textus Receptus omits *even* or καὶ and adds αὐτοῖς or *of them*. For textual proofs, see the following ftnt.
2. The Textus Receptus contains here a Western interpolation: Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα, or *I must by all means keep the coming feast at Jerusalem*. In the following clause, the word δε is inserted so that it would start *But* ... The text herein is attested by $\mathfrak{p}^{74}$ ℵ A B E 33 36 307 453 610 945 1409 1678 1739 1891 2344 it^{c,e,p,ro} vg cop^{sa,bo} arm geo.
3. The Textus Receptus changes τοῦ Ἰησοῦ or *Jesus* to τοῦ κυρίου or *the Master*. *Jesus* is supported by $\mathfrak{p}^{74vid}$ ℵ A B D 33 2344 E L Ψ 36 181 307 453 it^{ar,c,d,dem,e,gig,p,ph,ro,w} vg syr^{p,h} cop^{sa,bo} arm$^{(ms)}$ eth$^{(TH)}$ geo slav etc.
4. The Textus Receptus, with D and other Western texts, reverses the order of these two names.
5. Most texts omit these words, τοῦ θεοῦ, but because ℵ* A B contain it, they have been retained in open brackets.

dents to welcome him; who, having arrived, greatly helped those who were being persuaded through favor. [28]For he powerfully refuted the Judeans publicly, proving through the Scriptures that Jesus was the Anointed.

CHAPTER 19

19.1
Paul in Ephesus

[1]And it happened, when Apollos was in Corinth, Paul was passing through the higher parts to come to Ephesus. And finding some students, [2]he said to them, **"Did you receive the Mentality of Separation being persuaded?"** And they said to him, **"We did not even hear what this Mentality of Separation is."** [3]And he said to them, **"Then to what were you baptized?"** And they said, **"To the baptism of John."** [4]And Paul said, **"John indeed baptized a baptism of repentance, saying to the people that they should be persuaded into that coming after him, that is, into the Anointed Jesus."** [5]And hearing, they were baptized into the authority of the Master Jesus. [6]And Paul, laying hands on them, the Mentality of Separation came on them, and they spoke in languages and prophesied. [7]And all the men were about twelve.

[8]And going into the synagogue, he spoke boldly over three months, having reasoned and persuaded concerning the things of the Government of God. [9]But when some were hardened and did not obey, speaking evil of the Way before the multitude, departing from them, he separated the students, conversing day by day in the school of a certain Tyrannus. [10]And this happened over two years, so that all those living in Asia heard the Word of the Master Jesus, both Judeans and Greeks. [11]And God did works of power through the hands of Paul, not the common ones; [12]so that even handkerchiefs or aprons from his skin were brought onto those sick, and the diseases were released from them; and the evil mentalities went out from them. [13]But certain ones from the wandering Judeans, exorcists, undertook to name the authority of the Master Jesus over those having evil mentalities, saying, **"We exorcise you by Jesus Whom Paul proclaims."** [14]And there were seven sons of Sceva, a Judean chief priest, doing this. [15]But answering, the evil mentality said to them$_1$, **"I know Jesus, and I comprehend Paul, but who are you?"** [16]And the man in whom the evil

mentality was leaped on all of them$_1$; and overcoming them, he was strong against them, so that they fled out of the house naked, and having been wounded. [17]And this became known to all, both Judeans and Greeks, those living in Ephesus. And fear fell on them all, and the authority of the Master Jesus was magnified. [18]And many of those who had been persuaded came confessing and declaring their deeds. [19]And many of the ones practicing sorcery*, bringing together the books, burned *[them]* before all. And they counted the prices of them, and found it to be fifty thousand *[pieces]* of silver. [20]So with might, the Word of the Master increased and was strong.

* Or, *curious arts.* Would have included all forms of witchcraft, necromancy, etc. Gr. *περίεργος.*

[21]And when these things were fulfilled, passing through Macedonia and Achaia, Paul purposed in the Mentality to go to Jerusalem, saying, **"After I have come there, I must also see Rome."** [22]And sending into Macedonia two who ministered to him, Timothy and Erastus, he stayed a time in Asia.

19.2
The Riot in Ephesus

[23]And about that time there was no little disturbance about the Way. [24]For a certain silversmith named Demetrius, making silver shrines of Artemis*, provided no little trade for the craftsmen. [25]And assembling the workmen about such things, he said, **"Men, you understand that from this trade is our wealth. [26]And you see and hear that not only Ephesus, but almost all of Asia, this Paul in persuading has perverted a huge crowd, saying that those being made by hands are not gods. [27]And not only is this a danger to us, to come to share in disrepute, but also the temple of the great goddess Artemis will be counted nothing, and her greatness is also about to be diminished, whom all Asia and the world worships."**

* The Roman goddess *Diana.*

[28]And hearing, and becoming full of anger, they cried out, saying, **"Great Artemis of the Ephesians!"** [29]And all the city was filled with confusion, and they rushed with one

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1. The Textus Receptus omits *to them* translated for αὐτοῖς, although its textual support is overwhelming.
1. The words *all of them* are translated for ἀμφότεροι. The word technically means *both of them,* but quite often in substandard Greek the word carried the meaning *all of them,* and from the context, it is apparent that this meaning is required here. The Textus Receptus, with H L P S, has the reading αὐτῶν or *them.*

passion into the theater, keeping a firm grip on Gaius[1] and Aristarchus, Macedonians, traveling companions of Paul. [30]And Paul, intending to go in to the mob, the students did not allow him. [31]And also some of the Asiarchs, being his friends, sending to him begged that he not give himself into the theater. [32]Then others indeed cried out a different thing, for the assembly was confused, and the majority did not know on what account they came together. [33]But they dragged Alexander forward out of the crowd, the Judeans thrusting him in front. And waving the hand, Alexander desired to defend himself to the mob. [34]But knowing that he is a Judean, one voice was from all, crying out over two hours, **"Great Artemis of the Ephesians!"** [35]And quieting the crowd, the town clerk said, **"Men, Ephesians, for what man is there who does not know the city of the Ephesians to be the temple-keepers of the great goddess Artemis, and of that fallen from the sky? [36]Then these things being undeniable, it is necessary for you having been quieted to be so, and to do nothing rash. [37]For you brought these men, neither temple-robbers nor blaspheming our[2] goddess. [38]If then, indeed, Demetrius and those craftsmen with him have a matter against anyone, courts are being conducted and there are proconsuls. Let them accuse one another. [39]But if you seek concerning anything further[3], it will be settled in a lawful assembly. [40]For we are in danger to be accused of insurrection concerning today; there being no cause about ⌊which⌋ we will be able to give account of this crowding together."** [41]And saying these things, he dismissed the assembly.

CHAPTER 20

20.1
Through Macedonia into Greece

[1]And after the ceasing of the tumult, having called the students, and having greeted, Paul went away to go into Macedonia. [2]And passing through those parts, and exhort-

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1. See ftnt. at *Gaius* in Acts 20:4.
2. The Textus Receptus changes the first person ἡμῶν or *our* to the second person ὑμῶν or *your.*
3. The words *anything further* are translated for περαιτέρω which is supported by 𝔓[74] B 33 36 307 etc. The Textus Receptus has here περὶ ἑτέρων, an early transcriptional error that arose through itacism in ℵ A D Ψ etc., which would be translated *other things.*

ing them with much speech, he came into Greece. [3]And spending three months there, a plot by the Judeans being against him, being about to sail into Syria, he was of a mind to return through Macedonia. [4]And Sopater of Pyrrhus$_1$, a Berean, and Aristarchus and Secundus of the Thessalonians, and Gaius$_2$ of Derbe, and Timothy, and Tychicus and Trophimus of Asia accompanied him$_3$. [5]Going forward, these awaited us in Troas. [6]But we sailed along after the days of the Unleavened from Philippi, and came to them at Troas in five days, where we stayed seven days.

20.2
Eutychus Falls From the Window

[7]And on the first of the sabbaths*, the students assembling to break bread, being about to depart on the next day, Paul reasoned to them. And he continued his speech until midnight. [8]And many lamps were in the upper room where they were gathered. [9]And a certain young man named Eutychus, sitting on the window sill, being overpowered by deep sleep, Paul reasoning for a longer time, being overpowered by the sleep, he fell from the third floor down, and was taken up dead. [10]But going down, Paul fell on him and, embracing, said, **"Do not be terrified, for his life* is in him."** [11]And going up, and breaking bread, and tasting, and conversing over a while, until daybreak, he went out thus. [12]And they brought the boy alive and were comforted not a

* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

* Gr. *ψυχὴ.* See Appendix 9.

1. *Of Pyrrhus* is absent from the Textus Receptus. However, Πύρρου is found in $\mathfrak{p}^{74}$ ℵ A B D E Ψ 33 36 181 (307) 453 610 945 1175 1409 it^{c,dem,e,gig,p,ph,ro,w} vg syr^{hmg,pal} cop^{samss,bo} arm geo. cop^{sams} adds υἱός or *son* to give the reading *son of Pyrrhus.*
2. In the current text, it must be assumed that the *Gaius* of verse 19:29 and the *Gaius* of this verse are two different men, for the Gaius in 19:29 is referred to as a Macedonian, whereas the Gaius here is said to be from Derbe, which is in Asia. Several textual errors have arisen in a scribal attempt to make it possible for these two Gaiuses to be the same man. Some texts modify the word *Macedonians* in 19:29 so that it is only in reference to Aristarchus. Some Western texts change *Derbe* in the current passage to *Dover*, which was a post in Macedonia. However, textual considerations necessitate the adoption of the text herein.
3. The Textus Receptus adds here ἄρχι τῆς Ἀσίας, or *as far as Asia*, a reading which finds its best support in A E 36 181 307 453 etc. The current reading is attested by $\mathfrak{p}^{74}$ ℵ B 33 it^{ar,c,dem,p,ph,ro*} vg cop^{sa,bo} eth etc.

little.

20.3
Paul's Farewell to the Ephesians

[13]But going before on the ship, we set sail for Assos, being about to take Paul in there, for so it had been arranged, he being about to go on foot. [14]And when he met us in Assos, taking him up we came to Mitylene. [15]And sailing away from there, on the next *[day]* we arrived off Chios, and on the other we crossed to Samos. And remaining at Trogyllium, the next we came to Miletus. [16]For Paul had decided to sail by Ephesus, so that it might not happen that he spend time in Asia; for he hastened if it were possible for him to be in Jerusalem on the Day of Pentecost. [17]And sending to Ephesus from Miletus, he called for the elders of the Body Politic. [18]And when they came to him, he said to them,

"You understand, from the first day which I set foot in Asia, how I was with you all the time, [19]serving the Master with all humility, and many tears, and trials happening to me by the plots of the Judeans; [20]as I kept nothing back of what is profitable – not to tell you – but to teach you publicly and from house to house, [21]earnestly testifying both to Judeans and to Greeks repentance toward God and persuasion toward our Master Jesus Anointed$_1$. [22]And now, behold, being bound by the Mentality, I go to Jerusalem, not knowing the things going to meet me in it, [23]but that the Mentality of Separation testifies city by city saying that bonds and afflictions await me. [24]However, in no way do I make life* precious to me$_2$, so that I might finish my course$_3$, and the ministry which I received from the Master Jesus Anointed, fully to testify the good message of the favor of God. [25]And now, behold, I know that you all will see my face no more, among whom I went about proclaiming the

* Gr. ψυχή. See Appendix 9.

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1. B Ψ 614 etc. omit Χριστόν or *Anointed.*
2. The first part of this verse is translated for ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ. The Textus Receptus, however, contains the Greek ἀλλ' οὐδενὸς λόγον ἔχω μοι οὐδὲ ποιοῦμαι τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, which would be translated *But I make no plea, nor do I hold my life precious to me.* The version followed herein is attested by $\mathfrak{p}^{74}$ ℵ* B C D^2 cop^{sa} etc. The Textus Receptus relies upon E H L P.
3. The Textus Receptus adds here μετά χαρᾶς or *with joy.* For textual proofs, see previous ftnt.

Government$_1$. [26]Therefore, I testify to you on this day that I am pure from the blood of all. [27]For I did not keep back from declaring to you all the counsel of God. [28]Therefore, take heed to yourselves and to all the flock, in which the Mentality of Separation placed you as overseers, to shepherd the Body Politic of God$_2$, which He purchased through His blood. [29]For I know this, that after my departure, grievous wolves will come in among you, not sparing the flock; [30]and from among your own selves will rise up men speaking perverted things, in order to draw away the students after themselves. [31]Because of this, watch, remembering that I did not cease admonishing each one with tears night and day for three years. [32]And now, brothers, I commend you to God and to the Word of His Favor, which is able to build up and to give you inheritance among all those having been separated. [33]I have desired the silver, or gold, or clothing of no one. [34]But you yourselves know that these hands ministered to my needs, and to those who were with me. [35]I showed you all things, that working in this way we ought to help those being weak, and to remember the words of the Master Jesus, that He said, 'It is more blessed to give than to receive.'"

[36]And saying these things, placing his knees, he prayed with them all. [37]And there was much weeping of all, and falling on the neck of Paul, they ardently kissed him, [38]most of all grieving for the word which he had said, that they no

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1. After *Government*, there are three variant readings. Bezæ and cop^{sa} add τοῦ Ἰησοῦ or *of Jesus*; E H L P most minuscules vg syr^{p} and the Textus Receptus add τοῦ θεοῦ or *of God*; and it^{gig} Lucifer add τοῦ κυρίου Ἰησοῦ or *of the Master Jesus*. The shorter text as herein is attested by 𝔓^{74} ℵ* A B C 33 36^{a} 307 431.
2. The witnesses are equally split between this reading, τοῦ θεοῦ, and τοῦ κυρίου or *the Master*. In the uncials, the difference between the two readings is only one letter: $\overline{\Theta\Upsilon}$ and $\overline{K\Upsilon}$. Thus, it is very difficult to decide which of the two readings to adopt. Internally, we see that the phrase *Body Politic of God* appears eleven times in the New Testament, all in the Pauline epistles, a favorite of Paul who is the speaker of this passage. On the other hand, the phrase *Body Politic of the Master* appears nowhere else in the New Testament but does occur in the Septuagint seven times. Thus, in all likelihood, the expression as given herein is original.

more were going to see his face. And they went with him to the ship.

CHAPTER 21

21.1
To Jerusalem

[1]And when it was *[time]* to sail, we having been torn from them, running direct we came to Coos, and on the next to Rhodes, and from there to Patara. [2]And finding a ship crossing over to Phoenicia, going on board, we set sail. [3]And sighting Cyprus, and leaving it on the left, we sailed to Syria, and came down to Tyre, for the ship was unloading the cargo there. [4]And finding students, we remained there seven days; these told Paul through the Mentality not to go up to Jerusalem. [5]But when it was that we completed the days, going out we traveled; accompanying us were all the women and children, as far as outside the city. And placing knees on the shore, praying, [6]and bidding farewell to one another, we went up into the ship, and they went back to their own.

[7]And completing the voyage from Tyre, we arrived at Ptolemais. And greeting the brothers, we remained one day with them. [8]And on the next day,[1] going out, we came to Cæsarea, and going into the house of Philip, the proclaimer of the good message, being of the Seven, we stayed with him. [9]And there were four virgin daughters to this one, who prophesied. [10]And we, remaining more days, a certain prophet from Judea named Agabus came down. [11]And coming to us, and taking Paul's belt and binding his hands and feet, he said, **"The Mentality of Separation says this: In Jerusalem, the Judeans will bind in this way the man whose belt this is, and will deliver *[him]* up into the hands of the nations."** [12]And when we heard these things, both we and the residents begged him not to go up to Jerusalem. [13]Then[2] Paul answered, **"What are you doing, weeping and breaking my heart? For I not only am ready to be bound, but also**

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1. The Textus Receptus adds here οἱ περὶ τὸν Παῦλον, or *those around Paul.* This is done only with the support of H L P 049 056 0142.
2. Instead of *then*, translated for τότε, the Textus Receptus reads δέ or *but.* The reading herein is attested by $\mathfrak{p}^{74}$ ℵ A B vg $syr^{p,pal}$ $cop^{sa,bo}$ arm geo.

to die at Jerusalem for the authority of the Master Jesus."
14And when he was not persuaded, we were silent, saying,
"Let the will of the Master be."

15And after these days, having made ready, we went up to Jerusalem. 16And also the students from Cæsarea went with us, bringing Mnason, a certain Cypriot, an early student, with whom we might lodge.

21.2
Paul's Arrival at Jerusalem

17And when we were in Jerusalem, the brothers joyfully received us. 18And on the next, Paul went in with us to Jacob. And all the elders came. 19And having greeted them, he related one by one what things God had worked among the nations through his ministry. 20And hearing, they reputed God, and said to him, **"You see, brother, how many myriads† there are of the Judeans that have been persuaded, and all are zealous of the law. 21And they were informed about you, that you teach falling away from Moses, telling all the Judeans throughout the nations not to circumcise their children, nor to walk in the customs. 22What then is it? At all events$_1$ they will hear that you have come. 23Therefore, do this that we tell you to: There are four men who have a vow in themselves; 24taking these, be purified with them, and be at expense on them, that they may shave the head. And all will know that all that they have been told about you is nothing, but you yourself walk orderly, keeping the Law. 25And as to the persuaded nations, we joined in writing, judging them$_2$ to keep themselves from idol sacrifice, and the blood, and a thing strangled, and whoredom."**
26Then taking the men on the next day, being purified with them, Paul went into the Temple, declaring the fulfillment of the days of the purification, until the offering should be offered for each one of them.

† Or, *ten thousand, countless thousands.* Gr. *μυριάς.*

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1. The Textus Receptus contains a Western interpolation here: δεῖ πλῆθος συνελθεῖν, or *a multitude must come together,* and also γάρ or *for.* This was a very early addition and is widely circulated among the early texts. However, a very responsible group of texts preserve the original reading: B C*vid 36 307 453 614 1175 1739txt syr(p),h copsa,bo arm(ms) eth geo. Among those texts that do contain the interpolation, it exists in many corrupted forms.
2. Again, the Textus Receptus interpolates μηδὲν τοιοῦτον τηρεῖν αὐτοὺς εἰ μὴ, or *to observe no such thing, except.* The shorter text herein is clearly better attested by 𝔓74 ℵ A B 33 1175 1409 itar,c,dem,p,ph,ro,w vg (syrp,pal) copsa,bo.

21.3
Paul Arrested

[27]But as the seven days were about to be completed, having seen him in the Temple, the Judeans from Asia stirred up all the crowd and laid hands on him, [28]crying out, **"Men, Israelites, help! This is the man who teaches all everywhere against the people and the Law and this place. And even more, also brought in Greeks into the Temple, and has defiled this separated place."** [29]For they had before seen Trophimus the Ephesian in the city with him, whom they supposed that Paul brought into the Temple. [30]And the whole city was moved, and there was a running together of people. And having laid hold of Paul, they drew him outside of the Temple, and at once the doors were shut. [31]But as they sought to kill him, a report came up to the chiliarch of the cohort, that all Jerusalem is in a tumult; [32]who, taking soldiers and centurions, at once ran down on them. And seeing the chiliarch and the soldiers, they stopped beating Paul. [33]Then going near, the chiliarch laid hold of him, and commanded *[him]* to be bound with two chains, and asked who he might be, and what he is doing. [34]But others cried something else in the crowd, and not being able to know the certain thing because of the uproar, he commanded him to be brought into the fortress. [35]But when he came on the stairs, it happened that he was carried by the soldiers because of the violence of the crowd. [36]For the multitude of the people followed, crying out, **"Take him away!"**

21.4
Paul Speaks to the Crowd

[37]But being about to be brought into the fortress, Paul said to the chiliarch, **"Is it lawful for me to say something to you?"** And he said, **"Do you know Greek? [38]Then are you not the Egyptian who before these days caused a riot, and led four thousand men of the assassins out into the desert?"** [39]But Paul said, **"I am indeed a man, a Judean of Tarsus, of Cilicia, a citizen of no ordinary city. And I beg you, allow me to speak to the people."** [40]And he allowing him, standing on the stairs, Paul signaled by hand to the people. And great silence occurring, he spoke in the Hebrew dialect, saying,

CHAPTER 22

[1]**"Men, brothers and fathers, hear my defense now to you."**

[2]And hearing that he spoke in the Hebrew dialect to them, they showed more quietness. And he said,

[3]**"I am indeed a man, a Judean having been born in Tarsus of Cilicia, but having been brought up in this city at the**

feet of Gamaliel; having been trained according to the exactness of the ancestral Law, being a zealous one of God, even as you all are today; [4]persecuting this Way as far as death, binding and delivering up both men and women to prisons; [5]as also the high priest and all the elderhood witnesses to me, from whom also, having received letters to the brothers, I traveled into Damascus, even to lead those to Jerusalem, being bound there in order that they might be punished. [6]And it happened to me, traveling and drawing near to Damascus, suddenly, about midday, a great light out of the heaven shone around me. [7]And I fell to the ground, and I heard a voice saying to me, 'Saul, Saul, why do you persecute Me?' [8]And I answered, 'Who are you, Master?' And He said to me, 'I am Jesus the Nazarene, Whom you persecute.' [9]But those being with me indeed saw the light[1], but did not hear His voice speaking to me. [10]And I said, 'What shall I do, Master?' And the Master said to me, 'Rising up, go into Damascus, and there you will be told about all things which are appointed to you to do.' [11]And as I did not see, from the reputation of that light, being led by the hand by those being with me, I went into Damascus. [12]And a certain Ananias, a devout man according to the law, testified to by all the Judeans there living, [13]coming to me and standing by, said to me, 'Brother Saul, look up.' And in the same hour I looked up on him. [14]And he said, 'The God of our fathers appointed you to know His Will, and to see the Just One, and to hear a voice out of His Mouth; [15]for you will be a witness for Him to all men, of what you have seen and heard. [16]And now what do you intend? Rising up, be baptized, and wash away your failures, calling on the authority of the Master.' [17]And it happened to me, returning to Jerusalem and praying in the Temple, I became in an ecstasy, [18]and I saw Him saying to me, 'Hurry and go out quickly from Jerusalem, because they will not receive your testimony concerning Me.' [19]And I said, 'Master, they understand that I was imprisoning and beating those persuaded in You throughout the synagogues; [20]and when the blood of Your witness Stephen was

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1. The Western texts (D E Ψ etc.), along with the Textus Receptus, add here καὶ ἔμφοβοι ἐγένοντο or *and were alarmed.* The words are absent from $\mathfrak{p}^{74}$ ℵ^{2} A B 33 181 it^{ar,c,dem,p,ph,ro,w} vg syr^{p} cop^{bo} arm geo etc.

poured out, I myself also was standing by and consenting to his execution, and holding the garments of those killing him.' [21]And He said to me, 'Go, for I will send you to the nations afar off.'"

22.1
Paul Reveals His Citizenship

[22]And they heard him until this word, and lifted up their voice, saying, **"Take such a one from the earth, for it is not fitting that he should live!"** [23]And they shouting and tearing the garments, and throwing dust into the air, [24]the chiliarch ordered him to be brought into the fortress, saying for him to be examined with scourges, that he may know for what crime they cried out so against him. [25]But as they stretched him with the thongs, Paul said to the centurion standing by, **"Is it lawful for you to flog a man, even a Roman not found guilty?"** [26]And hearing, coming near the centurion reported to the chiliarch, saying, **"Watch what you are about to do, for this man is a Roman."** [27]And coming up, the chiliarch said to him, **"Tell me, are you a Roman?"** And he said, **"Yes."** [28]And the chiliarch answered, **"I bought this citizenship with a great sum."** And Paul said, **"But I even was born** *[so]*."** [29]Then at once, those being about to examine him stood away from him. And the chiliarch also feared, fully knowing that he was a Roman and that he had bound him.

22.2
Paul Before the Sanhedrin

[30]And on the next day, desiring to know the certain thing why he was accused by the Judeans, he freed him from the bonds, and commanded the chief priests and all their Sanhedrin to come, and bringing Paul down, sat among them.

CHAPTER 23

[1]And looking on the Sanhedrin, Paul said, **"Men, brothers, I in all good conscience have conducted myself toward God to this day."** [2]But Ananias, the high priest, ordered those standing by him to strike his mouth. [3]Then Paul said to him, **"God is going to strike you, whitened wall†! And do you sit judging me according to the Law, and contrary to the Law command me to be struck?"** [4]And those standing by said, **"Do you revile the high priest of God?"** [5]And Paul said, **"Brothers, I did not know that he is high priest, for it has been written, 'You will not speak evil of a ruler of your people.'[1]"** [6]But knowing that the one part consisted of Sadducees and the other of Pharisees, Paul cried out in the Sanhedrin, **"Men, brothers, I am a Pharisee, a son of Pharisees;**

† cf. Mat. 23:27.

1. Exodus 22:28-LXX.

I am being judged concerning confidence and resurrection of death!" [7]And having spoken this, there was a discord between the Pharisees and the Sadducees; and the multitude was divided. [8]For the Sadducees indeed say there is no resurrection, nor messenger, nor mentality. But Pharisees confess both. [9]And there was a great cry. And the scribes of the part of the Pharisees rising up, they were contending, saying, **"We find nothing evil in this man,"** and, **"What if a mentality spoke to him, or a messenger$_1$?"** [10]And discord having arisen, fearing lest Paul should be torn by them, the chiliarch commanded the soldiers to go down to seize him out of their midst, and bring him into the fortress.

[11]And coming to him in the following night, the Master said, **"Be cheered, Paul, for as you fully testified the things concerning Me in Jerusalem, so you must also testify at Rome."**

23.1
The Plot to Kill Paul

[12]And day having come about, $_2$the Judeans making a conspiracy cursed themselves, saying neither to eat nor to drink until they should kill Paul. [13]And those making this plot were more than forty; [14]who coming near to the chief priests and the elders said, **"With a curse we have cursed ourselves to taste of nothing until we may kill Paul. [15]Now, therefore, you with the Sanhedrin inform the chiliarch, so that tomorrow he may bring him down to you, as intending to more accurately ascertain about him. And before his drawing near, we are ready to kill him."** [16]But the son of Paul's sister hearing of the ambush, having come near and entering into the fortress, reported to Paul. [17]And calling near one of the centurions, Paul said, **"Bring this young man to the chiliarch, for he has something to report to him."** [18]Then indeed taking, he brought him to the chiliarch, and said, **"Paul, the prisoner, having called me near, asked me to bring this young man to you, having a thing to tell you."** [19]And laying hold of his hand and drawing aside privately, the chiliarch asked, **"What is it that you have to report to me?"** [20]And he said, **"The Judeans agreed to ask you that**

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1. Because this sentence does not seem complete, the Byzantine scribes (H L P) along with the Textus Receptus add here μὴ θεομαχῶμεν, or *Let us not fight against God.*
2. A few later texts and the Textus Receptus add here τινες or *some of.*

tomorrow you bring down Paul into the Sanhedrin, as intending to inquire more accurately something concerning him. 21Therefore, then, do not be persuaded by them, for more than forty men of them lie in wait for him, who put themselves under a curse neither to eat nor to drink until they kill him. And now they are ready, awaiting the promise from you." 22Then the chiliarch sent away the young man, charging, **"Tell no one that you reported these things to me."**

23.2
Paul Transferred to Cæsarea

† Ruled from 52-60 AD.

23And having called near a certain two of the centurions, he said, **"Get two hundred soldiers ready, so that they may go to Cæsarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night, 24and animals to stand by, so that sitting on, they may bring Paul to Felix† the governor."** 25*[He]* wrote a letter having this form:

26**"Claudius Lysias to the most excellent governor, Felix, greeting: 27This man being seized by the Judeans, and being about to be killed by them, coming on with the soldiers, I rescued him, learning that he was a Roman. 28And being minded to know the charge for which they were accusing him, I brought *[him]* down to their Sanhedrin; 29I found him being accused concerning questions of their law, and having no charge worthy of death or of bonds. 30And it being revealed to me that a plot against the man was about to be$_1$, I at once sent to you, also commanding the accusers to say the things against him before you$_2$."**

31Then indeed, taking up Paul, according to the thing appointed to them, the soldiers brought *[him]* through the night to Antipatris. 32And on the next day, allowing the horsemen to go with him, they returned to the fortress. 33Entering into Cæsarea, and giving the letter to the governor, they also presented Paul to him. 34And reading, the governor asked from what province he is. And having learned that, **"From Cilicia,"** 35he said, **"I will hear you fully when your accusers arrive,"** and commanded him to be kept in the praetorium of Herod.

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1. The Textus Receptus, amidst a variety of variant readings here, adds ὑπὸ τῶν Ἰουδαίων or *by the Judeans*, a reading attested only by 1409 *Byz* (L P) etc.
2. Along with ℵ E Ψ 056 0142, the Textus Receptus adds here ἔρρωσο or *Farewell*. The word is absent from p^{74vid} A B 33 it^{gig} $cop^{sa,bo}$ etc.

CHAPTER 24

24.1
Trial Before Felix

[1]And after five days Ananias the high priest came down with the elders and a certain orator, Tertullus, who made a statement to the governor against Paul. [2]And Tertullus being called, he began to accuse, saying, [3]**"Obtaining much peace through you, and excellent accomplishments having come to this nation due to your forethought, in everything and everywhere we accept with all thankfulness, most excellent Felix. [4]But that I not hinder you more, I beseech you to hear us briefly in your forbearance. [5]For finding this man pestilent, and moving insurrection among all the Judeans throughout the habitable world, and a ringleader of the Nazarene sect; [6]who also attempted to profane the Temple; whom we also seized;**

VERSE 7 HAS BEEN OMITTED[1]

[8]from whom you will be able yourself to know, having examined as to all these things of which we accuse him." [9]And the Judeans also joined in, alleging these things to be so.

[10]But the governor signaling to him to speak, Paul answered:

"Understanding you as being a judge to this nation many years, I cheerfully defend myself of the things concerning myself. [11]You are able to know that not more than twelve days are to me since I went worshiping in Jerusalem; [12]and neither did they find me reasoning with anyone in the Temple, or making a gathering of a crowd; neither in the synagogues, nor throughout the city; [13]nor are they able to prove that concerning which they now accuse me. [14]But I confess this to you, that according to the Way, which they

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1. This omission actually encompasses the latter part of verse 6 and all of verse 7. The Greek of the omitted part is: καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ, which would be translated *and wished to judge according to our law; (7)but Lysias the chiliarch coming up with much force took him away out of our hands, commanding his accusers to come to you.* The shorter text herein is well-supported by $\mathfrak{P}^{74}$ ℵ A B 81 1175 *Byz*^{pt} (L P) ℓ 1178 it$^{p^*,s}$ vg^{ww,st} cop^{sa,bo} geo etc. The interpolation is found in E Ψ 33 36 181 etc.

say is a sect, so I worship the ancestral God, being persuaded of all things according to that having been written in the Law and the Prophets, [15]having confidence toward God, which these themselves admit, a resurrection being about to be$_1$, both of just and unjust ones. [16]And in this I exercise myself to have always a blameless conscience toward God and men. [17]And after many years, I arrived doing alms and offerings to my nation, [18]among which they found me purified in the Temple, not with a crowd nor with a tumult, but it was certain Judeans from Asia, [19]who ought to be present before you and to accuse, if they have anything against me. [20]Or these themselves say if they found anything unjust$_2$, I standing before the Sanhedrin, [21]other than concerning this one voice which I cried out standing among them, that concerning a resurrection of the dead I am being judged today before you."

[22]And hearing these things, Felix put them off, knowing more accurately about the Way, saying, **"When Lysias the chiliarch comes down, I will examine the things concerning you."** [23]And he ordered the centurion to keep Paul, and to have ease, and not to forbid anyone of his own to minister or to come to him.

[24]And after some days, Felix having arrived with his wife Drusilla, who was a Judean, he sent for Paul, and heard him concerning the persuasion in the Anointed Jesus$_3$. [25]And he having reasoned concerning justice and self-control and the judgment that is about to be, becoming afraid, Felix answered, **"For the present, go; but taking time later, I will call for you;"** [26]and with it all also hoping that silver would be given to him by Paul$_4$. Because of this, *[he]* also more frequently sent for him, conversing with him. [27]But when two years were completed, Felix welcomed a successor, Porcius Festus†. And wishing to show a favor to the Judeans, Felix

† Ruled from 60-62 AD.

1. The Textus Receptus adds here νεκρῶν or *of the dead*, with the support of a few later Western texts.
2. Here again the Textus Receptus interpolates a Western expansion. It contains the words ἐν ἐμοὶ, which would be translated *in me*.
3. The Textus Receptus here omits the name Ἰησοῦν or *Jesus*.
4. The Textus Receptus adds here ὅπως λύσῃ αὐτόν, or *that he should free him*, based upon only a handful of late Western witnesses (H L P).

left Paul bound.

CHAPTER 25

25.1
Trial Before Festus

[1]Then entering the province, after three days Festus went up to Jerusalem from Cæsarea. [2]And the high priest and the chief of the Judeans made a statement before him against Paul, and they begged him, [3]asking a favor against him, so that he might send for him to Jerusalem, making a plot to kill him on the way. [4]Then, indeed, Festus answered that Paul should be kept in Cæsarea, he himself even being about to go shortly. [5]Then he said, **"Those having power among you, you may go down too. If there is a thing amiss in this man, let them accuse him."**

[6]And remaining among them more than ten days, going down to Cæsarea, on the next day sitting on the tribunal, he ordered Paul to be brought. [7]And having arrived, the Judeans coming down from Jerusalem stood around, also bringing many weighty charges against Paul, which they were not able to prove. [8]Defending himself, Paul$_1$ said, **"Neither against the law of the Judeans, nor against the Temple, nor against Cæsar have I failed anything."** [9]But desiring to show a favor to the Judeans, answering Paul, Festus said, **"Do you desire to go up to Jerusalem to be judged before me there about these things?"** [10]But Paul said, **"I am standing before the tribunal of Cæsar where I ought to be judged. I did nothing to the Judeans, as also you very well know. [11]For if I indeed do wrong and have done anything worthy of death, I do not refuse to die. But if there is nothing of which they can accuse me, no one can give me up to them. I appeal to Cæsar."** [12]Then conferring with the Sanhedrin, Festus answered, **"You have appealed to Cæsar; you will go before Cæsar."**

25.2
Festus Consults Agrippa

[13]And some days having passed, Agrippa the king and Bernice arrived at Cæsarea, greeting Festus. [14]And when they stayed there more days, Festus set out to the king the things regarding Paul, saying, **"A certain man has been left a prisoner by Felix, [15]about whom, on my being in Jerusalem, the chief priests and the elders of the Judeans made a**

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1. The Textus Receptus omits *Paul* (which would be substituted by *he*).

statement, asking judgment against him; [16]to whom I answered, 'It is not a custom with Romans to give up any man to destruction before the one being accused may have the accusers face to face, and may receive place of defense concerning the charge.' [17]Then [they] coming together here, making no delay, sitting on the tribunal on the next *[day]*, I commanded the man to be brought; [18]about whom, standing up, the accusers brought no charge of which I suspected evil[1], [19]but they had certain questions about their demon-worship, and about a certain Jesus dying, who Paul claimed to live. [20]And being puzzled as to this inquiry, I said, 'Did he desire to go to Jerusalem, and to be judged there concerning these things?' [21]But Paul, having appealed for himself to be kept to the examination of Augustus, I commanded him to be held until I might send him to Cæsar." [22]And Agrippa said to Festus, **"I also was myself minded to hear the man."** And he said, **"Tomorrow, you will hear him."**

25.3
Paul Before Agrippa

[23]Then on the next day, Agrippa and Bernice coming with much pomp and entering into the auditorium, with both the chiliarchs and the chief men, being of the city; also Festus commanding, Paul was led out. [24]And Festus said, **"King Agrippa, and all those men present with us, you see this one about whom all the multitude of the Judeans pleaded with me both here and in Jerusalem, crying out that he ought to live no longer. [25]But I having perceived nothing he had done worthy of death, also this one himself having appealed to Augustus, I decided to send him; [26]about whom I have nothing certain to write the master. For this reason I brought him before all of you, and most of all before you, King Agrippa, so that with the examination having taken place, I may have something to write the master. [27]For it seems unreasonable to me to send a prisoner, and not also to signify the charges against him."**

CHAPTER 26

[1]And Agrippa said to Paul, **"It is allowed for you yourself to speak."** Then Paul made a defense, stretching out the hand:

[2]"Concerning all of which I am accused by the Judeans, King Agrippa, I count myself happy being about to make defense before you today, [3]you being most of all expert, knowing of all the customs and questions also among the

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1. The Textus Receptus omits the word *evil* or πονηρῶν, which is present in ℵ² B E etc.

Judeans. Because of this, I beg you patiently to hear me.
4Truly, then, all ⌊the⌋ Judeans know my way of life from
youth, which from the beginning had been in my nation in
Jerusalem; 5who before knew me from the first, if they will
testify, that according to the most exact sect of our religion,
I lived a Pharisee. 6And now for the confidence of the prom-
ise having been made by God to the fathers, I stand being
judged; 7to which our twelve tribes hope to arrive, worship-
ing in earnestness night and day; concerning which confi-
dence I am accused by the Judeans, King Agrippa. 8Why is
it judged unpersuasive by you if God raises the dead? 9I
indeed then thought to myself that I ought to do many
things contrary to the authority of Jesus the Nazarene,
10which I also did in Jerusalem. I also shut up many of the
Separated Ones in prisons, receiving authority† from the
chief priests; and they being put to death, I cast a vote.
11And often punishing through all the synagogues, I com-
pelled them to blaspheme. And exceedingly furious against
them, I even persecuted as far as the outer cities. 12In which
also traveling to Damascus with authority† and decision-
power from the chief priests, 13at midday along the high-
way, King, I and those with me saw a light from heaven
shining around me, above the brightness of the sun. 14And
all of us falling to the ground, I heard a voice speaking to
me, and saying in the Hebrew dialect, 'Saul, Saul, why do
you persecute Me? It is hard for you to kick against the
pricks.' 15And I said, 'Who are you, Master?' And He said,
'I am Jesus Whom you persecute; 16but rise up and stand
on your feet, for it is for this reason I appeared to you, to
appoint you a servant and a witness both of what you
have seen ⌊of Me⌋[1], and in what I shall show you,
17having delivered you from the people and the nations,
to whom I now send you, 18to open their eyes and to turn
from darkness to light and the authority† of Satan to
God; in order that they receive forgiveness of failures,
and an inheritance among those being separated by per-
suasion in Me.' 19Upon this, King Agrippa, I was not dis-
obedient to the heavenly vision; 20but to those first in
Damascus, and Jerusalem, and to all the country of Judea,
and to the nations, I announced to repent and to turn to

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. These words, translated for με, do not appear in the Textus Receptus.

God, doing actions worthy of repentance. [21]Because of these things, having seized me in the Temple, the Judeans tried to kill me. [22]Then obtaining help from God, I stand until this day, witnessing both to small and to great, saying nothing else than what the prophets and Moses also said was going to happen: [23]the Anointed One to suffer; by a resurrection of the dead He was first going to proclaim light to the people and to the nations."

[24]And he defending himself of these things, Festus said with a loud voice, **"Paul, you rave! Your many letters† turned into madness!"** [25]But he said, **"Not to madness, most excellent Festus, but I speak words of truth and sanity. [26]For the king understands about these things, to whom I speak, even being bold of speech. For I am persuaded that not any of these things are hidden to him, nothing. For the doing of this is not in a corner. [27]Are you persuaded by the prophets, King Agrippa? I know that you are persuaded."** [28]And Agrippa said to Paul, **"Do you persuade me to become a Christian in a little?"** [29]And Paul said, **"I would pray to God, both in a little and in much, not only you, but also these hearing me today to become as I also am, except for these bonds."** [30]And saying these things, the king and the governor and Bernice rose up, and those who sat with them. [31]And withdrawing, they spoke to one another saying, **"This man does nothing worthy of death or of bonds."** [32]And Agrippa said to Festus, **"This man was able to have been let go, if he had not appealed to Cæsar."**

† Meaning *excellent education.* cf. John 7:15.

CHAPTER 27

27.1
Paul Sails for Rome

[1]And when it was decided for us to sail to Italy, they delivered up both Paul and certain other prisoners to a centurion named Julius, of a cohort of Augustus. [2]And boarding a ship of Adramyttium which was about to sail alongside Asian places, we set sail, Aristarchus a Macedonian of Thessalonica being with us. [3]And on the next *[day]* we landed at Sidon, and treating kindly, Julius allowed Paul to go and receive care from *[his]* friends. [4]And setting sail from there, we sailed close to Cyprus, because of the winds being contrary. [5]And sailing over the sea against Cilicia and Pamphylia, we came to Myra of Lycia. [6]And the centurion finding there an Alexandrian ship sailing to Italy, he put us

on it. 7And in many days, sailing slowly and with difficulty, hardly coming against Cnidus, the wind not allowing us, we sailed close to Crete against Salmone. 8And coasting along it with difficulty, we came to a certain place named Fair Haven, near to which was a city, Lasea.

9And much time having passed, and the voyage already being dangerous because the fast* had now already gone by, Paul warned them, 10saying, **"Men, I see that the voyage is about to be with injury, and not only much loss of cargo and of the ship, but also of our lives*."** 11But the centurion was rather persuaded by the helmsman and the shipmaster than by the things spoken by Paul. 12And the port not being fit for wintering, the majority gave counsel to set sail from there, if somehow they may be able to pass the winter, arriving at Phoenice, a port of Crete looking toward the southwest and toward the northwest.

* The Day of Atonement.

* Gr. ψυχή. See Appendix 9.

27.2
The Storm

13And a south wind blowing gently, thinking to have gained the purpose, raising up†, they sailed along close by Crete. 14And not much after, a stormy wind being called Euroclydon$_1$ beat down on it. 15And the ship being seized, and not being able to beat against the wind, giving way we were carried along. 16But running under an islet being called Cauda$_2$, we were hardly able to get mastery of the boat, 17which having taken, they used helps, undergirding the ship. And fearing lest they fall into Syrtis*, lowering the gear, so they were carried along. 18But we having been exceedingly storm tossed, they made a casting on the next *[day]*. 19And on the third, they threw out the ship's gear with their hands. 20And neither sun nor stars appearing over many days, and no small storms pressing hard, now all confidence of our being saved was taken away. 21And there being much fasting, then standing up in their midst, Paul said, **"Truly, O men, being obedient to me, *[you]* ought not to have set sail from Crete, and to have come by this injury and loss. 22And now I exhort you to be cheered, for there will be no casting away of life* from among you, only of the**

† In reference to raising the anchor.

* Quicksand.

* Gr. ψυχή. See Appendix 9.

1. This word appears to be a compound of the Greek Εὖρος, or the *east wind*, and the Latin *Aquilo*, or the *north wind*, thus a *Northeast Wind*.
2. The Textus Receptus has adopted a scribal error here and gives the spelling as Κλαύδην or *Clauda*, inserting an 'λ.'

ship. [23]For tonight stood by me a messenger of God, Whose I am and Whom I serve, [24]saying, 'Do not fear, Paul, You must stand before Cæsar. And, behold, God has granted to you all those sailing with you.' [25]Therefore, be cheered, men, for I am persuaded by God that it will be so, according to the way it was spoken to me. [26]But we must fall on a certain island."

27.3
The Shipwreck

[27]And when the fourteenth night came, we being carried about in the Adriatic, toward the middle of the night, the sailors supposed to approach some country. [28]And sounding, they found twenty fathoms; and moving a little and sounding again, they found fifteen fathoms. [29]And fearing lest they should fall on rock places, and casting four anchors out of the stern, they wished day to come. [30]But the sailors seeking to flee out of the ship, and lowering the boat into the sea, pretending to be about to cast out anchors from the prow, [31]Paul said to the centurion and to the soldiers, **"Unless these remain in the ship, you cannot be saved."** [32]Then the soldiers cut away the ropes of the boat and let it fall. [33]And until day was about to come, Paul begged all to partake of food, saying, **"Today is the fourteenth day you continue waiting without food, not having taken anything. [34]Therefore, I beg you to take of food, for this is to your deliverance; for not a hair of your head will perish."** [35]And saying these things, and taking bread, he gave thanks to God before all; and breaking, he began to eat. [36]And all having become cheered, they took food. [37]And we were in the ship altogether two hundred, seventy-six lives*. [38]And being filled of food, they lightened the ship, throwing the wheat out into the sea. [39]And when day came, they did not recognize the land, but they noted a certain bay having a shore, into which they purposed, if they were able, to drive the ship. [40]And casting off the anchors – leaving them in the sea – at the same time loosening the bands of the rudders and raising the foresail to the breeze, they held to the shore. [41]And coming on a place between two seas*, they drove the vessel. And indeed, the prow, having stuck firmly, remained. But the stern was broken by the violence ⌊of the waves⌋. [42]And the will of the soldiers was that they should kill the prisoners, lest any swimming out should escape. [43]But being minded to save Paul, the centurion kept them back from this will, and commanded those

* Gr. ψυχή. See Appendix 9.

* a *reef*.

able to swim, throwing themselves overboard first, to go out on the land, 44and the rest, some indeed on boards, and others on some of the things from the ship. And so it was, all were saved on the land.

CHAPTER 28

28.1
Ashore on Malta

1And being saved, then they knew that the island was called Malta. 2And the barbarians did not show the common kindness† to us, for having kindled a fire because of the rain coming on, and because of the cold, they welcomed us all. 3And Paul, gathering a bunch of sticks and putting on the fire, a snake coming out from the heat fastened on his hand. 4And when the barbarians saw the beast hanging from his hand, they said to one another, **"By all means, this man is a murderer, who being saved out of the sea, Justice did not permit to live."** 5Then he indeed shaking the beast off into the fire suffered no harm. 6But they expected him to be about to become inflamed or to fall down, suddenly, dead. But they awaiting over much and seeing nothing amiss happening to him, changing their minds, they said that he was a god.

† i.e., the barbarians showed unusual kindness.

7And in this, about that place, were lands *[belonging]* to the chief of the island, Publius by name, who welcoming us, housed us three days in a friendly way. 8And it happened the father of Publius was lying down, suffering from fevers and dysentery, to whom Paul, entering and praying, laying on his hands, cured him. 9Then, this taking place, the rest who had infirmities in the island also came up, and were healed, 10and honored us with many honors. And on setting to sail, they laid on the things for *[our]* need.

28.2
Arrival at Rome

11And after three months, we sailed in a ship which had wintered the island, an Alexandrian with an ensign, **"TWIN BROTHERS."** 12And landing at Syracuse, we remained three days. 13From there we set sail, arriving at Rhegium. And after one day, a south wind having come on, on the second we came to Puteoli; 14where finding brothers*, we were begged by them to remain seven days. And so we went toward Rome. 15And the brothers* from there hearing about us came out to meet us, as far as Appius Forum and Three Taverns; whom Paul seeing, thanking God, he took courage.

* In reference to those of persuasion.

[16]And when we went into Rome, the centurion delivered the prisoners to the camp commander. But Paul was allowed to remain by himself, with the soldier guarding him.

28.3
Paul Proclaims the Good Message to Rome

[17]And after three days, it happened that Paul called together those being chief of the Judeans. And when they came together, he said to them, **"Men, brothers, I did nothing contrary to the people, or to the ancestral customs. I was delivered a prisoner from Jerusalem into the hands of the Romans; [18]who examining me were of a will to let me go, because no cause of death was in me. [19]But the Judeans speaking contrary, I was compelled to appeal to Cæsar, not as having anything to accuse my nation. [20]On account of this, then, I called for you, to see and to speak to. For I have this chain around for the sake of the confidence of Israel."** [21]And they said to him, **"We neither received letters concerning you from the Judeans, nor having arrived has any one of the brothers reported or spoken anything evil concerning you. [22]But we think it fitting to hear from you, what you think, for truly as concerning this sect, it is known to us that it is spoken against everywhere."**

[23]And having appointed him a day, more came to him in the lodging, to whom he expounded, earnestly testifying the Government of God, and persuaded them the things concerning Jesus, both from the law of Moses and the Prophets, from morning until evening. [24]And some indeed were persuaded by that being said; others were not persuaded. [25]And disagreeing with one another, they were let go, Paul saying one word, **"Well did the Mentality of Separation speak through the prophet Isaiah to your$_1$ fathers, [26]saying, 'Go to this people and say, 'You will surely hear and not at all understand; and you will surely see and not at all perceive;' [27]for the heart of this people was fattened, and they have heard with the ears heavily; and they closed their eyes lest at any time they see with eyes and hear with ears and understand with heart and be converted, and I should heal them.'$_2$ [28]Therefore, let it be known to you that the salvation of God was sent to the nations; and they will**

ϙ Isa. 6:9-10.

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1. The Textus Receptus contains the first person pronoun ἡμῶν or *our*. The second person pronoun used herein is attested by $\mathfrak{p}^{74}$ ℵ A B Ψ 33 81 1739 it^{p,s} cop^{sa,bo} geo etc.
2. Isaiah 6:9-10-LXX.

hear."

VERSE 29 HAS BEEN OMITTED[1]

30And Paul remained two whole years in his rented
place and welcomed all those coming in to him,
31proclaiming the Government of God, and teaching the
things concerning the Master Jesus Anointed, with all free-
dom, without hindrance.

1. This verse is a Western interpolation that has crept into the Textus Receptus from 383 614 $it^{gig,p}$ vg^{mss} $syr^{h\ with\ *}$. If translated, the verse would read *And he saying these things, the Judeans went away, having much discussion among themselves.* The verse is absent from $\mathfrak{p}^{74}$ ℵ A B E Ψ 048 33 81 181 1175 1739 2344 2464 $\mathfrak{C}^{60}$ $it^{dem,e,ro,s\ vgww,st}$ syr^{p} $cop^{sa,bo}$ arm eth^{pp} geo.

II John was written between 60-65 A.D.

The Second Letter of John

1.1
Introduction

[1]The elder to the chosen lady and her children, whom I love in truth, and not I only, but also all those who have known the truth, [2]because of the truth remaining among us, and that will be with us forever. [3]Favor, mercy be with you, peace from God the Father and $_1$Jesus the Anointed, the Son of the Father, in truth and honorable brotherly love.

1.2
Walking in the Truth

[4]I rejoiced greatly because I found your children walking in truth, as we received commandment from the Father. [5]And now I request you, lady, not as though writing a new command to you, but that which we had from the beginning, that we should love one another. [6]And this is honorable brotherly love: that we should walk according to His commands. This is the command, even as you heard it from the beginning, that you should walk in it. [7]Because many deceivers went out into the world, those not confessing Jesus the Anointed coming in the flesh. This is the deceiver and the anti-Anointed†. [8]Watch yourselves, lest you$_2$ lose the things we worked out, but that you may receive a full reward. [9]Everyone transgressing and not abiding in the teaching of the Anointed does not have God. The one abiding in the teaching$_3$, this one has both the Father and the Son. [10]If anyone comes to you and does not bring forth this teaching, do not receive him into the household, and do not speak favorably† to him. [11]For he speaking favorably† to him

† Or, *antichrist.* Gr. ἀντίχριστος.

1.3
The Anti-Anointed

† Or, *a greeting.* Gr. λέγων ... χαίρειν.

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1. The Textus Receptus adds here κυρίου or *Master* which is attested by ℵ K L P most minuscules syr^{h} cop^{bo} arm. Its absence, however, seems to be more widely attested, finding support in A B 81 1739 vg cop^{sa}.
2. The Textus Receptus changes the person of this verb *you lose* and the following verb *you receive*, to *we lose* and *we receive*. The second person, as herein, seems to be slightly more suited, and the following *we* is no doubt in reference to the ambassadors and teachers.
3. The Textus Receptus adds here τοῦ Χριστοῦ or *of the Anointed*, with the support of K L P most minuscules cop^{bo} eth. The absence of the words is strongly attested by ℵ A B Ψ 33 81 1739 vg cop^{sa} etc.

participates in his evil.[1]

1.4 *Conclusion*

[12]Having many things to write to you, I do not intend to by means of paper and ink. But I have confidence to come to you, and to speak mouth to mouth, that our[2] joy may be filled completely. [13]The children of your chosen sister greet you.[3]

1. The Sixtine Vulgate, following many older Latin texts, adds here *Ecce praedixi vobis, ut in die Domini non confundamini* or *Behold, I have preached to you, that in the day of the Master, you may not be confounded.*
2. Several texts (A B 33 81 1739 vg cop^{bo}) read ὑμῶν or *your* as opposed to *our* or ἡμῶν.
3. The Textus Receptus adds here the liturgical ἀμὴν or *so be it* which is attested by K L 049 056 0142 most minuscules syr^{ph,p}. The absence of the word is supported, however, by ℵ A B P Ψ 33 81 1739 vg cop^{sa,bo}.

III John was written between 60-65 A.D.

The Third Letter of John

1.1
Introduction

1.2
Encouragement

[1]The elder to the beloved Gaius, whom I love in truth.

[2]Beloved, I pray that you do well concerning all things, and are in health, as your life‡ does well. [3]For$_1$ I rejoiced greatly at the coming of the brothers and bearing witness of you in the truth, as you walk in truth. [4]I do not have joy greater than these things, that I hear that my children are walking in the truth.

‡ Gr. ψυχή. See Appendix 9.

[5]Beloved, do whatever work you do with persuasion for the brothers, and for the aliens†, [6]who bore witness of your honorable brotherly love in the sight of the Body Politic, whom you will do well in sending forward, appropriate of God. [7]For on behalf of His authority, they went out, taking nothing from the nations. [8]We therefore ought to receive such men, that we may become co-workers in the truth.

† Or, *stranger, one from another country.* Gr. ξένος.

[9]I wrote to the Body Politic, but the one loving the preeminence of them, Diotrephes, does not receive us. [10]Because of this, if I come, I will remember the works which he does, with evil words ranting against us. And not being satisfied with these, he neither receives the brothers, and those willing to do so, he forbids, and thrusts them out from among the Body Politic. [11]Beloved, do not imitate the evil, but the good. The one doing good is of God, the one doing evil has not seen God. [12]Witness has been born to Demetrius by all, and by the truth itself. We also bear witness, and you know that our witness is true.

1.3
Conclusion

[13]I have many things to write, but I do not desire to write to you by means of ink and pen. [14]I am confident to see you immediately, and we will speak mouth to mouth. [15]Peace be to you, greet your friends. Greet the friends by name.$_2$

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1. The word γάρ or *for*, which is strongly supported by A B C K P Ψ 614 1739 most minuscules syr^{ph,h} cop^{bomss} etc., is accidentally omitted in ℵ 33 81 104 vg cop^{sa,bo} arm eth.
2. L 307 321 378 467 614 1836 1837 1838 vg^{mss} add here the liturgical ἀμὴν or *so be it.*

The First Letter of John

I John was written between 60-65 A.D.

CHAPTER 1

1.1
The Word of Life

[1]What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld, and what our hands touched, concerning the Word of Life. [2](And the Life was revealed, and we have seen, and we bear witness, and we announce to you the Everlasting Life which was with the Father and was revealed to us.) [3]We announce to you what we have seen and what we heard, that you may also have fellowship with us. And truly our fellowship is with the Father and with His Son, Jesus Anointed. [4]And we write these things$_1$, that our$_2$ joy may be fulfilled.

1.2
Walking in the Light

[5]And this is the message which we have heard from Him, and we announce to you, that God is light and darkness is not in Him, none. [6]If we say that we have fellowship with Him and we walk in darkness, we lie and are not doing the truth. [7]But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus$_3$, His Son, purifies us from all failures. [8]If we say that we do not have failure, we deceive ourselves, and the truth is not in us. [9]If we confess our failures, He is trustworthy and is just that He may forgive us the failures and may purify us from all injustice. [10]If we say that we have not failed, we make Him a liar, and His Word is not in us.

CHAPTER 2

[1]My little children, I write these things to you so that you do not fail. And if anyone fails, we have an Advocate with the Father, the Just Jesus Anointed. [2]And He is a propitiation† concerning our failures, and not concerning ours only, but

† Or, *expiation, sin-offering.* Gr. *ἱλασμός.*

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1. The Textus Receptus changes ἡμεῖς or *we* (at the beginning of the verse) to ὑμῖν which would be translated in this place as *to you* (in which case a *we* would still be read, but would be understood inflectionally). The reading as herein, however, is well-supported by ℵ A* B P Ψ 33 it^{65} cop^{sams}.
2. Here again, the Textus Receptus changes the person of the pronoun. *Our* is here translated for ἡμῶν, whereas the Textus Receptus has ὑμῶν or *your.* The text herein is supported by ℵ B L Ψ 049 88 326 it^{65} vg cop^{sa} etc.
3. The Textus Receptus inserts here *Anointed* with A 33. The word is absent from ℵ B C P etc.

ϙ Isa. 53:8.

also concerning all the world.ϙ [3]And by this we know if we have known Him, if we keep His commands. [4]The one saying, **"I have known Him,"** and not keeping His commands is a liar, and the truth is not in that one. [5]But whoever keeps His Word, truly, in this one, the honorable brotherly love of God has been perfected. By this we know that we are in Him. [6]The one saying to remain in Him ought so to walk himself as that One walked.

[7]Beloved$_1$, I do not write a new commandment to you, but an old commandment, which you had from the beginning. The old commandment is the word which you heard$_2$. [8]Yet, I write a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true light already shines. [9]He saying to be in the light, yet hating his brother, is in the darkness until now. [10]He loving his brother remains in the light and a stone of offense is not in him. [11]But the one hating his brother is in the darkness, and walks in the darkness, and knows not where he is going, for the darkness blinded his eyes.

[12]I write to you, little children, because you have been forgiven your failures through His authority; [13]fathers, because you have known Him from the beginning; young men, I write to you because you have overcome the evil one; [14]young ones, I wrote to you because you have known the Father; I wrote to you, fathers, because you have known Him from the beginning; I wrote to you, young men, because you are strong, and the Word of God remains in you, and you have overcome the evil one. [15]Do not love the world nor the things in the world. If anyone loves the world, the honorable brotherly love of the Father is not in him, [16]because all that which is in the world, the lust of the flesh and the lust of the eyes and the bragging of life, is not

2.1
Do Not Love The World

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1. Instead of *beloved* or ἀγαπητοί, the Textus Receptus (with K L and most minuscules) reads ἀδελφοί or *brothers.* The text as herein is attested by ℵ A B C P vg syr^{p,h} cop^{sa,bo} arm etc.
2. Following the same manuscripts as in the previous ftnt., the Textus Receptus here adds ἀπ' ἀρχῆς or *from the beginning.* Against the inclusion of the phrase are ℵ A B C P 33 181 218 322 323 431 453 642 643 vg syr^{p,h} cop^{sa,bo} arm eth Augustine Theophylact.

of the Father, but is of the world. [17]And the world is passing away, and its$_1$ lust; but he doing the will of God remains forever.

2.2
Warning Against Anti-Anointeds

[18]Young ones, it is a last hour, even as you heard that the anti-Anointed† is coming, even now, many anti-Anointeds have come to be; from which you know that it is a last hour. [19]They went out from us but they were not of us, for if they were of us, they would have remained with us, but *[they went]* so that it might be revealed that they were not all of us. [20]And you have an anointing from the Separated One and you know all. [21]I did not write to you because you do not know the truth, but because you know it, and because every lie is not of the truth. [22]Who is the liar, except the one denying that Jesus is$_2$ the Anointed? This is the anti-Anointed, the one denying the Father and the Son. [23]Everyone denying the Son neither has the Father; the one confessing the Son also has the Father$_3$. [24]Then what you heard from the beginning, let it remain in you. If in you remains what you heard from the beginning, you will remain both in the Son and the Father. [25]And this is the promise which He promised us: everlasting life. [26]I wrote these things to you concerning those leading you astray. [27]And the anointing which you received from Him remains in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things, and it is true, and it is not a lie, and as He taught you, remain in Him.

† Or, *antichrist.* Gr. ἀντίχριστος.

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1. This word, αὐτοῦ, strongly attested by ℵ B C 81 614 it^{65} vg syr$^{p.h}$ cop^{sa,bo} Cyprian Lucifer, is omitted in A P 33 1739 it^{h} cop$^{sa^{ms}}$ Origen.
2. The original reads, "that Jesus is *not* the Anointed?" The negative particle is οὐκ and is used as a *negative of questioning.* This means that it is used to indicate that the answer to the subclause, "that Jesus is not the Anointed?", which is used to represent the position of the one denying, is affirmative that Jesus is the Anointed. The subclause by itself could be rewritten, *"Is Jesus not the Anointed?"* which, in that form, would demand an affirmative response. See Appendix 3 on negative particles.
3. The second part of this verse is omitted in the Textus Receptus (following K L).

2.3
Children of God
‡ Lit. *being beside.*
Gr. παρουσία.

[28]And now, little children, remain in Him, that when He is revealed, we may have confidence and not be shamed from Him in His presence‡. [29]If you know that He is just, know that everyone doing His justice has been born of Him.

CHAPTER 3

[1]See what manner of honorable brotherly love the Father has given us, that we may be called children of God! And we are!$_1$ Therefore, the world does not know us, because it did not know Him. [2]Beloved, now we are children of God, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is. [3]And everyone having this confidence on Him separates himself, as that One is separate. [4]Everyone committing failures also does lawlessness, and failure is lawlessness. [5]And you know that that One was revealed that He might bear$_2$ failures, and failure is not in Him. [6]Everyone remaining in Him does not fail; everyone failing has not seen Him, nor known Him. [7]Little children, let none of you be led astray; he doing justice is just, even as that One is just. [8]The one committing failure is of the Diabolical One, because the Diabolical One failed from the beginning. For this the Son of God was revealed, that He may undo the works of the Diabolical One. [9]Everyone having been born of God does not fail, because His seed remains in him, and he is not able to fail, because he has been born of God. [10]By this are the children of God and the children of the Diabolical One revealed: Everyone not doing justice is not of God; also, he not loving his brother.

3.1
Love One Another

[11]Because this is the message which you heard from the beginning, that we should love one another, [12]not as Cain, who was of the evil one, killed his brother, and for what did he kill him? Because his works were evil but those of his brother were just.

[13]⌊And⌋$_3$ do not marvel, $_4$brothers, if the world hates you. [14]We know that we have passed from death to life

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1. The words *And we are!* are translated for καὶ ἐσμέν, which are absent from the Textus Receptus, but are nevertheless strongly attested by a variety of manuscripts, including $\mathfrak{p}^{74vid}$ ℵ A B C 33 81 614 1739 it^{h,65} vg etc.
2. The Textus Receptus adds here ἡμῶν or *our*. Although the interpolation enjoys some early support (ℵ C K L Ψ), still its omission is supported by a broader variety of witnesses (A B 33 1739 it^{h,65} syr^{h} cop^{bo} arm).

because we love$_1$. The one not loving the brother remains in death. [15]Everyone hating his brother is a murderer, and you know that every murderer does not have everlasting life remaining in him. [16]By this we have known the honorable brotherly love of God, because that One laid down His life‡ for us,♀ and we ought to lay down our lives‡ on behalf of the brothers. [17]Whoever has the means of life of the world, and sees his brother having need and shuts up his emotions from him, how does the honorable brotherly love of God remain in him? [18]$_2$Little children, let us not love in word nor in tongue, but in action and truth. [19]⌊And⌋$_3$ in this we shall know that we are of the truth and shall persuade our hearts before Him, [20]that if our heart accuses us, God is greater than our heart and knows all things. [21]Beloved, if ⌊our⌋$_4$ heart does not accuse us, we have confidence with God. [22]And whatever we ask, we receive from Him, because we keep His commandments and we do the things pleasing before Him. [23]And this is His commandment, that we should be persuaded in the authority of His Son, Jesus Anointed, and love one another, even as He gave command to us. [24]And he keeping His commandments remains in Him, and He in him. And by this we know that He remains in us, by the Mentality which He gave to us.

♀ Lev. 17:11.
‡ Gr. ψυχὴ. See Appendix 9.

CHAPTER 4

[1]Beloved, do not be persuaded by every mentality, but **4.1** *Test the Mentalities*

3. This word, καὶ, is not contained in the Textus Receptus, and finds equal attestation for and against its inclusion.
4. The Textus Receptus, with primarily vg, adds here μου or *my*. The word is absent from ℵ A B C etc.
1. C K L Ψ 81 *Byz Lect* etc., followed by the Textus Receptus, add here τὸν ἀδελφὸν or *the brothers*. The omission of the words is strongly supported by ℵ A B 33 1739 it^{h,r,65} vg cop^{bo,fay} arm.
2. Again the Textus Receptus adds here μου or *my*.
3. This word, καὶ, is not contained in the Textus Receptus and is the subject of equal evidence for and against its inclusion.
4. If not *our* then *the*. This whole verse is the subject of eleven different variant readings with this reading being the most preponderant. The evidence is inconclusive regarding the originality of this pronoun.

test the mentalities, if they are of God, because many false prophets have gone forth into the world. 2By this know the Mentality of God: every mentality which confesses that Jesus Anointed has come in flesh is from God. 3And every mentality which does not confess that Jesus$_1$ has come in flesh is not of God; and this is the anti-Anointed which you heard is coming, and is now already in the world. 4Little children, you are of God and have overcome them, because the One in you is greater than the one in the world. 5They are of the world, therefore they speak of the world, and the world hears them. 6We are of God; the one knowing God hears us; he who is not of God does not hear us. From this we know the Mentality of Truth and the mentality of error.

4.2
God's Love and Ours

7Beloved, let us love one another, because honorable brotherly love is of God, and everyone having honorable brotherly love has been born of God and knows God. 8The one who does not have honorable brotherly love does not know God, because God is honorable brotherly love. 9By this the honorable brotherly love of God was revealed in us, because God has sent His Son, the Only-Begotten, into the world that we might have life through Him. 10In this is honorable brotherly love, not that we loved God, but that He loved us, and sent His Son as a propitiation† concerning our failures.♀ 11Beloved, if God so loved us, we also ought to love one another. 12No one has seen God at any time; if we love one another, God remains in us, and His honorable brotherly love having been perfected is in us. 13By this we know that we remain in Him, and He in us, because of His Mentality He has given us. 14And we have seen and bear witness that the Father has sent the Son as Savior of the world. 15Whoever confesses that Jesus is the Son of God, God remains in him, and he in God. 16And we have known and have been persuaded of the honorable brotherly love which God has in us. God is honorable brotherly love and he remaining in honorable brotherly love remains in God, and God in him. 17By this has honorable brotherly love been perfected with us, that we have confidence in the day

† Or, *expiation, sin-offering.* Gr. *ἱλασμός.*
♀ Isa. 53:6.

1. The Textus Receptus adds here the word Χριστὸν or *Anointed.* This shorter reading is attested by a variety of good representatives, including A B 1739 it^{r} vg cop^{bo} Irenaeus^{lat} Clement etc.

of judgment, that as He is, we are also in this world. [18]Fear is not in honorable brotherly love, but perfect honorable brotherly love casts out fear, because fear has punishment, and the one fearing has not been perfected in honorable brotherly love. [19]We love$_1$ because He first loved us. [20]If anyone says, **"I love God,"** and hates his brother, he is a liar; for the one not loving his brother whom he has seen, he is not$_2$ able to love God Whom he has not seen. [21]And we have this commandment from Him, that the one loving God also loves his brother.

CHAPTER 5

5.1
Persuasion in the Anointed

[1]Everyone who is persuaded that Jesus is the Anointed has been born of God; and everyone who loves the One Who begets ⌊also⌋ loves the One Who has been born of Him. [2]By this we know that we love the children of God: when we love God and we do$_3$ His commandments. [3]For this is the honorable brotherly love of God, that we keep His commandments, and His commandments are not heavy, [4]because everything having been born of God overcomes the world, and this is the victory of overcoming the world, our persuasion. [5]Who is the one overcoming the world except the one being persuaded that Jesus is the Son of God? [6]This is the One coming through water and blood, Jesus Anointed; not by water only, but by the water and the blood. And the Mentality is the One testifying, for the Men-

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1. The Textus Receptus adds here αὐτόν or *Him* with the limited support of K L Ψ most minuscules, while ℵ 33 81 614 syr^{p,h} cop^{bo} etc., add τὸν θεόν or *God*. The shorter reading as herein is supported by A B 5 322 424^{c} 945 1241 1739 1881 it$^{r\,vid}$ vg.
2. Instead of the negative οὐ or *not*, the Textus Receptus substitutes πῶς or *how is*, which would be read at the beginning of the clause to form *how is he able to*. The text as herein is well-attested by ℵ B Y 1739 syr^{h} cop^{sa} Cyprian Lucifer.
3. The words *we do* are translated for ποιῶμεν as opposed to the Textus Receptus's τηρῶμεν which would be translated as *we keep*. The former is attested by B Ψ 33 81 614 1739 it^{r} vg syr^{p,h} cop^{sa,bo} arm eth, and the latter finds narrow support in ℵ K L P.

tality is the truth.

VERSE 7 HAS BEEN OMITTED
SEE APPENDIX 5

[8]Because there are three bearing testimony: The Mentality, and the water, and the blood, and the three are to the One. [9]If we receive the testimony of men, the testimony of God is greater; because this is the testimony of God which He has testified about His Son: [10]the one having persuasion in the Son of God has the testimony in himself. The one not having persuasion in God has made Him a liar, because he has not been persuaded in the testimony which God has testified concerning His Son. [11]And this is the testimony: that God gave us life everlasting, and this life is in His Son. [12]The one having the Son has life; he not having the Son of God does not have life.

5.2
Concluding Remarks

[13]I wrote these things to you$_1$ that you may know that you have eternal life and that you may be persuaded in the authority of the Son of God. [14]And this is the confidence which we have toward Him, that if we ask anything according to His will, He hears us. [15]And if we know that He hears us, whatever we ask, we know that we have the requests which we have asked from Him. [16]If anyone sees his brother failing in a failure not unto death, he will ask, and He will give life to him, to those not failing unto death. There is a failure unto death. I do not say that he should ask concerning that. [17]All injustice is failure, and there is failure not unto death.

[18]We know that everyone having been born of God fails not, but He born of God guards Himself$_2$, and the evil does not touch Him. [19]We know that we are of God, and that the whole world lies in evil. [20]And we know that the Son of God has come, and has given to us an understanding that we might know the True One, and we are in the True One,

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1. Here, the Textus Receptus adds τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, or *those being persuaded in the authority of the Son of God.* The words are not present in ℵ* B syr etc., and there is no reason to assume that the passage could have been accidentally omitted. Rather, it would seem that K L P, which have provided the Textus Receptus with a great many interpolations in this book, have once again provided a rather lengthy interpolation, possibly derived in part from John 20:31.

in His Son, Jesus Anointed. This is the true God, and the life everlasting. [21]Little children, guard yourselves from idols.[1]

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2. *Himself* is here translated for αὐτόν, as opposed to ἑαυτόν in the Textus Receptus which would also be translated *himself.* Notice though that the difference in the two pronouns (with αὐτόν being a strictly personal pronoun and ἑαυτόν being more reflexive) is that the passage is in reference to Jesus (indicated by the capitalized pronouns). This is made more clear by the fact that the ὁ γεγεννημένος, or *born*, is used of those who are persuaded, as in the beginning of this verse, but ὁ γεννηθείς, the second *born* in this verse, is used only of Jesus and never of the persuaded ones. Thus, the second part of this verse is in reference to Jesus. The pronoun αὐτόν, in the text herein, is attested by A* B 330 614 it^{r} vg syr^{h} cop^{bo} etc., whereas the pronoun ἑαυτόν in the Textus Receptus is more narrowly supported by ℵ A^{c} K P Ψ 33 81 1739 etc.

1. The Textus Receptus (along with K L P 81 614 *Byz Lect*) adds the liturgical ἀμὴν or *so be it.* The word is absent from ℵ A B 33 it^{r} vg Speculum etc.

I Peter was written in the Spring of 65 A.D.

The First General Letter of Peter

CHAPTER 1

1.1
Introduction

[1]Peter, an ambassador of Jesus Anointed, to the chosen sojourners of the dispersion of Pontus, of Galatia, of Cappadocia, of Asia, and of Bithynia, [2]according to the foreknowledge of God the Father, in separation of the Mentality to obedience and sprinkling of the blood of Jesus Anointed: Favor and peace be multiplied to you.

1.2
A Living Confidence

[3]Blessed be the God and Father of our Master, Jesus Anointed, the One Who according to His great mercy has regenerated us to a living confidence through the resurrection of Jesus Anointed from the dead, [4]to an inheritance unmongrelizable and unmongrelized† and unfading, having been kept in heaven for you [5]by the power of God, having been guarded through persuasion to a salvation prepared to be unveiled in the last time; [6]in which you greatly rejoice; yet a little, if it is needful, grieving in various trials, [7]so that the proving of your persuasion, much more precious than perishing gold, but having been proved through fire, may be found to praise and honor and repute in the unveiling of Jesus Anointed; [8]Who not having seen you love; Who yet not seeing, being persuaded in; in Whom you greatly rejoice with unspeakable joy and repute, [9]obtaining the end of your persuasion, the salvation of your lives‡. [10]About which salvation the prophets sought out and searched out, prophesying concerning the favor for you, [11]searching for what or what sort of time the Mentality of the Anointed made clear within them; witnessing beforehand of the sufferings of the Anointed, and the reputation after these. [12]To whom it was revealed that not to themselves but to us they ministered the same things, which now were announced to you by those having proclaimed the good message to you [in] the Mentality of Separation sent from heaven, into which things messengers desire to look.

† See Appendix 10.

‡ Gr. ψυχή. See Appendix 9.

1.3
Live Separated

[13]Therefore, girding up the loins of your mind, being sober, perfectly confident on the favor being brought to you at the unveiling of Jesus Anointed; [14]as obedient children, not fashioning yourselves in ignorance to your former lusts,

15but according to the Separated One Who has called you,
you also become separated in all conduct; 16because it has
been written, **"Be Separate, because I am Separate."**[1]
17And if you call on the One judging without respect to per-
sons as Father, according to the work of each one, pass the
time of your sojourning in fear, 18knowing that you were not
redeemed with corruptible things, silver or gold, from your
worthless way of life handed down from your fathers, 19but
with precious blood of the Anointed, as of a Lamb, unblem-
ished and unspotted,♀ 20truly, having been foreknown
before the foundation of the world, but revealed in the last
times because of you, 21those having persuasion in God
through Him, He raising Him from the dead, and giving rep-
utation to Him, so that your persuasion and confidence may
be in God. 22Purifying your lives†, in the obedience of the
truth,[2] to unpretended honorable brotherly love, love one
another fervently out of a ⌊racially pure⌋ heart, 23having
been regenerated not by mongrelizable seed, but unmon-
grelizable, through the Living Word of God, and remain-
ing[3]. 24Because **"All flesh is as grass, and all the reputation
of it[4] as the flower of grass, the grass was dried and its
flower fell out, 25but the Word of the Master remains for-
ever."**[5] And this is the word proclaimed as a good message
to you.

♀ Exod. 12:5.

† Gr. ψυχή. See Appendix 9.

CHAPTER 2

1Then laying aside all malice, and all guile‡, and hypocri-
sies, and envies, and all evil words, 2as newborn babes
desire the pure, rational milk, that you may grow by it into

2.1
The Living Stone and the Separated Nation

‡ Gr. δόλος. *Deceitfully manipulating others, treachery, craftiness, baiting.* Also, *seduction, adulteration.*

1. Leviticus 11:44-45; 19:2; 20:7-LXX.
2. The Textus Receptus adds here διὰ πνεύματος or *through the Mentality* with scant support from K P 049 056 0142 and later minuscules.
3. The Textus Receptus with K L P and other later texts add here the phrase εἰς τὸν αἰῶνα or *forever* or *to the age.*
4. Instead of *of it* (αὐτῆς), the Textus Receptus reads *of man* translated for ἀνθρώπου. The reading here is supported by 𝔓72 א^{c} A B C 206 614 1739 1873 1198 vg syr^{p,h} cop$^{(sa),bo}$ eth Origen Didymus.
5. Isaiah 40:6-8-LXX.

salvation[1]; [3]if indeed you tasted that the Master is good. [4]Having drawn near to Him, a Living Stone, indeed having been rejected by men but chosen by God, precious; [5]you yourselves also as living stones are being built a house of the Mentality into[2] a Separated priesthood, to offer sacrifices of the Mentality acceptable to God through Jesus Anointed. [6]Because of this, it is also contained in the Scripture: **"Behold, I lay in Zion a chosen, precious Stone, a Foundation-Corner; and the one having persuasion on Him will never in any way be shamed.**♀"[3] [7]To you then, those having persuasion, the honor. But to disobeying ones, **"He is the Stone which those building rejected, this One became the Head of the corner,**♀"[4] [8]and **"A stone of stumbling, and a rock of offense**♀"[5] to those disobeying, stumbling at the Word, to which they were also appointed. [9]But you are **"a chosen race,"**[6] **"a royal priesthood, a Separated nation,"**[7] **"a people for possession,"**[8] so that you may speak of the virtues† of the One Who has called you out of darkness into His marvelous light, [10]you, who then were not a people but now are the people of God,♀ those not pitied but now pitied.

♀ Isa. 28:12.

♀ Ps. 118:22.

♀ Isa. 8:14.

† Or, *excellence.* Gr. *ἀρετή.*

♀ Hos. 1:10, 2:23.

2.2

Live as Slaves of God

[11]Beloved, I exhort you as sojourners and strangers† to abstain from fleshly lusts which war against the life*; [12]having your behavior good among the nations, in that which they speak against you as evildoers, by observing your good works they may repute God in a day of visitation.

† Or, lit. *a resident in a land not one's own.* Gr. *παρεπίδημος.*

* Gr. *ψυχή.* See Appendix 9.

[13]Be obedient then, to every ordinance‡ of men because of the Master; whether to a king as being supreme, [14]or to governors, as have been sent by Him for vengeance indeed on evildoers but praise on welldoers, [15]because so is the

‡ Lit. *created things.* Contextually in reference to *just laws.* Gr. *κτίσις.*

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1. The Textus Receptus omits *into salvation* translated for εἰς σωτηρίαν, on the basis of only L and later minuscules.
2. *Into*, translated for εἰς, is absent in the Textus Receptus.
3. Isaiah 28:16-LXX.
4. Psalms 118:22-LXX.
5. Isaiah 8:14-LXX.
6. Isaiah 43:20-LXX.
7. Exodus 19:6-LXX.
8. Exodus 19:5-LXX.

will of God, doing good to silence the ignorance of foolish men; [16]as free, and not having freedom as a cover of evil, but as slaves of God; [17]honor all, love the brotherhood, fear God, honor the king.

2.3
The Example of the Anointed's Suffering

[18]Servants, be obedient to your masters in all fear, not only to those good and forbearing, but also to those perverse. [19]For this is a favor, if because of conscience toward God anyone bears grief, suffering unjustly. [20]For what praise is it if you patiently endure while failing and being battered? But if you are suffering while doing good, and patiently endure, this is a favor from God. [21]For you were called to this, for even the Anointed suffered on your behalf, leaving behind an example for you$_1$, that you should follow His steps, [22]**"Who did not fail, nor was guile found in His mouth;**ϙ**"**$_2$ [23]Who having been reviled did not revile in return; suffering, He did not threaten, but gave Himself up to Him Who was judging justly; [24]Who Himself carried in His body our failures onto the tree;ϙ that dying to failure we must live to justice, of Whom, by His wound, you were healed. [25]For you were as wandering sheep, but you turned now to the Shepherd and Overseer of your lives†.

ϙ Isa. 53:9.

ϙ Isa. 53:4.

† Gr. ψυχᾶς. See Appendix 9.

CHAPTER 3

3.1
Women and Men

[1]Likewise, women, submit yourselves to your own men, that even if any disobey the Word, through the behavior of the women, they will be won without a word, [2]having witnessed your separated behavior in fear. [3]Of whom let it not be the outward braiding of hairs and of putting gold around, or of clothing, the adorning of garments, [4]but the hidden man of the heart, in the unmongrelizableness of the gentle and quiet mentality, which is of great value before God. [5]For once indeed, the separated women, being confident on God, adorned themselves, submitting themselves to their own men, [6]as Sarah obeyed Abraham, calling him master; whose children you became doing good and fearing no

1. This pronoun and the previous one (*your*) are changed to the first person in the Textus Receptus (*us* and *our*). The second person as herein is supported by $\mathfrak{p}^{72}$ ℵ A B C 81 it^{65} vg syr^{h}.
2. Isaiah 53:9-LXX.

terror. 7Likewise, men, dwelling together according to knowledge as with a weaker vessel, the female, bestowing honor, as truly coheirs of the favor of life, not cutting off your prayers.

3.2
Suffering for the Sake of Justice

8And finally, all be of one mind, sympathetic, loving the brothers, tenderhearted, friendly, 9not giving back evil against evil, or reviling against reviling, but on the contrary, blessing; knowing that to this you were called, in order that you might inherit blessing. 10For **"The one desiring to love life and to see good days, let him hold back his tongue from evil, even his lips not to speak guile. 11Let him turn away from evil, and let him do good; let him seek peace and pursue it; 12because the eyes of the Master are on the just, and His ears open to their petition; but the face* of the Master is against any doing evil things."**[1]

* Or, *person.* Gr. *πρόσωπον.*

13And who is he harming you if you become imitators of the good? 14But if truly you suffer because of justice, you are blessed. **"And do not fear their fear, nor be troubled."**[2] 15But separate the Master Anointed[3] in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the confidence in you 16with gentleness and fear, having a good conscience, that while they speak against[4], they may be shamed, those falsely accusing your good behavior in the Anointed. 17For it is better, if the will of God wills it, to suffer for doing good than for doing evil. 18Because even the Anointed once suffered concerning our failures, the Just for the unjustified, that He might bring you[5] to God, indeed, being put to death in the flesh, but made alive in the Mentality, 19in which also, going into the

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1. Psalms 34:12-16-LXX.
2. Isaiah 8:12-LXX.
3. Instead of *the Anointed* or τὸν Χριστόν, the Textus Receptus reads θεόν or *God.* The reading herein is attested by $\mathfrak{p}^{72}$ ℵ A B C Ψ 33 614 1739 it^{65} vg syr^{p,h} cop^{sa,bo} arm Clement.
4. The Textus Receptus adds here ὑμῶν ὡς κακοποιῶν or *you as evildoers* amidst a variety of alternate readings. The shorter text herein is well-supported by $\mathfrak{p}^{72}$ B Ψ 614 cop^{sa} Clement etc.
5. Instead of *you* translated for ὑμᾶς, the Textus Receptus has *us* or ἡμᾶς. The current reading is widely supported by $\mathfrak{p}^{72}$ B P Ψ it^{65} syr^{p,h} arm etc.

mentalities in prison, He then proclaimed [20]to disobeying ones, when once the long-suffering of God waited in the days of Noah, an ark having been prepared in which a few, that is, eight lives†, were saved through water. [21]Which figure now also saves us, baptism, not a putting away of the filth of the flesh but a pledge* from a good conscience toward God through the resurrection of Jesus Anointed, [22]Who having gone into heaven is at the right of God, the messengers and authorities† and powers being subjected to Him.

† Gr. ψυχᾶς. See Appendix 9.

* Or, *promise.* Also, *appeal.* Gr. ἐπερώτημα.

† Or, *right, ability, power.* Gr. ἐξουσία.

CHAPTER 4

4.1 *Good Stewards of God's Favor*

[1]Therefore, the Anointed having suffered$_1$ in the flesh, you also arm yourselves with the same mind, because he suffering in the flesh has ceased from failure, [2]for him no longer to live in the lusts of men, but in the will of God the remaining time in the flesh. [3]For the time of life having passed is sufficient$_2$ to have worked out the will of the nations, having gone out in wantonness, lusts, drunkenness, parties, carousings, and unlawful idolatries; [4]in which they are surprised, you not running with them into the same overflow of dissoluteness, blaspheming; [5]who will give account to Him having readiness to judge the living and the dead. [6]For to this also the good message was proclaimed to the dead, that they might be judged according to men in the flesh, but might live according to God in the Mentality.

[7]But the end of all things has drawn near. Be of sound mind then, and be disciplined concerning* prayers; [8]and before all things, having fervent honorable brotherly love to yourselves, because honorable brotherly love will cover a multitude of failures. [9]Be hospitable to one another without murmurings‡, [10]each one as he received a gift, ministering it as good stewards of the diverse favor of God. [11]If any speaks, let it be as the words of God; if any ministers, as by strength which God supplies; that in all things, God may be

* Lit., *in, upon.* Gr. εἰς.

‡ Or, *vocalized resentments.* Gr. γογγυσμοῦ.

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1. The Textus Receptus glosses here the words ὑπὲρ ἡμῶν or *for us*, which are absent from 𝔓^{72} B C Ψ 330 1739 it^{65} vg cop^{sa} etc.
2. The Textus Receptus adds here the word ἡμῖν or *for us.* The words are absent from 𝔓^{72} A B Ψ 81 614 it^{65} vg Clement.

reputed through Jesus Anointed, to Whom is the reputation and the might forever and ever. So be it.

4.2
Suffering as a Christian

[12]Beloved, do not be astonished at the fiery trial happening among you for your testing, as if it occurred to you as a surprise, [13]but according as you share the sufferings of the Anointed, rejoice; so that you may greatly rejoice at the unveiling of His reputation. [14]If you are reviled in the authority of the Anointed, you are blessed, because the Mentality of God and of reputation rest on you.[1] [15]For do not let any of you suffer as a murderer, or a thief, or an evildoer, or as a meddler. [16]But if as a Christian, do not let him be ashamed to repute God in this respect. [17]Because it is the time to begin the judgment from the House of God, and if firstly from us, what will be the end of the ones disobeying the good message of God? [18]**"And if the justified are scarcely saved, where will the ungodly and failures appear?"**[2] [19]So as indeed the ones suffering according to God's will, as to a trustworthy Creator, let them commit their lives‡ in well-doing.

‡ Gr. *ψυχή*. See Appendix 9.

CHAPTER 5

5.1
Shepherding the Flock of God

[1]I, then, a fellow-elder, exhort the elders among you, being also a witness of the sufferings of the Anointed, and being a sharer of the reputation about to be unveiled: [2]Shepherd the flock of God among you, ⌊exercising oversight,⌋ not by compulsion but willingly, according to God[3]; nor eagerly for filthy gain, but readily; [3]nor as exercising mastership over the ones allotted to you, but becoming examples of the flock. [4]And at the appearing of the Chief Shepherd, you will receive a crown of unfading reputation. [5]Likewise, younger ones, be subject to the older ones; and all being subject to one another; put on humility, because

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1. With K L P (Ψ) most minuscules it^{r,65} vg syr$^{h\ with\ *}$ cop$^{sa(boms)}$ Cyprian, the Textus Receptus adds here κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται, or *Indeed, according to them, He is blasphemed, but according to you He is reputed.*
2. Proverbs 11:31-LXX.
3. The Textus Receptus omits the words *according to God* or κατὰ θεόν. They are present, however, in $\mathfrak{p}^{72}$ ℵ^{2} A P etc.

"God sets Himself against proud ones, but gives favor to humble ones."[1] [6]Be humbled then under the mighty hand of God, that He may exalt you in time; [7]casting all your anxiety onto Him, because it matters to Him concerning you. [8]Be disciplined, watch, because your adversary, the Diabolical One, is as a roaring lion walking about seeking ⌊someone⌋ he may devour; [9]whom firmly resist in the persuasion, knowing that the same sufferings that are in the world are being completed† in your brotherhood. [10]Now the God of all favor, the One calling us to His eternal reputation in Anointed ⌊Jesus⌋, you having suffered a little, He Himself will perfect, confirm, strengthen, establish you. [11]To Him be the[2] might forever.[3] So be it.

† Or, *finished, occurring.* Gr. ἐπιτελέω.

[12]I wrote to you through a few, by way of Silvanus, the trustworthy brother, as I reckon, exhorting and witnessing this to be the true favor of God, in which you stand. [13]The fellow-chosen in Babylon greet you; also, Mark, my son. [14]Greet one another with a kiss of honorable brotherly love.

5.2
Final Greetings

Peace to you, all those in the Anointed.[4]

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1. Proverbs 3:34-LXX.
2. In various places in this verse and here in the Textus Receptus is added ἡ δόξα or *the reputation.* Because of the variance of the positioning and the absence of the words from 𝔓72 A B Ψ vg eth^{ro} etc., it is doubtless that the words are of a spurious origin.
3. Contrary to 𝔓72 B 36 307 ℓ 1356m cop^{bo} arm etc., the Textus Receptus and most later texts add here an extra *and forever.*
4. The Textus Receptus expands here with Ἰησοῦ or *Jesus,* with the attestation of ℵ K P 81 614 1739 it^{h} syr^{h} cop^{bo} arm etc. The reading here is supported by A B Ψ 33^{vid} 307 ℓ 1365m, 1441m it^{r} vg syr^{p} cop^{sa,bomss}. The Textus Receptus also adds here the liturgical ἀμήν or *So be it.* The word is absent from A B Ψ 81 629 945 1241 1881 cop^{sa,bo} eth.

John was written between 40-65 A.D.

The Good Message According To John

CHAPTER 1

1.1
The Word Became Flesh

[1]In the beginning was the Word, and the Word was with God, and the Word was God. [2]He was in the beginning with God.♀ [3]All things came into being through Him, and without Him not even one came into being. What has come into being [4]in Him was Life[1], and the Life was the Light of men, [5]and the Light shines in the darkness, and the darkness did not overtake it. [6]There was a man sent from God, his name – John. [7]He came for a witness, that he might testify concerning the Light, that all might be persuaded through Him. [8]He was not that Light but that he might witness concerning that Light. [9]He was the true Light, Who enlightens every man coming into the world. [10]He was in the world, and the world came into being through Him; yet the world did not know Him. [11]He came into His own, and His own did not receive Him.♀ [12]But as many as received Him, to them He gave authority† to become children of God, to those being persuaded in the presence of His authority; [13]who were born not of bloods, nor of the will of the flesh, nor of the will of man, but were born of God. [14]And the Word became flesh and tabernacled in* us. And we beheld His reputation – reputation as an Only-Begotten from the Father, full of favor and of truth. [15]John witnesses concerning Him, and has cried out, saying, **"This One was Whom I said, 'He coming after me has been before me, for He was preceding me.'"** [16]And out of His fullness we all received, and favor on

♀ Ps. 90:2.

♀ Zech. 12:10.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

* Or, *among.* Gr. *ἐν.*

1. In many translations, the punctuation of this passage differs so that the text reads *...and without Him not even one came into being that has come into being. In Him was life ...* The witnesses are silent on matters of punctuation (for they contained none), but the preponderance of early Church fathers interpret the passage as it is rendered herein. Stylistically, it will also be noticed that a rhythmic parallelism is created as herein, where the end of one line matches the beginning of the next (i.e., *came into being ... come into being; was life ... the life was; the light of men ... the light shines; the darkness ... the darkness*).

top of favor. [17]For the Law was given through Moses; favor and truth came into being through Jesus Anointed. [18]No one has seen God at any time. The Only-Begotten God[1], Who is in the bosom of the Father, He explains.

1.2
The Testimony of John the Baptist

[19]And this is the witness of John, when the Judeans sent priests and Levites from Jerusalem that they might ask him, **"Who are you?"** [20]And he acknowledged and did not deny, **"Yes,"** he acknowledged, **"I am not the Anointed."** [21]And they asked him, **"What, then? Are you Elijah?"** And he said, **"I am not." "Are you the prophet?"** And he answered, **"No."** [22]They said to him, **"Who are you, that we may give an answer to those who sent us? What do you say about yourself?"** [23]He said, **"'I am a voice crying in the desert: Make the way of the Master straight,'[2] as Isaiah the prophet said."** [24]And those who had been sent were of the Pharisees. [25]And they asked him and said to him, **"Why then do you baptize if you are not the Anointed, nor Elijah, nor the Prophet?"** [26]John answered them, saying, **"I baptize in water, but** *[One]* **has stood in your midst Whom you do not know; [27]He it is Who comes after me, Who has been before me, of Whom I am not worthy that I should untie the latchet of His sandal."** [28]These things took place in Bethany[3] beyond the Jordan, where John was baptizing.

ϙ Isa. 40:3.

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1. Instead of *The Only-Begotten God* or μονογενὴς θεός, the Textus Receptus has μονογενὴς υἱός or *The Only-Begotten Son.* This appears to be an early transcriptional error ΘΣ to ΥΣ) or a scribal assimilation to John 3:16, 18; I Jn. 4:9. The text herein has very excellent and early attestation in $\mathfrak{p}^{66,75}$ ℵ* ℵ^{2} B C* L 33 cop^{bo} syr^{p,hmg} geo^{2} Clement$^{2/3}$ Clement$^{from\ Theodotus\ 1/2}$ Origen^{gr} Didymus Cyril$^{1/4}$ Eusebius$^{3/7}$ Basil$^{1/2}$ Gregory-Nyssa Epiphanius Serapion Cyril$^{2/4}$. The reading of the Textus Receptus finds its best support in A C^{3} W^{supp} Δ Θ Ψ 0141 *f* ^{1} *f* ^{13} etc.
2. Isaiah 40:3-LXX.
3. It is clear that the original reading was Βηθανίᾳ or *Bethany* which is supported by $\mathfrak{p}^{66,75}$ ℵ* A B C* L W^{supp} Δ Θ Ψ* 28 157 it^{aur,c,f,ff2,l,q} etc. The Textus Receptus has the reading Βηθαβαρᾷ or *Bethabara,* a reading found more attractive by later scribes and editors, starting with Origen, because Origen could find no *Bethany* near the Jordan and the name *Bethabara* means "house of preparation" whereas *Bethany* means "house of obedience."

1.3
The Lamb of God
♀ Gen. 22:8, Isa. 53:7.

♀ Isa. 48:12.

[29]On the next day, John saw Jesus coming toward him, and said, **"Behold! The Lamb of God,♀ Who takes away the failure of the world! [30]This is He about Whom I said, 'After me comes a Man Who has been before me,' for He was preceding me.♀ [31]And I did not know Him; but that He be unveiled to Israel, for this reason I came baptizing in water."** [32]And John witnessed, saying, **"I have seen the Mentality coming down as a dove out of Heaven, and He abode on Him. [33]And I did not know Him, but He Who sent me to baptize in water, that One said to me, 'On whomever you see the Mentality coming down and abiding on Him, this is He Who baptizes in the Mentality of Separation.' [34]And I have seen and have witnessed that this One is the Son of God$_1$."**

1.4
The First Students
♀ Isa. 40:9.

[35]Again on the next day, John and two from his students stood. [36]And looking at Jesus walking, he said, **"Behold! The Lamb of God!♀"** [37]And the two students heard him speaking, and followed Jesus. [38]But seeing them following, turning, Jesus said to them, **"What do you seek?"** And they said to Him, **"Rabbi,"** (which translated is called **"Teacher"**) **"Where are You staying?"** [39]He said to them, **"Come and see."** Then$_2$ they went and saw where He stayed, and abode with him that day. And it was about the tenth hour. [40]Andrew, the brother of Simon Peter, was one of the two who heard this from John, and followed Him. [41]This one first found his own brother Simon, and told him, **"We have the Messiah,"** which being translated is **"The Anointed."** [42]And he led him to Jesus. And looking at him, Jesus said, **"You are Simon, the son of John$_3$; you will be called Cephas,"** which translated is **"Peter.$_4$"**

1.5
The Calling of Philip and Nathanael

[43]And on the next day, He$_5$ desired to go out into Gali-

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1. Although the reading here is clearly original, some later texts read *Chosen of God* and others still the conflation *Chosen Son of God*.
2. The Textus Receptus omits οὖν or *then*. The word is contained, however, in $\mathfrak{p}^{66,75}$ ℵ A B C etc.
3. The Textus Receptus, following A B^3 Δ f^1 f^{13} reads Ἰωνᾶ or *Jonah,* probably in assimilation to Matthew 16:17 which reads *Bar-Jona.*
4. *Peter* and *Cephas* both mean *rock.*
5. The Textus Receptus adds here the explanatory gloss, *Jesus,* with very poor support.

lee. And He found Philip and said to him, **"Follow Me!"** 44And Philip was from Bethsaida, of the city of Andrew and Peter. 45Philip found Nathanael and said to him, **"We have found Whom Moses wrote about in the Law and the Prophets:, Jesus,$_1$ son of Joseph, from Nazareth."** 46And Nathanael said to him, **"Can any good thing be out of Nazareth?"** Philip said to him, **"Come and see."** 47Jesus saw Nathanael coming toward Him, and said concerning him, **"Behold, truly an Israelite in whom is no adulteration!"** 48Nathanael said to Him, **"From where do You know me?"** Jesus answered and said to him, **"Before Philip called, when you were under the fig-tree, I saw you."** 49Nathanael answered and said to Him, **"Rabbi, You are the Son of God, You are the King of Israel."** 50Jesus answered and said to him, **"Because I said to you that I saw you under the fig-tree, are you persuaded? You will see greater things than these."** 51And He said to him, **"Most assuredly, most assuredly, I say to you, $_2$You will see Heaven opened, and the messengers of God ascending and descending on the Son of man."**

CHAPTER 2

2.1 *The Wedding at Cana*

1And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there. 2And Jesus and His students were also invited to the marriage. 3And being short of wine, the mother of Jesus said to Him, **"They have no wine."** 4Jesus said to her, **"What is that to Me and to you, woman? My hour has not yet come."** 5His mother said to the servants, **"Whatever He says to you, do."** 6And there were six stone waterpots standing, according to the purification of the Judeans, each containing two or three measures$_3$. 7Jesus said to them, **"Fill the waterpots with water."** And they filled them to the top. 8And He said to

1. Many later texts and the Textus Receptus amend this anarthrous clause with τὸν or *the.*
2. The Textus Receptus, with the attestation of A X Γ Δ Θ Λ Π etc., adds here ἀπ' ἄρτι, or *from now on.* The shorter text as herein is decisively supported by $\mathfrak{p}^{66,75}$ ℵ B L W 0141 579 850 1241 1820 it^{a,b,c,ff2,1} vg cop^{sa,bo} arm eth etc.
3. Between 75 and 115 liters (see Appendix 26).

them, **"Now draw out and carry to the master of the feast."** And they carried. 9But when the master of the feast tasted the water that had become wine, and did not know from where it was (but the servants drawing the water knew), the master of the feast called the bridegroom 10and said to him, **"Every man first sets on the good wine; and when they have drunk,[1] the worse. You have kept the good wine until now."** 11Jesus did this beginning of the signs in Cana of Galilee, and revealed His reputation, and His students were persuaded in Him.

12After this He went down to Capernaum, He and His mother and His brothers and His students. And He remained there not many days.

2.2
The Cleansing of the Temple

13And the Passover of the Judeans was near. And Jesus went up to Jerusalem. 14And He found those selling oxen and sheep and doves in the Temple and the moneychangers, sitting. 15And making a whip out of ropes, He threw all out of the temple, both the sheep and the oxen, and the moneychangers, pouring out the money and overturning the tables. 16And to the ones selling the doves, He said, **"Take these things from here! Do not make My Father's house a house of merchandise."** 17And His students remembered that it was written, **"The zeal of Your house has consumed Me.♀[2]"** 18Then the Judeans answered and said to Him, **"What sign do You show to us, since You do these things?"** 19Jesus said to them, **"Destroy this temple and in three days I will raise it up."** 20Then the Judeans said, **"This temple was forty-six years being built and do you raise it up in three days?"** 21But He spoke about the temple of His body. 22Then when He was raised from the dead, His students recalled that He said this to them. And they were persuaded by the Scripture and the word which Jesus spoke.

♀ Ps. 69:9.

2.3
Jesus Knows All Men

23And as He was in Jerusalem, at the Passover, at the Feast, many were persuaded by the presence of His author-

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1. To make this passage read better, the Textus Receptus adds here τότε or *then* with the support of ℵ^{c} A X Γ Δ Θ Λ Π etc. These witnesses are very scant when compared with those which lack the connective (𝔓^{66,75} ℵ* B L 083 0141 57 248 573 579 1010 1279 ℓ^{185} it^{a,e,ff2,l,q} syr^{pal} cop^{sa,bo} eth).
2. Psalms 69:9-LXX.

ity, seeing the signs which He did. [24]But Jesus Himself did not commit Himself to them, because He knew all; [25]and because He had no need that anyone should witness concerning man; for He knew what was in man.

CHAPTER 3

3.1
Jesus and Nicodemus

[1]And there was a man out of the Pharisees, Nicodemus his name, a ruler of the Judeans. [2]This one came to Jesus by night and said to Him, **"Rabbi, we know that You have come as a Teacher from God.**♀ **For no one is able to do these signs which You do except God be with Him."** [3]Jesus answered and said to him, **"Most assuredly, most assuredly, I say to you, Except one be born again, he is not able to see the Government of God."** [4]Nicodemus said to Him, **"How is a man able to be born, being old? He is not able to enter into the womb of his mother a second time and be born?"** [5]Jesus answered, **"Most assuredly, most assuredly, I say to you, Except one be born of water and Mentality, he is not able to enter into the Government of God$_1$. [6]That one being born from the flesh is flesh, and that one being born from the Mentality is Mentality. [7]Do not wonder because I told you, You must be born again. [8]The Mentality breathes**† **where it desires and you hear its voice, but you do not know from where it comes and where it goes; so is everyone having been born from the Mentality."** [9]Nicodemus answered and said to Him, **"How can these things come about?"** [10]Jesus answered and said to him, **"You are the teacher of Israel and you do not know these things? [11]Most assuredly, most assuredly, I say to you that what we know, we speak, and what we have seen, we witness, and you do not receive our witness. [12]If I tell you earthly things and you are not persuaded, how will you be persuaded if I tell you the heavenly things? [13]And no one has gone up into heaven except He having come down out of heaven, the Son of man$_2$. [14]And as**

♀ Isa. 48:17.

† Lit., *the wind blows.* Gr. πνεῦμα...πνεῖ.

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1. Some witnesses read τῶν οὐρανῶν or *of Heaven.*
2. The Textus Receptus, along with A^c Δ Θ Ψ 050 etc., adds here ὁ ὢν ἐν τῷ οὐρανῷ or *Who is in Heaven.* The words are absent from 𝔓^{66,75} ℵ B L T W^{supp} 083 086 33 1010 1241 cop^{sa,bopt,ach2,fay} geo^2 etc.

Moses lifted up the serpent in the desert, so too must the
ϙ Num. 21:9. **Son of man be lifted up,ϙ [15]that everyone being persuaded in Him may not perish, but have life everlasting.**

[16]"For God so loved the world that He gave His only-begotten Son, that everyone being persuaded in Him should not perish, but have everlasting life. [17]For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him. [18]The one persuaded in Him is not judged, but the one not persuaded has already been judged; for he has not been persuaded in the authority of the only-begotten Son of God. [19]And this is the judgment, that the Light has come into the world and men loved darkness more than the Light, for their works were evil. [20]For everyone practicing evil hates the Light and does not come to the Light, that his works may not be exposed. [21]But the one doing the truth comes to the Light, that his works may be revealed, that they have been worked in God."

3.2
Jesus and John the Baptist

[22]After these things Jesus and His students came into the land of Judea, and continued there with them, and baptized. [23]And John was also baptizing in Aenon near Salem, for many waters were there. And they came and were being baptized. [24]For John had not yet been thrown into prison. [25]Then, a question from John's students arose with the Judeans about purifying. [26]And they came to John and said to him, **"Rabbi, Who was with you beyond the Jordan, to Whom you have witnessed, behold, this One baptizes and all are coming to Him."** [27]John answered and said, **"A man is able to receive nothing unless it has been given to him from Heaven. [28]You yourselves witness to me that I said, 'I am not the Anointed,' but that having been sent, I am going before that One. [29]He having the bride is the bridegroom. But the friend of the bridegroom, standing and hearing him, rejoices with joy because of the bridegroom's voice. Then this joy of mine has been fulfilled. [30]That One must increase, but I, decrease.**

3.3
He Who Comes From Heaven

[31]"The One coming from above is above all. The one being of the earth is of the earth, and speaks of the earth. He coming from Heaven ⌊is above all⌋ [32]what He has seen and heard, this He testifies; and no one receives His testimony. [33]He receiving His testimony has sealed that God is true, [34]for Whom God sent speaks the words of God, for

He[1] does not give the Mentality by measure. [35]The Father loves the Son, and has given all things into His hand. [36]The one being persuaded in the Son has everlasting life; but the one without persuasion of the Son will not see life, but the anger of God remains on him."

CHAPTER 4

4.1
Jesus and the Samaritan Woman

[1]Then when the Master knew that the Pharisees heard that Jesus made and baptized more students than John, [2](though Jesus Himself did not baptize, but His students), [3]He left Judea and went away into Galilee again. [4]And it was needful for Him to pass through Samaria. [5]Then He came to a Samaritan city called Sychar, near the piece of land Jacob gave to his son Joseph. [6]And Jacob's fountain was there. Then being wearied by the journey, Jesus sat thus on the fountain. It was about the sixth hour. [7]A woman came out of Samaria to draw water. Jesus said to her, **"Give Me to drink."** [8]For His students had gone away into the city that they might buy provisions. [9]Then the Samaritan woman said to Him, **"How do you, being a Judean, ask to drink from me, being a Samaritan woman? For Judeans do not associate with Samaritans."** [10]Jesus answered and said to her, **"If you knew the gift of God and Who is the *[One]* saying to you, 'Give Me to drink,' you would have asked Him, and He would give you living water."** [11]⌊The woman⌋[2] said to Him, **"Master, you have no vessel, and the well is deep. From where then do you have living water? [12]Are you greater than our father Jacob who gave us the well, and he and his sons and his livestock drank out of it?"** [13]Jesus answered and said to her, **"Everyone drinking of this water will thirst again; [14]but whoever may drink of the**

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1. The balance of evidence for the inclusion and omission of this phrase, ἐπάνω πάντων ἐστίν, is about even. In order to better support the text including the questionable phrase, some scribes inserted καὶ or *and* at the beginning of verse 32, followed by the Textus Receptus, which is no doubt spurious.

1. The Textus Receptus, with A C^2, adds here *God.* The word is absent in $\mathfrak{p}^{66,75}$ ℵ B^2 C^* etc.
2. If these words, ἡ γυνή, were not read, then the idiomatic *she* would be understood.

water which I will give him will never ever thirst, but the water which I will give to him will become a fountain of water in him, springing up into everlasting life." [15]The woman said to Him, **"Master, give me this water, that I may not thirst, nor come here to draw."** [16][Jesus] said to her, **"Go, call your man, and come here."** [17]And the woman answered and said, **"I have no man."** Jesus said to her, **"Well did you say, 'I have no man.'** [18]**For you have had five men, and now he who you have is not your man. You have spoken this truthfully."** [19]The woman said to Him, **"Master, I perceive that you are a prophet.** [20]**Our fathers worshiped in this mountain and you‡ say that in Jerusalem is the place where it is necessary to worship."** [21]Jesus said to her, **"Woman, be persuaded by Me that an hour is coming when you will worship the Father neither in this mountain nor in Jerusalem.** [22]**You worship what you do not know; we worship what we know, for salvation is of the Judeans.** [23]**But an hour is coming, and now is, when the true worshipers will worship the Father in Mentality and in truth. For the Father also seeks such that worship Him.** [24]**God** *[is]* **a Mentality, and those worshiping Him must worship in Mentality and in truth."** [25]The woman said to Him, **"I know that a Messiah is coming, called the Anointed. When that One comes, He will announce to us all things."** [26]Jesus said to her, **"I am He, speaking to you."**

‡ Not Jesus specifically, but Judeans in general.

[27]And on this His students came and marveled that He was speaking with a woman. However, no one said, **"What do you seek?"** Or, **"Why do You speak with her?"** [28]Then the woman left her waterpot and went away into the city and said to the men, [29]**"Come, see a Man who told me all things, whatever I did. Is this One not the Anointed?"** [30]Therefore, they went out of the city and came to Him. [31]But in the meantime the students asked Him, saying, **"Rabbi, eat?"** [32]But He said to them, **"I have food to eat which you do not know."** [33]Then the students said to one another, **"No one brought Him to eat?"** [34]Jesus said to them, **"My food is that I should do the will of He having sent Me, and that I may finish His work.**♀ [35]**Do you not say, 'It is yet four months and the harvest comes'? Behold, I say to you, Lift up your eyes and behold the fields, because they are white, to harvest already.** [36]**And the** *[one]* **reaping receives reward, and gathers fruit to ever-**

♀ Ps. 40:6-9.

lasting life, so that both he sowing and he reaping may rejoice together. [37]**For in this the Word is true, that another is he sowing, and another the one reaping.** [38]**I sent you to reap what you have not labored over. Others have labored and you have entered into their labor."**

[39]And many of the Samaritans out of the city were persuaded in Him, because of the word of the woman testifying, **"He told me all things, whatever I did."** [40]Then as the Samaritans came to Him, they asked Him to remain with them. And He remained there two days. [41]And many more were persuaded through His Word. [42]And they said to the woman, **"We no longer are persuaded because of your saying, for we ourselves have heard, and we know that this One is truly the Savior of the world$_1$."** [43]But after the two days, He went out from there and went away into Galilee. [44]For Jesus Himself testified that a prophet has no honor in his fatherland. [45]Therefore, when He came into Galilee, the Galileans received Him, seeing all things which He did in Jerusalem at the Feast. For they also went to the Feast.

4.2
The Healing of the Nobleman's Son

[46]Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick in Capernaum. [47]Hearing that Jesus was coming from Judea into Galilee, this one went out to Him, and asked Him so that He would come and heal his son; for he was about to die. [48]Then Jesus said to him, **"Unless you see signs and wonders, you will not at all be persuaded."** [49]The nobleman said to Him, **"Master, come down before my child dies."** [50]Jesus said to him, **"Go! Your son lives."** And the man was persuaded by the word which Jesus said to him, and went away. [51]But already, as he was going down, his slaves met him and reported, saying that his$_2$ child lives. [52]He then asked from them the hour in which he had gotten better. And they said to him, **"Yesterday, seventh hour, the fever left him."** [53]Then the father knew that *[it was]* at that hour in which Jesus said to him, **"Your son lives."**

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1. The Textus Receptus adds here, with A C, *the Anointed One.* The words are absent from $\mathfrak{p}^{66,75}$ ℵ B C*.
2. Instead of *his* translated for αὐτοῦ, the Textus Receptus has σου or *your.* If the latter reading were taken, then the clause would be a direct quote. The reading herein finds the earliest attestation with $\mathfrak{p}^{66*,75}$ ℵ A B C W^{supp} etc.

And he himself, and his whole household, were persuaded.
54Again, this second sign Jesus did, coming from Judea into Galilee.

CHAPTER 5

5.1
The Healing at the Pool

1After these things, there was a feast of the Judeans and Jesus went up to Jerusalem.
2And at Jerusalem is a pool at the sheep, which in Hebrew is called, **"Bethzatha$_1$,"** having five porches. 3In these was a great multitude of the infirm lying: blind ones, lame ones, withered ones, awaiting the stirring of the water.

VERSE 4 HAS BEEN OMITTED$_2$

5But a certain man was there, being in infirmity thirty-eight years. 6Seeing him lying, and knowing that he had already much time, Jesus said to him, **"Do you desire to become well?"** 7The infirm one answered Him, **"Master, I do not have a man, that when the water is agitated, he may throw me into the pool; but while I am coming, another goes down before me."** 8Jesus said to him, **"Rise up, lift up your cot and walk!"** 9And instantly the man became well and took up his cot and walked. And it was a sabbath that day. 10Therefore, the Judeans said to the *[one]* having been healed, **"It is a sabbath, it is not lawful for you to lift up the**

1. Many different names are supplied here, including the Textus Receptus's Βηθεσδά or *Bethesda* and the well-supported Βηθσαϊδά or *Bethsaida* etc. The name herein, Βηθζαθά, supplied from ℵ 33 it^{l} it^{b,ff2*} vg^{mss} etc., seems to be the best attested.
2. Several pieces of evidence point to the spuriousness of this gloss. The textual evidence seems overwhelming: it is omitted in 𝔓^{66,75} ℵ B C* D T W^{supp} 0141 33 157 it^{d,f,l,q} vg^{ww,st} syr^{c} cop^{sa,bomss,ach2} arm geo Amphilochius Nonnus. Of those texts which include it, over 20 place the verse in obeli or mark it as spurious, including S Λ Π 047 1079 2174. Also, of other texts which include it, the verse has found many different forms. Finally, three words in the verse are found only here in the New Testament, and five words (including these three) and one phrase are typically non-Johannine. The verse, as it exists in the Textus Receptus, would be translated: *For a messenger from time to time descended in the pool, and agitated the water. Then the one first entering after the agitation of the water became well, whatever disease he was held by.*

cot." [11]He answered them, **"The *[One]* making me well, that One said to me, 'Lift up your cot and walk.'"** [12]Then they asked him, **"Who is the man who told you, 'Lift up your cot and walk'?"** [13]But he did not know who cured him, for a crowd being in that place, Jesus had withdrawn. [14]After these things, Jesus found him in the temple and said to him, **"Behold, you have become well; fail no more, that a worse thing not happen to you."** [15]The man went away and told the Judeans that Jesus is the *[One]* making him well. [16]And because of this, the Judeans persecuted Jesus,[1] because He did these things on a sabbath. [17]But ⌊Jesus⌋[2] answered them, **"My Father works until now, and I work."** [18]Because of this, therefore, the Judeans lusted the more to kill Him, for not only did He break the sabbath, but also called God His own Father, making Himself equal to God.

5.2
The Authority of the Son

[19]Then Jesus answered and said to them, **"Most assuredly, most assuredly, I say to you, The Son is not able to do anything from Himself, except what He may see the Father doing; for whatever that One does, these things also the Son does the same way. [20]For the Father loves the Son, and shows to Him all things which He does. And He will show Him greater works than these that you may marvel. [21]For even as the Father raises the dead and gives life, so also the Son gives life to whomever He wills. [22]For the Father judges no one, but has given all judgment to the Son,♀ [23]so that all may honor the Son, even as they honor the Father. He not honoring the Son does not honor the Father Who has sent Him. [24]Most assuredly, most assuredly, I say to you, The one hearing My Word and being persuaded by He Who sent Me has everlasting life and does not come into judgment but has passed out of death into life. [25]Most assuredly, most assuredly, I say to you that an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those hearing will live. [26]For even as the Father has**

♀ Isa. 45:23.

1. Here, with A, the Textus Receptus adds *and lusted to kill Him.* These words are absent from 𝔓[66,75] ℵ B C D L W etc.
2. If *Jesus*, which is absent from such notable witnesses as 𝔓[75] ℵ B W etc., were not read, then the idiomatic *He* would be understood.

life in Himself, so He also gave to the Son to have life in
† Or, *right, ability, power.* Gr. *ἐξουσία.*
Himself. [27]And He also gave authority† to Him to execute judgment, for He is the Son of man. [28]Do not marvel at this, for an hour is coming in which all those in the tombs will hear His voice [29]and will come out, those having done good, into a resurrection of life; and those having practiced evil, into a resurrection of judgment.

5.3
Witnesses to Jesus
ϙ Isa. 9:7, Zech. 9:9.

[30]"I am able to do nothing from Myself; just as I hear, I judge; and My judgment is just, for I do not seek My will, but the will of the Father sending Me.ϙ [31]If I witness concerning Myself, My witness is not true; [32]it is Another that witnesses concerning Me, and I know that the witness which He witnesses concerning Me is true. [33]You have sent to John, and he has witnessed to the truth. [34]But I do not receive witness from man, but I say these things that you may be saved. [35]That one was the burning and shining lamp, and you were willing to rejoice in his light for an hour. [36]But I have the greater witness than John's, for the works which the Father has given Me, that I should finish them, the works which I do themselves witness concerning Me, that the Father has sent Me. [37]And the Father, He sending Me, has Himself witnessed concerning Me. You have neither heard His voice at any time, nor have you seen His image. [38]And you do not have His Word abiding in you, for He Whom that One sent, you are not persuaded by this One. [39]You search the Scriptures, for you think in them you have everlasting life. And those are they witnessing about Me. [40]And you are not willing to come to Me that you may have life. [41]I do not receive reputation from men; [42]but I have known you, that you do not have the honorable brotherly love of God in yourselves. [43]I have come in the authority of My Father, and you do not receive Me. If another comes in his own authority, you will receive that one. [44]How are you able to be persuaded, receiving reputation from another, and the reputation which is from the only God[1] you do not seek? [45]Do not think that I will accuse you to the Father; there is he accusing you, Moses, in whom you have had confidence. [46]For if you

1. $\mathfrak{p}^{66,75}$ B W and a few others accidentally omit θεοῦ or *God* as a result of transcriptional oversight.

were being persuaded by Moses, you would then be persuaded by Me, for that one wrote concerning Me.♀ [47]**But if you are not persuaded by his writings, how will you be persuaded by My words?"**

♀ Deut. 18:15-16.

CHAPTER 6

6.1
Feeding of the 5,000

[1]After these things, Jesus went away over the Sea of Galilee, the Tiberian. [2]And a great crowd followed Him, for they saw His signs which He did on the sick. [3]And Jesus went up into the mountain, and sat there with His students. [4]And the Passover was near, the feast of the Judeans. [5]Then Jesus, lifting up *[His]* eyes and seeing that a great crowd is coming to Him, He said to Philip, **"From where may we buy loaves that these may eat?"** [6]But He said this to test him, for He knew what He was about to do. [7]Philip answered Him, **"Loaves for two hundred denarii$_1$ are not enough for them, that each of them might receive a little."** [8]One of His students, Andrew, the brother of Simon Peter, said to Him, [9]**"A little boy is here who has five barley loaves and two fish; but what are these for so many?"** [10]And Jesus said, **"Make the men to recline."** And much grass was in the place. Then the men reclined, the number – about five thousand. [11]And Jesus took the loaves, and giving thanks, He distributed$_2$ to those reclining. And in the same way the fish, as much as they desired. [12]And when they were filled, He said to His students, **"Gather up the fragments left over, that not anything be lost."** [13]Then they gathered and filled twelve handbaskets with fragments of the five barley loaves which were left over to those who had eaten. [14]Then seeing what sign Jesus did, the men said, **"This is truly the Prophet, the *[One]* coming into the world.**♀**"** [15]Then knowing that they were about to come and seize Him, that they might make Him King, Jesus withdrew again to the mountain Himself, alone.

♀ Deut. 18:15.

6.2
Walking on the Water

[16]And when it became evening, His students went down on the sea. [17]And entering into the boat, they were going

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1. Equal to about eight months' wages (see Appendix 26).
2. The Textus Receptus adds here *to the students, and the students.* These words are absent from $\mathfrak{p}^{28vid,66,75}$ ℵ* B D L etc.

across the sea to Capernaum. And darkness already occurred, and Jesus had not come to them. [18]And the sea was aroused by a great wind blowing. [19]Then having rowed about twenty-five or thirty stadia[1], they saw Jesus walking on the sea, and having come near the boat, they were afraid. [20]But He said to them, **"I am†! Do not fear!"** [21]Then they desired to take Him into the boat. And at once the boat came to be at the land to which they were going.

† Gr. *ἐγώ εἰμι.* See Appendix 25.

6.3
Jesus the Bread of Life

[22]On the next day, the crowd standing on the other side of the sea had seen that no other little boat was there, except one, that one into which His students entered, and that Jesus did not go with His students into the little boat, but that the students went away alone. [23]But other ⌊small⌋[2] boats came from Tiberias near the place where they ate the bread, the Master having given thanks. [24]Therefore, when the crowd saw that Jesus was not there, nor His students, they themselves also entered into the boats and came to Capernaum seeking Jesus. [25]And finding Him across the sea, they said to Him, **"Rabbi, when did you come here?"** [26]Jesus answered them and said, **"Most assuredly, most assuredly, I say to you, You seek Me not because you saw signs, but because you ate of the loaves and were satisfied. [27]Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of man will give to you; for God the Father sealed this One."** [28]Then they said to Him, **"What may we do that we may work the works of God?"** [29]Jesus answered and said to them, **"This is the work of God, that you be persuaded in Whom that One sent."** [30]Then they said to Him, **"Then what sign do You do, that we may see and may be persuaded by You? What do you work? [31]Our fathers ate the manna in the desert, as it is written, 'He gave them bread out of Heaven to eat.'[3]"** [32]Then Jesus said to them, **"Most assuredly, most assuredly, I say to you, Moses has not given you the bread out of Heaven, but My Father**

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1. About five to six kilometers (see Appendix 26).
2. Amidst a number of variant readings of this passage, the only failing to find decisive evidence is between πλοῖα or *boat* and πλοιάρια or *small boat.* Therefore, *small* has been retained in open brackets.
3. Exodus 16:4; Nehemiah 9:15; Psalms 78:24-25-LXX.

gives you the true Bread out of Heaven. 33For the Bread of God is the *[One]* coming down out of Heaven and giving life to the world." 34Then they said to Him, **"Master, always give us this bread."** 35Jesus said to them, **"I am the Bread of Life; he coming to Me will not at all hunger, and he being persuaded in Me will in no way ever thirst. 36But I said to you that you also have seen ⌊Me⌋$_1$ and were not persuaded. 37All that the Father gives to Me will come to Me, and he coming to Me I will in no way cast out. 38For I have come down out of Heaven, not that I should do My will, but the will of Him Who sent Me. 39And this is the will of He$_2$ Who has sent Me, that all that He has given Me, I shall not lose from it, but shall raise it up in the last day. 40For this is the will of He Who sent Me, that everyone seeing the Son and being persuaded in Him should have everlasting life;♀ and I will raise him up at the last day."**

♀ Isa. 59:15-16.

41Then the Judeans murmured about Him (because He said, **"I am the Bread coming down out of Heaven,"**) 42and said, **"Is this not Jesus the Son of Joseph, of Whom we know the father and the mother? How does this One now say, 'I have come down out of Heaven'?"** 43Then Jesus answered and said to them, **"Do not murmur with one another. 44No one is able to come to Me unless the Father Who sent Me draws him; and I will raise him up in the last day. 45It has been written in the Prophets, 'They will all be taught by God.'♀$_3$ So then everyone who hears and learns from the Father comes to Me; 46not that anyone has seen the Father, except the *[One]* being from God, He has seen the Father. 47Most assuredly, most assuredly, I say to you, He being persuaded$_4$ has everlasting life. 48I am the Bread of Life. 49Your fathers ate the manna in the wilderness, and died. 50This is the Bread coming down out of Heaven, that anyone may eat of it**

♀ Isa. 54:13.

1. This pronoun, με, is omitted from ℵ A it^{a,b,e,q} syr^{c,s}.
2. Instead of *He*, the Textus Receptus reads πατρός or *the Father*. The word is absent in 𝔓^{66,75} ℵ^1 A B D etc.
3. Isaiah 54:13-LXX.
4. The Textus Receptus, along with A C^2 D Δ Ψ 0141 etc., adds here εἰς ἐμέ or *in Me*. The words are absent from 𝔓^{66,75vid} ℵ B C* L T W Θ 892 1071 it^i cop^{ach2} arm geo^1 Cyril$^{1/6}$.

and not die. [51]I am the Living Bread that came down from Heaven. If anyone eats of this Bread, he will live forever. And indeed the bread which I will give is My flesh, which I will give for the life of the world."

[52]Then the Judeans argued with one another, saying, **"How can this One give us ⌊His⌋[1] flesh to eat?"** [53]Then Jesus said to them, **"Most assuredly, most assuredly, I say to you, Except you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves. [54]He partaking of My flesh and drinking of My blood has everlasting life, and I will raise him up at the last day. [55]For My flesh is truly food, and My blood is truly drink. [56]He partaking of My flesh and drinking of My blood abides in Me, and I in him[2]. [57]Even as the Living Father sent Me, and I live through the Father, also he partaking of Me, even that one will live through Me. [58]This is the Bread which came down out of Heaven, not as the[3] fathers ate[4], and died; he partaking of this Bread will live to the age."** [59]He said these things teaching in a synagogue in Capernaum.

6.4
The Words of Eternal Life

[60]Then hearing, many of His students said, **"This word is hard; who is able to hear it?"** [61]But knowing within Himself that His students were murmuring about this, Jesus said to them, **"Does this offend you? [62]Then what if you see the Son of man going up where He was at first? [63]It is the Mentality which makes alive. The flesh does not profit – nothing! The words which I speak to you are Mentality and are Life. [64]But there are some of you who are not**

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1. This pronoun, translated for αὐτοῦ, is absent from the Textus Receptus, but is found in 𝔓[66] B T 597 892 1243 etc.
2. Bezæ (D) adds here καθὼς ἐν ἐμοί ὁ πατὴρ κἀγὼ ἐν τῷ πατρί ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ λάβητε τὸ σῶμα τοῦ υἱοῦ τοῦ ἀνθρώπου ὡς τὸν ἄρτον τῆς ζωῆς οὐκ ἔχετε ζωὴν ἐν αὐτῷ, or *As the Father is in Me, I also am in the Father. Most assuredly, most assuredly, I say to you, if you do not receive the body of the Son of man as the bread of life, you have no life in Him* (cf. 10:38, 6:53).
3. The Textus Receptus adds here ὑμῶν or *your* (which if read would replace *the*). See following ftnt.
4. Here again, the Textus Receptus adds τὸ μάννα or *the manna.* Both this interpolation and the previous are clearly spurious.

being persuaded." For Jesus knew from the beginning who those not being persuaded were, and who was he betraying Him. 65And He said, **"For this reason I have told you that no one is able to come to Me except it is given to him from My Father."**

66From this, many of His students went away into the things behind, and no longer walked with Him. 67Therefore, Jesus said to the Twelve, **"Do you also wish to go?"** 68Then Simon Peter answered Him, **"Master, to whom shall we go? You have the words of everlasting life. 69And we have been persuaded and have known that You are the Separated of$_1$ God."** 70Jesus answered them, **"Did I not choose you, the Twelve? Yet one of you is a diabolical one!"** 71But He spoke of Judas of Simon Iscariot, for this one was about to betray Him, being one of the Twelve.

CHAPTER 7

7.1
Jesus's Brothers Unpersuaded

1And after these things Jesus was walking in Galilee, for He did not desire to walk in Judea, because the Judeans were seeking to kill Him. 2And the Judean Feast of the Tabernacles was near. 3Then His brothers said to Him, **"Move away from here and go to Judea, so that Your students will also see Your works which You do; 4for no one does anything in secret and seeks that he himself to be in public. If you do these things, reveal Yourself to the world."** 5For His brothers were not persuaded in Him. 6Then Jesus said to them, **"My time is not yet here, but your time is always ready. 7The world cannot hate you; but it hates Me because I witness about it, that its works are evil. 8You go up to this feast, I am not$_2$ going up to this feast, for My time has not yet been fulfilled."** 9And saying these

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1. Instead of *the Separated of* ..., translated for ὁ ἅγιος, the Textus Receptus has *the Anointed, the Son of the Living...* translated for ὁ Χριστὸς ὁ υἱος ... τοῦ ζῶντος. Many other expansions proliferate the witnesses, but the shorter reading herein seems best attested by 𝔓^{75} ℵ B C* D L W etc. The expansion in the Textus Receptus would be a natural one for many scribes.
2. In order to alleviate the apparent contradiction between verse 8 and verse 10, many copyists, followed by the Textus Receptus, replaced οὐκ or *not* with οὔπω or *not yet*.

things to them, He stayed in Galilee.

7.2
Jesus at the Feast

[10]But when His brothers went up, then He also went up to the feast, not openly, but in secret. [11]Then the Judeans sought Him in the feast, and said, **"Where is He?"** [12]And there was much murmuring about Him in the crowds. Some said, **"He is a good one;"** but others said, **"No, but He deceives the crowd."** [13]However, no one spoke publicly about Him, because of the fear of the Judeans.

[14]But the feast being now half over, Jesus went up to the Temple and taught. [15]And so the Judeans marveled, saying, **"How does this one know letters, not being taught?"** [16]Jesus answered them and said, **"My teaching is not Mine, but of He Who sent Me. [17]If anyone desires to do His will, he will know concerning the teaching, whether it is of God, or I speak from Myself. [18]He speaking from himself seeks his own reputation, but He seeking the reputation of He Who sent Him, this One is true, and injustice is not in Him. [19]Did not Moses give you the Law, and not one of you does the Law? Why do you seek to kill Me?"** [20]The crowd answered and said, **"You have a demon. Who seeks to kill you?"** [21]Jesus answered and said to them, **"I did one work and you all marvel. [22]Because of this Moses has given you circumcision, not that it is of Moses, but of the fathers, and on a sabbath you circumcise a man. [23]If a man receives circumcision on a sabbath, so that the Law of Moses is not broken, are you angry with Me because I made a man entirely healthy on the sabbath? [24]Do not judge according to sight, but judge just judgment."**

7.3
Is this the Anointed?

[25]Then some of the Jerusalemites said, **"Is this not the One they are seeking to kill? [26]And behold, He speaks freely, and they say nothing to Him. Perhaps the rulers truly knew that this is indeed the Anointed? [27]But we know this One, from where He is. But when the Anointed comes, no one knows from where He is."** [28]Then teaching, Jesus cried out in the temple, even saying, **"You both know Me and you know from where I am. And I have not come from Myself, but He sending Me is true, Whom you do not know. [29]But I know Him, because I am from Him, and He sent Me."** [30]Then they sought to seize Him, yet no one laid a hand on Him, because His hour had not yet come. [31]But many of the crowd were persuaded in Him, and said, **"The Anointed One, when He comes, will He do more signs than**

these which this One did?"

7.4
Officers Sent to Arrest Jesus

[32]The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and the chief priests sent officers that they might seize Him. [33]Then Jesus said to them, **"Yet a little while I am with you and I go to Him Who sent Me. [34]You will seek Me and will not find. And where I am, you are not able to come."** [35]Then the Judeans said amongst themselves, **"Where is this One about to go that we will not find Him? Is He about to go to the Dispersion† among the Greeks and teach the Greeks? [36]What is this word which He said, 'You will seek Me and will not find,' and, 'Where I am, you are not able to come'?"**

† Or, *those scattered.* Gr. διασπορά.

7.5
Rivers of Living Water

[37]And in the last day of the great feast, Jesus stood and cried out, saying, **"If anyone thirsts, let him come to Me and drink. [38]He being persuaded in Me, as the Scripture said, 'Out of his belly will flow rivers of living water.'$_1$"** [39]But He said this concerning the Mentality, Whom those being persuaded in Him were about to receive; for the Mentality$_2$ was not yet *[given]*, because Jesus was not yet reputed.

7.6
Division Among the People

[40]Therefore, hearing the Word,$_3$ the crowd said, **"This is truly the Prophet."** [41]Others said, **"This is the Anointed."** But others said, **"No, for does the Anointed come out of Galilee? [42]Has not the Scripture said that the Anointed comes from the seed of David, and from Bethlehem, the village where David was?ϙ"** [43]Therefore, a division occurred in the crowd because of Him. [44]And some of them desired to seize Him, but no one laid hands on Him.

ϙ Ps. 89:4, Mic. 5:2.

7.7
Judean Leaders Unpersuaded

[45]Then the officers came to the chief priests and Pharisees. And they said to them, **"Why did you not bring Him?"**

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1. Conflation possibly from Isaiah 43:19, Ezekiel 47:1-12, Joel 4:18, Zechariah 14:8, Proverbs 18:4, Sirach 24:30-34, etc.
2. The Textus Receptus adds here ἅγιον or *of Separation*, although the word is absent as herein from $\mathfrak{p}^{66c,75}$ ℵ K P Θ Π Ψ 1079 etc. It was quite common among scribes to add ἅγιον to πνεῦμα or *Mentality*.
3. The Textus Receptus adds here πολλοί or *many*. There are actually 9 different readings of this sentence, and the reading herein seems best supported by $\mathfrak{p}^{66c,75}$ ℵ^c B L T U it^{a,b,e,q} syr^{hmg,pal} cop^{sa,bo} goth arm.

[46]The officers answered, **"Never did a man so speak$_1$."** [47]Then the Pharisees answered them, **"Have you not also been deceived? [48]Were not any from the rulers or from the Pharisees persuaded in Him? [49]But not knowing the Law, this crowd is cursed."** [50]Nicodemus (the one coming to Him before$_2$, being one of them) said to them, [51]**"Does our Law judge the man unless it hear from him first, and know what he does?"** [52]They answered and said to him, **"Are you also from Galilee? Search and see that a prophet has not been raised out of Galilee."**

7:53-8:11 HAS BEEN OMITTED$_3$

CHAPTER 8

8.1
Jesus the Light of the World

[12]Then Jesus again spoke to them, saying, **"I am the Light of the world; he following Me will in no way walk in the darkness, but will have the light of life."** [13]Then the Pharisees said to Him, **"You witnessed concerning Yourself; Your witness is not true."** [14]Jesus answered and said to them, **"Even if I witness concerning Myself, My witness is true, for I know from where I came and where I go. But you do not know from where I came and where I go. [15]You judge according to the flesh. I judge no one. [16]But even if I judge, My judgment is true because I am not alone, but I and the Father Who sent Me. [17]And in your Law it has been written that the witness of two men is true†. [18]I am He witnessing concerning Myself, and He Who sent Me, the Father, witnesses concerning Me."** [19]Then they said to Him, **"Where is your Father?"** Jesus answered, **"You neither know Me nor My Father. If you had known Me, then you would have known My Father also."** [20]Jesus spoke these words in the treasury, teaching in the Temple, and no

† Cf. Deut. 19:15.

1. Here, many texts introduce a variety of glosses, including that introduced by the Textus Receptus, ὡς οὗτος ὁ ἄνθρωπος, or *as does this man.* The shorter reading is no doubt original, being supported by $\mathfrak{p}^{66c,75}$ B L T W cop^{bo} etc.
2. Instead of the present reading, the Textus Receptus reads *the one coming by night to Him.* The reading herein is attested by $\mathfrak{p}^{66}$ L W. The other principle manuscripts show a wide variety of conflated readings which point back to the reading as herein.
3. See Appendix 4.

one seized Him, for His hour had not yet come.

[21]Then Jesus said to them again, **"I go away, and you will seek Me. And you will die in your failures. Where I go, you are not able to come."** [22]Then the Judeans said, **"Will He kill Himself, because He says, 'Where I go, you are not able to come'?"** [23]And He said to them, **"You are from below; I am from above. You are from this world, I am not from this world. [24]Therefore, I said to you that you will die in your failures, for if you are not persuaded that I am†, you will die in your failures."** [25]Then they said to Him, **"Who are you?"** And Jesus said to them, **"And what have I said to you all along? [26]I have many things to say and to judge concerning you, but He sending Me is true, and what I heard from Him, these things I say to the world."** [27]They did not know that He spoke to them of the Father. [28]Then Jesus said to them, **"When you lift up the Son of man, then you will know that I am, and from Myself, I do nothing, but My Father taught Me these things I speak. [29]And He Who sent Me is with Me. The Father did not leave Me alone, for I always do the things pleasing to Him.♀"** [30]He saying these things, many were persuaded in Him.

8.2
Where Jesus Goes, the Judeans Cannot

† Gr. *ἐγώ εἰμι.* See Appendix 25.

♀ Deut. 18:18.

[31]Then Jesus said to the Judeans who were persuaded in Him, **"If you continue in My Word, you are truly My students. [32]And you will know the truth, and truth will set you free."♀** [33]They answered Him, **"We are Abraham's seed, and we have been enslaved to no one, ever! How do you say, 'You will become free'?"** [34]Jesus answered them, **"Most assuredly, most assuredly, I say to you, Everyone practicing failure is a slave of failure. [35]But the slave does not remain in the house forever; the son remains forever. [36]Then if the Son sets you free, you are free indeed. [37]I know that you are Abraham's seed, but you seek to kill Me because My Word has no place in you. [38]I speak what I have seen with$_1$ the Father. And therefore, you do what you have heard$_2$ with your father."** [39]They answered and said to Him, **"Abraham is our father."** Jesus said to them, **"If you were children of Abraham, you would do the**

8.3
The Truth Will Make You Free

♀ Isa. 61:1-2.

8.4
Judeans of their Father the Diabolical One

1. The Textus Receptus adds here μου or *My.* The word is, however, absent from $\mathfrak{p}^{66,75}$ B C L 070 it^{l} vg^{ww,st} syr^{pal} eth Origen Cyril$^{1/2}$.

works of Abraham. 40But now you seek to kill Me, a man Who has spoken the truth to you, which I heard alongside God. Abraham did not do this. 41You do the works of your father." Then they said to Him, **"We were not born of whoredom‡; we have one father, God."** 42Then Jesus said to them, **"If God were your Father, you would love Me, for I went forth and have come from God. For I have not come from Myself, but that One sent Me. 43Why do you not understand My speech? Because you are not able to hear My Word. 44You are of your father the Diabolical One, and the lusts of your father you wish to do. That one was a murderer from the beginning, and he has not stood in the truth because there is no truth in him. When he speaks a lie, he speaks from his own, because he is a liar, and the father of it. 45And because I speak the truth you are not persuaded by Me. 46Who of you reproves Me concerning failure? But if I speak truth, why are you not persuaded by Me? 47He who is of God hears the words of God; for this reason you do not hear, because you are not of God."**

‡ An allusion to Deut. 23:2 (LXX), *q.v.*, which makes the phrase *born of whoredom* equal to Hbr. מַמְזֵר (*mamzer*) or *mongrel* (See Appendix 10).

8.5
Jesus Before Abraham

48Then the Judeans answered and said to Him, **"Do we not say well that you are a Samaritan, and have a demon?"** 49Jesus answered, **"I do not have a demon, but I honor My Father, and you dishonor Me.♀ 50But I do not seek My reputation; there is One Who seeks and judges. 51Most assuredly, most assuredly, I say to you, If anyone keeps My Word, he will never ever see death."** 52Then the Judeans said to Him, **"Now we know that you have a demon. Abraham died, and the prophets, and you say, 'If anyone keeps My Word, he will never ever taste of death.' 53Are you greater than our father Abraham who died? And the prophets died! Who do You make Yourself to be?"** 54Jesus answered, **"If I repute Myself, My reputation is nothing; it is My Father who reputes Me, Whom you say is your God. 55And you have not known Him; but I know Him, and if I say that I do not know Him, I shall be**

♀ Isa. 49:7.

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2. Many good texts replace ἠκούσατε or *heard* with ἑωράκατε or *seen*, followed by the Textus Receptus. It is difficult to determine which of the two is original, but the reading herein seems to garner more attestation with 𝔓75 א2 B C L W etc.

a liar like you. But I know Him and I keep His Word.
56**Your father Abraham leaped for joy that he should see**
My day, and he saw, and rejoiced." 57Then the Judeans
said to Him, **"You do not yet have fifty years, and have you**
seen Abraham?" 58Jesus said to them, **"Most assuredly,**
most assuredly, I say to you, Before Abraham was born,
I am!♀† 59Then they took up stones that they might throw
on Him, but Jesus was hidden and went forth out of the
temple.[1]

♀ Mic. 5:2.
† Gr. *ἐγώ εἰμι.* See Appendix 25.

CHAPTER 9

1And passing by, He saw a man blind from birth. 2And
His students asked Him, saying, **"Rabbi, who failed, this**
one or his parents, that he was born blind?" 3Jesus
answered, **"Neither this one failed nor his parents, but**
that the works of God might be unveiled in him. 4**It is**
necessary for us[2] **to work the works of Him Who sent Me**
while it is day. Night comes when no one is able to work.
5**While I am in the world, I am the Light of the world."**
6Saying these things, He spat on the ground and made clay
of the spittle, and anointed the clay on the blind one's eyes.
7And He said to him, **"Go, wash in the pool of Siloam,"**
which being translated is **"Sent."** Then he went, and
washed, and came seeing. 8Then the neighbors and those
who formerly saw him, that he was blind, said, **"Is this one**
not he who had sat and begged?" 9Some said, **"It is he;"**
and others, **"No, but he is like him."** That one said, **"I am."**
10Then they said to him, **"How were your eyes opened?"**
11He answered[3], **"A man called Jesus made clay and**
anointed my eyes and told me, 'Go to[4] **Siloam, and wash.'**

9.1
The Healing of a Man Born Blind

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1. The Textus Receptus, with very scant support, adds here διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν, or *going through their midst, and so passed by.* The words are absent from $\mathfrak{p}^{66,75}$ ℵ* B D W Θ* it^{a,b,c,d,e,ff2,l} vg syr^{s} cop^{sa,pbo,bomss,ach2} arm geo^{1} Origen^{vid} Cyril$^{1/2}$ Diatessaron^{f,i,n} Augustine etc.
2. Instead of *us* translated for ἡμᾶς, the Textus Receptus has ἐμέ or *Me.*
3. The Textus Receptus expands this introduction with καὶ εἶπεν or *and said.* The words are absent from $\mathfrak{p}^{66}$ ℵ B 0124 etc.

And going, and washing, I received sight." [12]Then they said to him, **"Where is that One?"** He said, **"I do not know."**

9.2
The Pharisees Investigate the Healing

[13]They brought him to the Pharisees, the one once blind, [14]and it was a sabbath when Jesus made the clay and opened his eyes. [15]Then also the Pharisees asked him again how he received sight. And he said to them, **"He put clay on my eyes, and I washed, and I see."** [16]Then some of the Pharisees said, **"This man is not from God, because He does not keep the sabbath."** Others said, **"How can a man, a failure, do such signs?"** And there was a division among them. [17]They said to the blind one again, **"What do you say about Him, because he opened your eyes?"** And he said, **"He is a prophet."** [18]Then the Judeans were not persuaded concerning him, that he was blind and received sight, until they called for the parents of he who had received sight. [19]And they asked them, saying, **"Is this your son, whom you say was born blind? Then how does he now see?"** [20]His parents answered them and said, **"We know that this is our son, and that he was born blind.** [21]**But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age, ask him. He will speak about himself."** [22]His parents said these things because they feared the Judeans; for the Judeans had already agreed that if anyone should confess Him as the Anointed, he would be expelled from the synagogue. [23]Because of this, his parents said, **"He is of age, ask him."** [24]Then a second time, they called the man who was blind, and said to him, **"Give reputation to God.**$_1$ **We know that this man is a failure."** [25]Then he answered and said, **"Whether He is a failure, I do not know. One thing I do know, that being blind, I now see.**ϙ**"** [26]Then they said to him ⌊again⌋, **"What did He do to you? How did He open your eyes?"** [27]He answered them, **"I told you already, and you did not hear. Why do you wish to hear again? Do you also desire to become His students?"** [28]And$_2$ then they reviled him and said, **"You are a student of that One, but**

ϙ Isa. 42:7.

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4. The Textus Receptus adds τὴν κολυμβήθραν or *the pool of.* The words are absent from 𝔓^{66,75} א B D L X Θ 0124 1 118 213 565 it^{a,b,c,ff2,l} syr^{pal} cop^{sa,bo} arm etc.
1. See Joshua 7:19-LXX.
2. The Textus Receptus omits καὶ or *and*, although it is present in 𝔓^{75} א* B W 0124 etc.

we are students of Moses. [29]**We know that God has spoken by Moses, but this One, we do not know from where He is."** [30]The man answered and said to them, **"For there is a marvel in this! That you do not know from where He is, and He opened my eyes.** [31]**But we know that God does not hear failures, but if anyone is God-fearing, and does His will, He hears that one.** [32]**From the age it was not heard that anyone opened the eyes of one having been born blind.** [33]**If this One was not from God, He could not do anything."** [34]They answered and said to him, **"You were born steeped in failures, and do you teach us?"** And they threw him outside.

9.3
Mental Blindness

[35]Jesus heard that they threw him outside, and finding him, He said to him, **"Are you persuaded in the Son of man$_1$?"** [36]And he answered and said, **"And$_2$ Who is He, Master, that I may be persuaded in Him?"** [37]And Jesus said to him, **"Even you have seen Him, and He speaking with you is that One."** [38]And he said, **"I am persuaded, Master!"** And he worshiped Him. [39]And Jesus said, **"I came into this world for judgment, that those who do not see may see; and they who see may become blind."** [40]And those of the Pharisees who were with Him heard these things, and said to Him, **"Are we also blind?"** [41]Jesus said to them, **"If you were blind, you would have no failure. But now you say, 'We see,' therefore, your failure remains."**

CHAPTER 10

10.1
The Parable of the Sheepfold

[1]**"Most assuredly, most assuredly, I say to you, He not entering through the door into the sheepfold, but going up by another way, that one is a thief and a robber.** [2]**But he entering through the door is the shepherd of the sheep.** [3]**The doorkeeper opens to him, and the sheep hear his voice, and he calls his sheep by name, and leads them out.** [4]**And when he puts forth his sheep, he goes in front of them, and the sheep follow him because they know his voice.** [5]**But they never follow a stranger, but will**

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1. Instead of *man* translated for ἀνθρώπου, the Textus Receptus has θεοῦ or *God.* However, the evidence for the support of the text as herein is overwhelming (𝔓^{66,75} ℵ B D W syr^{s} cop^{sa,boms,ach2,fay} etc.).
2. The Textus Receptus omits καὶ or *And.*

flee from him, because they do not know the voice of the strangers." 6Jesus spoke this allegory to them, but they did not know what it was which He spoke to them.

10.2
Jesus the Good Shepherd

7Then Jesus again said to them, **"Most assuredly, most assuredly, I say to you that I am the Door of the sheep.** 8**All who came ⌊before Me⌋ are thieves and robbers; but the sheep did not hear them.** 9**I am the Door. If anyone enters through Me, he will be saved, and will go in, and will go out, and will find pasture.** 10**The thief does not come except that he may steal, and kill, and destroy. I came that they may have life and may have it abundantly.** 11**I am the Good Shepherd!**♀ **The Good Shepherd lays down His life**‡ **for the sheep.** 12**And the hired hand, not even being a shepherd, who does not own the sheep, sees the wolf coming and forsakes the sheep, and flees. And the wolf seizes them, and scatters the sheep.** 13**But the hired hand flees because he is a hired hand, and there is not a care to him concerning the sheep.** 14**I am the Good Shepherd, and I know those of Mine, and I am known by Mine.** 15**Even as the Father knows Me, I also know the Father, and I lay down My life**† **for the sheep.** 16**And I have other sheep which are not of this fold. I must also lead those, and they will hear My voice; and there will be one flock, one Shepherd.**♀ 17**For this reason My Father loves Me, because I lay down My life**†**, that I may take it again.** 18**No one takes it from Me, but I lay it down from Myself. I have authority**‡ **to lay it down, and I have authority to take it again. I received this commandment from My Father."**

♀ Isa. 40:11, Ps. 23:1.
‡ Gr. *ψυχή.* See Appendix 9.

† Gr. *ψυχή.* See Appendix 9.
♀ Gen. 49:10.

‡ Or, *right, ability, power.* Gr. *ἐξουσία.*

19Then again a division occurred among the Judeans because of these words. 20And many of them said, **"He has a demon and is insane. Why do you hear Him?"** 21Others said, **"These are not words of one having been possessed by a demon. Is a demon able to open the eyes of blind ones?"**

10.3
Jesus Rejected by the Judeans

22And then$_1$ the Dedication took place in Jerusalem, and it was winter. 23And Jesus was walking in the temple, in Solomon's Porch. 24Then the Judeans encircled Him and

1. This word, translated for τότε, is absent from the Textus Receptus, but among four variant readings and the omission by the Textus Receptus, its inclusion seems certain.

said to Him, **"How long do you raise our lives†? If you are the Anointed, tell us freely."** 25Jesus answered them, **"I told you, and you were not persuaded. The works which I do in the authority of My Father, these bear witness about Me. 26But you are not persuaded, for you are not of My sheep$_1$. 27My sheep hear My voice, and I know them, and they follow Me. 28And I give eternal life to them, and they will never perish to the age; and not anyone will pluck them out of My hand. 29My Father Who has given to Me is greater than all, and no one is able to pluck out of$_2$ the Father's hand. 30I and the Father are One!♀"** 31Then again the Judeans took up stones that they might stone Him. 32Jesus answered them, **"I showed you many good works from the$_3$ Father; for which work of them do you stone Me?"** 33The Judeans answered Him, saying, **"We do not stone you concerning a good work, but concerning blasphemy; and because you, being a man, make yourself God!"** 34Jesus answered them, **"Is it not written in your Law, 'I said, you are gods'$_4$? 35If He called those gods with whom the Word of God was, and the Scriptures cannot be broken, 36do you say of He Whom the Father separated and sent into this world, 'You blaspheme,' because I said, 'I am the Son of God'? 37If I do not do the works of My Father do not be persuaded by Me; 38but if I do, even if you are not persuaded by Me, be persuaded by the works, that you may perceive and may be persuaded that the Father *[is]* in Me, and I in the Father$_5$."** 39Then they again sought to seize Him. And He went forth out of their hand. 40And He went away again across the Jordan to the place where John was at first baptizing, and remained there. 41And many came to Him and said, **"John indeed did no**

† Gr. ψυχὴν. This is a metaphor for *keeping in suspense.* See Appendix 9.

♀ Zech. 12:10.

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1. The Textus Receptus adds here καθῶς εἶπον ὑμῖν or *as I said to you.* The shorter reading is attested by $\mathfrak{p}^{66c,75}$ B L W Θ 0141 33 1241 it^{aur,c} vg cop^{sa,bopt,anc2} arm geo^{1,B} Origen^{gr,lat} etc.
2. The Textus Receptus glosses here μου or *My,* which is absent from $\mathfrak{p}^{66,75vid}$ ℵ B L syr^{s,pal} cop^{boms} Origen.
3. See previous ftnt.
4. Psalms 82:6-LXX.
5. Instead of τῷ πατρί or *the Father,* the Textus Receptus reads *Him.* The reading herein is supported by $\mathfrak{p}^{66,75}$ ℵ B D L W.

sign, but all things that John said concerning this One were true." [42]And many were persuaded in Him there.

CHAPTER 11

11.1
The Death of Lazarus

[1]And there was a certain sick one, Lazarus from Bethany, of the village of Mariam and her sister Martha. [2]And it was Mariam who anointed the Master with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. [3]Therefore, the sisters sent to Him, saying, **"Master, behold, whom you love is sick."** [4]And hearing, Jesus said, **"This is not sickness to death, but for the reputation of God, that the Son of God be reputed by it."** [5]And Jesus loved Martha, and her sister, and Lazarus. [6]Therefore, when He heard that he was sick, then, indeed, He remained in the place where He was two days. [7]Then after this He said to the students, **"Let us go to Judea again."** [8]The students said to Him, **"Rabbi, just now the Judeans were seeking to stone You, and do you go there again?"** [9]Jesus answered, **"Are there not twelve hours in the day? If anyone walks in the day, he does not stumble because he sees the light of the world.** [10]**But if anyone walks in the night, he stumbles because the light is not in him."** [11]He said these things, and after this He said to them, **"Our friend Lazarus has fallen asleep, but I am going that I may awaken him."** [12]Then His students said, **"Master, if he has fallen asleep, he will recover."** [13]But Jesus had spoken about his death, but they thought that He spoke of the sleep of slumber. [14]Therefore, then, Jesus said to them plainly, **"Lazarus has died.** [15]**And I rejoice because of you, in order that you may be persuaded, that I was not there. But let us go to him."** [16]Then Thomas, having been called Didymus, said to the fellow-students, **"Let us go, even we, that we may die with Him."**

11.2
Jesus the Resurrection and the Life

[17]Then coming, Jesus found him already being held in the tomb four days. [18]And Bethany was near Jerusalem, fifteen stadia[1] off. [19]And many of the Judeans had come to those around Martha and Mariam, that they might console them concerning their brother. [20]Therefore, when Martha

1. About three kilometers or two miles (see Appendix 26).

heard that Jesus was coming, she met Him; but Mariam was sitting in the house. [21]Then Martha said to Jesus, **"Master, if You had been here my brother would not be dead.** [22]**But even now I know that whatever You may ask God, God will give You."** [23]Jesus said to her, **"Your brother will rise again."** [24]Martha said to Him, **"I know that he will rise again in the resurrection in the last day."** [25]Jesus said to her, **"I am the Resurrection and the Life; he being persuaded in Me, though he die, he will live.** [26]**And everyone living and being persuaded in Me will not die forever. Are you persuaded in this?"** [27]She said to Him, **"Yes, Master, I have been persuaded that You are the Anointed, the Son of God Who comes into the world."** [28]And saying these things, she went away and called her sister Mariam secretly, saying, **"The Teacher is here and calls you."** [29]That one, when she heard, rose up quickly and came to Him. [30]And Jesus had not yet come into the village, but was in the place where Martha met Him. [31]Then the Judeans who were with her in the house and consoling her, seeing that Mariam quickly rose up and went out, followed her, supposing$_1$, **"She is going to the tomb so that she may weep there."** [32]Then Mariam, when she came where Jesus was, seeing Him, she fell at His feet, saying to Him, **"Master, if you were here, my brother would not have died."** [33]Then when He saw her weeping, and the Judeans who came down with her weeping, Jesus groaned in the Mentality and troubled Himself, [34]and said, **"Where have you put him?"** They said to Him, **"Master, come and see."** [35]Jesus wept. [36]Then the Judeans said, **"See how He loved him!"** [37]But some of them said, **"Was this One, He opening the eyes of the blind, not able to have caused that this one should not die?"** [38]Then groaning again within Himself, Jesus came to the tomb. And it was a cave, and a stone was lying on it. [39]Jesus said, **"Lift the stone."** Martha, the sister of the one that had died, said to Him, **"Master, he already smells, for it is the fourth** *[day]***."** [40]Jesus said to her, **"Did I not say to you that if you would be persuaded you will see the reputation of God?"**

11.3
Jesus Weeps

11.4
Lazarus Brought to Life

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1. *Supposing* is translated for δόξαντες as opposed to λέγοντες or *saying* in the Textus Receptus. The reading herein is widely attested by (𝔓^{75}) B C* D L W X f^1 f^{13} (33) 700 syr^{s,p,hmg} cop^{bo} arm eth geo.

41Then they lifted the stone$_1$. And Jesus lifted His eyes upward and said, **"Father, I thank You that You heard Me.** 42**And I know that You always hear Me; but because of the crowd standing around, I said it, that they might be persuaded that You sent Me."** 43And saying these things, He cried out with a loud voice, **"Lazarus! Here, outside!"** ♀ Isa. 26:19. 44And he who had died came out, with the feet and the hands having been bound with sheets, and his face being bound with a cloth. Jesus said to them, **"Untie, and let him go."**

11.5
The Plot to Kill Jesus

45Then many of the Judeans, those coming to Mariam and having seen what Jesus did, were persuaded in Him. 46But some of them went away to the Pharisees and told them what Jesus had done.

47Then the chief priests and the Pharisees assembled a Sanhedrin, and said, **"What are we doing, for this Man does many signs?** 48**If we let Him alone this way, all will be persuaded in Him, and the Romans will come and will take away from us both the place and the nation."** 49But a certain one of them, Caiaphas, being high priest of that year, said to them, **"You know nothing,** 50**nor consider that it is profitable for you$_2$ that one man die for the people and not all the nation perish."** 51But he did not say this from himself, but being high priest that year he prophesied that Jesus was about to die on behalf of the nation, 52and not only on behalf of the nation, but that He also might gather into one the children of God who had been scattered.♀ Gen. 49:10. 53Then from that day they took counsel that they might kill Him.♀ Ps. 31:13.

54Therefore, Jesus no longer walked freely among the Judeans, but went away from there into the country near the desert, to a city being called Ephraim, and stayed there with His students. 55And the Passover of the Judeans was near, and many went up to Jerusalem out of the country before the Passover, that they might purify themselves. 56Then they sought Jesus, and said with one another, standing in the temple, **"What does it seem to you? That He does**

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1. The Textus Receptus adds here *where the dead one was laid*, with its best support from C.
2. Instead of *you* translated for ὑμῖν, the Textus Receptus has ἡμῖν or *us*. The reading herein is supported by 𝔓^{45,66} B D L X etc.

not at all come to the Feast?" [57]And the chief priests and the Pharisees had given commands that if anyone knew where He was, he should inform so that they might seize Him.

CHAPTER 12

12.1 *The Anointing at Bethany*

[1]Then six days before the Passover, Jesus came to Bethany, where Lazarus was,[1] whom Jesus[2] raised from death. [2]Then they made Him a supper there, and Martha served. But Lazarus was one of those reclining with Him. [3]Then taking a pound[3] of ointment of pure, expensive spikenard, Mariam anointed the feet of Jesus and wiped off His feet with her hairs. And the house was filled with the odor of the ointment. [4]Then, Judas Iscariot,[4] one of His students, who was about to betray Him, said, [5]**"Why was this ointment not sold for three hundred denarii[5], and given to the poor?"** [6]But he said this, not that he was caring for the poor, but that he was a thief, and held the moneybag, and carried away the things being put in. [7]Then Jesus said, **"Allow her, for she has kept it for the day of My burial. [8]For you always have the poor with you, but you do not always have Me."**

12.2 *The Plot Against Lazarus*

[9]Then a great crowd of the Judeans learned that He was there. And they did not come because of Jesus alone, but that they also might see Lazarus whom He raised from death. [10]But the chief priests took counsel that they might put Lazarus to death also, [11]because through him many of the Judeans went away and were persuaded in Jesus.

12.3 *The Triumphal Entry*

[12]On the next day, coming to the Feast, hearing that Jesus is coming to Jerusalem, a great crowd [13]took palm

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1. The Textus Receptus adds here ὁ τεθνηκώς or *who had died.* The words are absent from ℵ B L W X it^{a,c,e,r1} syr^{p,pal} cop^{sa,boms} eth etc.
2. The Textus Receptus omits *Jesus*, which is supported by 𝔓^{66} ℵ A B D.
3. A *litra*, about half a liter or a pint (see Appendix 26).
4. The Textus Receptus interpolates Σίμωνος or *of Simon.* The name, derived from 6:71, is absent from the earliest and best texts.
5. About a year's wages (see Appendix 26).

branches and went out to a meeting with Him and were crying out, **"'Hosanna*! Blessed is He coming in the authority of the Master, the King of Israel!♀1'"** [14]And finding an ass colt, Jesus sat on it, even as it has been written, [15]**"Do not fear, daughter of Zion. Behold, your king comes sitting on the foal of an ass.♀2"** [16]But His students did not know these things at the first, but when Jesus was reputed, then they recalled that these things had been written on Him; and they did these things to Him. [17]Then the crowd which was with Him when He called Lazarus out of the tomb, and raised him from death, witnessed. [18]Because of this also the crowds met Him, because it heard of this sign He had done. [19]Then the Pharisees said to themselves, **"Observe that you gain nothing. Behold, the world has gone after Him."**

* Or, *Save Now!* Gr. *ὡσαννά.* Hb. הוֹשִׁיעָה נָּא.
♀ Ps. 118:25-26.
♀ Zech. 9:9.

12.4
Some Greeks Seek Jesus
♀ Isa. 11:10, 42:4.

[20]And there were some Greeks among those coming up, that they might worship at the Feast♀. [21]Then these came to Philip, he from Bethsaida of Galilee, and asked him, saying, **"Master, we desire to see Jesus."** [22]Philip came and told Andrew, and again Andrew and Philip told Jesus. [23]But Jesus answered them, saying, **"The hour has come that the Son of man should be reputed. [24]Most assuredly, most assuredly, I say to you, Unless the grain of wheat that falls into the earth dies, it remains alone.♀ But if it dies, it bears much fruit. [25]He who loves his life† loses it, and he who hates his life† in this world will keep it to everlasting life. [26]If anyone serves Me, let him follow Me, and where I am, there My servant will also be. And if anyone serves Me, the Father will honor him. [27]And My life† is troubled, and what may I say? Father, save Me out of this hour? But on this account I came to this hour.♀ [28]Father, repute Your authority."** Then a voice came out of the heaven: **"I both repute and again I will repute."** [29]Then standing and hearing, the crowd said that thunder occurred. Others said, **"A messenger has spoken to Him."** [30]Jesus answered and said, **"This voice has not occurred because of Me, but because of you. [31]Now is the judgment of the world; now the ruler of this world will be cast out. [32]And I, if I be lifted up from the earth, I will**

♀ Ps. 72:16.
† Gr. *ψυχή.* See Appendix 9.

12.5
The Son of Man Must be Lifted Up
† Gr. *ψυχή.* See Appendix 9.
♀ Isa. 53:11.

1. Psalms 118:25-26-LXX.
2. Zechariah 9:9-LXX.

draw all to Myself." [33]But He said this signifying by what kind of death He was about to die. [34]Then the crowd answered Him, **"We heard out of the Law that the Anointed remains forever. And how do you say that the Son of man must be lifted up? Who is this Son of man?"** [35]Then Jesus said to them, **"Yet a little while the Light is with you. Walk while you have the Light, that darkness not overtake you. And he walking in the darkness does not know where he is going.** [36]**While you have the Light, be persuaded in the Light, that you may become sons of Light."**

12.6
The Judeans Lack Persuasion

Jesus spoke these things and going away was hidden from them. [37]But having done so many signs before them, they were not persuaded in Him, [38]so that the word of Isaiah the prophet might be fulfilled, which he said, **"Master, who has been persuaded by our report?**♀ **And the arm of the Master, to whom was it unveiled?"**[1] [39]Because of this, they could not be persuaded, because Isaiah said again, [40]**"He has blinded their eyes and has hardened their heart, that they might not see with the eyes, and understand with the heart, and be converted and I should heal them.**♀"[2] [41]Isaiah said these things when he saw His reputation,♀ and spoke about Him. [42]Still, however, even out of the rulers, many were persuaded in Him. But because of the Pharisees they were not confessing, in order that they not be put out of the synagogue. [43]For they loved the reputation of men more than the reputation of God.

♀ Isa. 53:1.

♀ Isa. 6:10.

♀ Isa. 6:1.

12.7
Judgment by Jesus's Word
♀ Zech. 11:12-13, Jer. 23:5-6.

[44]But Jesus cried out and said, **"He being persuaded in Me is not persuaded in Me but in He sending Me.** [45]**And He seeing Me sees He Who sent Me.**♀ [46]**I have come as a Light to the world, that everyone who is persuaded in Me may not remain in the darkness.** [47]**And if anyone hears My words and is not persuaded, I do not judge him, for I did not come that I might judge the world, but that I might save the world.** [48]**He who rejects Me and does not receive My words has that judging him: the Word which I spoke, that will judge him in the last day.** [49]**For I did not speak from Myself, but He Who sent Me, the Father, He has given Me command, what I should say and what I**

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1. Isaiah 53:1-LXX.
2. Isaiah 6:10-LXX.

should speak. [50]And I know that His command is everlasting life. Therefore, what things I speak, as the Father has said to Me, so I speak."

CHAPTER 13

13.1
Washing the Students' Feet

* Or, *forever.* Gr. εἰς τέλος.

[1]And before the feast of the Passover, with Jesus knowing that His hour had come that He should move from this world to the Father, loving His in the world, He loved them to the end*. [2]And during supper$_1$, the Diabolical One having already put into the heart of Judas Iscariot of Simon that he should betray Him, [3]He$_2$ knowing that His Father has given all things into *[His]* hands, and that He came out from God, and goes away to God, [4]He rose up from the supper, and laid aside garments. And taking a towel, He girded Himself. [5]Then He put water into the basin and began to wash the feet of the students and to wipe off with the towel with which He was girded. [6]He then came to Simon Peter. And that one said to Him, **"Master, do You wash my feet?"** [7]Jesus answered and said to him, **"What I am doing, you do not yet know. But you will know after these things."** [8]Peter said to Him, **"You may in no way wash my feet to the age."** Jesus answered him, **"Unless I wash you, you have no part with Me."** [9]Simon Peter said to Him, **"Master, not my feet only, but also the hands and the head."** [10]Jesus said to him, **"He having been bathed has no need except to wash the feet, but he is completely pure. And you are pure, but not all."** [11]For He knew the one betraying Him. For this reason He said, **"You are not all pure."**

[12]Then when He had washed their feet and had taken His garments, reclining again, He said to them, **"Do you know what I have done to you? [13]You call Me the Teacher and the Master. And you speak well, for I am. [14]If then I washed your feet, the Master and the Teacher, you also ought to wash the feet of one another. [15]For I**

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1. The words *during supper* are translated for δείπνου γενομένου as opposed to the Textus Receptus which reads δείπνου γινομένου or *supper having occurred.* The reading herein is based upon ℵ* B L W X Ψ etc.
2. The Textus Receptus, with A, reads here *Jesus.* The word is absent in 𝔓^{66,75} ℵ B D L etc.

gave you an example, that as I did to you, you also should do. [16]**Most assuredly, most assuredly, I say to you, A slave is not greater than his master, or an ambassador greater than the one sending him.** [17]**If you know these things, blessed are you if you do them.** [18]**I do not speak concerning all of you; I know whom I chose out; but that the Scripture might be fulfilled, 'He eating My bread**[1] **lifted up his heel against Me.'**[2] [19]**From this time I tell you, before it happens, that when it happens you may be persuaded that I am**† [20]**Most assuredly, most assuredly, I say to you, He who receives whomever I may send receives Me; and he who receives Me receives He Who sent Me."**

ϙ Ps. 41:9, 55:12-14.

† Gr. *ἐγώ εἰμι.* See Appendix 25.

13.2
Jesus Foretells His Betrayal

[21]Saying these things, Jesus was troubled in Mentality, and testified and said, **"Most assuredly, most assuredly, I say to you that one of you will betray Me."** [22]Then the students looked upon one another, doubting of whom He spoke. [23]But there was one of His students reclining at the bosom of Jesus, whom Jesus loved. [24]Then Simon Peter signaled to him to ask of whom it might be that He spoke. [25]And so, therefore, the one leaning on the breast of Jesus said to Him, **"Master, who is it?"** [26]Jesus answered, **"It is he to whom I, having dipped the morsel, will give it."** And dipping the morsel, He gave to Judas Iscariot, of Simon. [27]And after the morsel, then Satan entered into that one. Then Jesus said to him, **"What you do, do quickly."** [28]But none of those reclining knew this, what He spoke to him; [29]for some thought, since Judas held the moneybag, that Jesus was saying to him, **"Buy what things we have need of for the feast,"** or that he should give something to the poor. [30]Then receiving the morsel, he went out. And it was night.

13.3
The New Commandment

[31]Then when he had gone out, Jesus said, **"Now the Son of man was reputed and God was reputed in Him.** [32]**⌊If God was reputed in Him,⌋ God also will repute Him**

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1. Instead of *My bread* translated for μου τὸν ἄρτον, the Textus Receptus has *the bread with Me* translated for μετ' ἐμοῦ τὸν ἄρτον. The reading herein carries just slightly more weight with B C L 892 1071 1230 cop^{sa} eth as well as agreeing with the Septuagint, and it is highly probable that the former reading was assimilated to Mark 14:18.
2. Psalms 41:9-LXX.

in Himself, and immediately will repute Him. 33Little children, yet a little while I am with you. You will seek Me, and, as I said to the Judeans, where I go, you are not able to come, I also say to you now. 34I give a new commandment to you, that you should love one another; according as I loved you, you should also love one another. 35By this, all will know that you are My students, if you have honorable brotherly love among one another."

13.4
Peter's Denial Foretold

36Simon Peter said to Him, **"Master, where do You go?"** Jesus answered him, **"Where I go you are not able to follow Me now, but afterwards you will follow Me."** 37Peter said to Him, **"Master, why am I not able to follow You now? I will lay down my life‡ for You!"** 38Jesus answered, **"Will you lay down your life‡ for Me? Most assuredly, most assuredly, I say to you, In no way will the cock crow until you will deny Me three times."**

‡ Gr. ψυχή. See Appendix 9.

CHAPTER 14

14.1
Jesus the Way to the Father

1**"Do not let your heart be troubled; you are persuaded in God, be persuaded also in Me. 2In My Father's house are many dwelling places. But if it were not so, I would have told you. I am going to prepare a place for you! 3And if I go and prepare a place for you, I am coming again, and will receive you to Myself, that where I am you may be also. 4And you know the way to where I am going.**[1]**"** 5Thomas said to Him, **"Master, we do not know where You go, and how can we know the way?"** 6Jesus said to him, **"I am the Way and the Truth**♀ **and the Life. No one comes to the Father except through Me. 7If you had known Me, you would have known My Father also;**♀ **and from now on you do know Him and have seen Him."** 8And Philip said to Him, **"Master, show us the Father, and it is enough for us."** 9Jesus said to him, **"Am I so long a time with you and you have not known Me, Philip? He seeing**

♀ Isa. 11:4.

♀ Zech. 11:10-11.

1. This verse is translated for καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν, as opposed to the Textus Receptus's καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν οἴδατε, or *And where I go, you know, and the way, you know.* The reading herein is attested by $\mathfrak{p}^{66c}$ ℵ B C* L W X 33 1071 it^{a,r1vid} cop^{bo} eth.

Me has seen the Father! And how do you say, 'Show us the Father'? [10]Are you not persuaded that I am in the Father and the Father is in Me? The words which I speak to you I do not speak from Myself, but the Father Who abides in Me, He does the works. [11]Be persuaded by Me that I am in the Father, and the Father in Me; but if not, be persuaded$_1$ because of the works themselves. [12]Most assuredly, most assuredly, I say to you, He that is persuaded in Me, the works which I do, that one will also do, and greater than these will he do, because I go to My Father. [13]And whatever you ask in My authority, this I will do, that the Father may be reputed in the Son. [14]If you ask Me$_2$ anything in My Authority, I will do *[it].* [15]If you love Me, you will keep My commandments. [16]And I will petition the Father, and He will give you another Comforter, that He may remain with you forever: [17]the Mentality of Truth, Whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He abides with you, and will be in you. [18]I will not leave you orphans; I am coming to you. [19]Yet a little and the world no longer sees Me, but you see Me. Because I live, you also will live. [20]In that day you will know that I am in My Father, and you in Me, and I in you. [21]He that has My commandments and keeps them, it is that one who loves Me, and he that loves Me will be loved by My Father, and I will love him and will unveil Myself to him." [22]Judas, not the Iscariot, said to Him, "Master, what has happened that You are about to unveil Yourself to us ⌊and⌋ not at all to the world?" [23]Jesus answered and said to him, "If anyone loves Me, he will keep My Word, and My Father will love him. And We will come to him and will make a dwelling-place with him. [24]He who does not love Me does not keep My words, and the Word which you hear is not of Me, but of the Father Who sent Me.

14.2
The Promise of the Mentality

[25]"I have spoken these things to you, abiding with you, [26]but the Comforter, the Mentality of Separation, Whom the Father will send in My authority, He will

1. The Textus Receptus adds here μοι or *by Me,* assimilating the prior phrase.
2. *Me,* translated for με, is absent from the Textus Receptus.

teach you all things and will remind you of all things that I said to you. [27]I leave peace to you; My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, nor let it be timid. [28]You heard that I said to you, 'I am going away and I am coming to you.' If you loved Me, you would have rejoiced that *I* said, 'I am going to the Father;' for My Father is greater than I. [29]And now I have told you before it occurs, that when it will occur, you may be persuaded. [30]I will no longer speak many things with you, for the ruler of this world is coming, and he has nothing in Me. [31]But that the world may know that I love the Father, even as the Father commanded Me, so I do. Rise up, let us go from here."

CHAPTER 15

15.1
Jesus the True Vine

[1]"I am the True Vine, and My Father is the Vinedresser. [2]Every branch in Me not bearing fruit, He takes it away; and each one bearing fruit, He prunes so that it may bear more fruit. [3]You are already pruned because of the word which I have spoken to you. [4]Remain in Me, and I in you. As the branch is not able to bear fruit of itself, unless it remain on the vine, so neither you unless you remain in Me. [5]I am the Vine, you are the branches. He that remains in Me and I in him, this one bears much fruit. For apart from Me you are not able to do anything. [6]Unless one remains in Me, he is cast out as the branch and is dried up; and they gather and throw them into a fire and they are burned. [7]If you remain in Me and My words remain in you, whatever you desire you will ask, and it will happen to you. [8]In this My Father is reputed, that you should bear much fruit, and you will be My students. [9]As the Father loved Me, I also loved you; continue in My honorable brotherly love. [10]If you keep My commandments, you will continue in My honorable brotherly love; as I have kept My Father's commandments and continue in His honorable brotherly love.♀ [11]I have said these things to you that My joy may abide in you and your joy may be full. [12]This is My commandment, that you love one another as I loved you. [13]No one has greater honorable brotherly love than this, that any-

♀ Mic. 5:2.

one should lay down his life† for his friends. [14]You are My friends if you do whatever I command you. [15]I no longer call you slaves, for the slave does not know what his master does. But I called you friends, because all things which I heard from My Father I made known to you. [16]You have not chosen Me, but I chose you out and planted you, that you should go and bear fruit and your fruit remain; that whatever you should ask the Father in My authority, He may give to you. [17]These things I command you, that you love one another. [18]If the world hates you, you know that it has hated Me before you. [19]If you were of the world, the world would love its own. But because you are not of this world, but I chose you out of the world, for this reason the world hates you. [20]Remember the word which I have said to you, 'A slave is not greater than his master.'[1] If they persecuted Me, they also will persecute you. If they kept My Word, they also will keep yours. [21]But all these things they will do to you on account of My authority, because they do not know He Who sent Me. [22]If I had not come and had not spoken to them, they had no failure. But now they do not have excuse as to their failure. [23]He hating Me also hates My Father. [24]If I did not do the works among them which no other did, they had no failure. But now they both have seen and also have hated Me and My Father. [25]But in order that the word that has been written in their law might be fulfilled, **'They hated Me without a cause.'**[2] [26]"And when the Comforter comes, Whom I will send to you from the Father, the Mentality of Truth Who proceeds from the Father, that One will witness concerning Me. [27]And you also witness, because from the beginning you are with Me. [1]I have spoken these things to you so that you may not be offended. [2]They will put you out of the synagogue; in fact, an hour is coming that everyone killing you will think they are bearing a service before God. [3]And they will do these things[3] because they do not know the Father nor Me. [4]But I have spoken these things

† Gr. ψυχὴν. See Appendix 9.

15.2
The World's Hatred

♀ Ps. 35:19, 69:4.

CHAPTER 16

1. John 13:16.
2. Psalms 35:19; 69:4-LXX.
3. The Textus Receptus adds here ὑμῖν or *to you.*

to you so that when the hour comes you may recall
16.1 them, that I told you these things. But I did not say these
The Work of the Mentality things to you from the beginning because I was with you.
[5]But now I am going to Him Who sent Me. And not one
of you asks Me, 'Where are you going?' [6]But because I
have said these things to you, grief has filled your heart.
[7]But I tell you the truth, it is profitable for you that I
should go; for if I do not go away, the Comforter will not
♀ Isa. 44:3. come to you. But if I go, I will send Him to you.♀ [8]And
coming, that One will convict the world concerning fail-
ure, and concerning justice, and concerning judgment.
[9]Concerning failure because they were not persuaded in
Me; [10]and concerning justice because I am going to the
Father and you no longer will see Me; [11]and concerning
judgment because the ruler of this world has been
judged. [12]Yet I have many things to tell you, but you are
not able to bear now. [13]But when that One comes, the
Mentality of Truth, He will guide you into all truth; for He
will not speak from Himself, but whatever He hears, He
will speak; and He will announce the coming things to
you. [14]That One will repute Me, for He will receive from
Mine and will announce to you. [15]All things which the
Father has are Mine. For this reason I said that He
16.2 receives from Mine and will announce to you. [16]A little
Grief Will Turn into Joy and you will not see Me. And again a little, and you will
see Me_1." [17]Then His students said to one another, "What
is this which He says to us, 'A little and you will not see
Me, and again, a little, and you will see Me'? And,
'Because I go away to the Father'?" [18]Then they said,
"What is this that He says, the 'little'? We do not know
what He says." [19]Then Jesus knew that they desired to ask
Him and said to them, "Do you seek with one another
concerning this, because I said, 'A little, and you will not
see Me, and again a little and you will see Me'? [20]Most
assuredly, most assuredly, I say to you that you will weep
and will lament, but the world will rejoice. And you will
be grieved, but your grief will become joy. [21]The woman
has grief when she bears, because her hour came, but

1. The Textus Receptus supplies *because I go away to the Father* here, taken from vs. 17 with the authority of A. The words are absent from $\mathfrak{p}^{5,66}$ ℵ B D L it etc.

when she brings forth the child, she no longer remembers the distress, because of the joy that a man was born into the world. 22And you, then, truly have grief now; but I will see you again and your heart will rejoice; and no one takes your joy from you. 23And in that day you will ask Me nothing. Most assuredly, most assuredly, I say to you, Whatever you will ask the Father in My authority, He will give you. 24Until now you asked nothing in My authority; ask and you will receive, so that your joy may be full.

16.3
Jesus Has Overcome the World

25"I have spoken these things to you in allegories. An hour comes when I will no longer speak to you in allegories, but I will unveil the Father plainly to you. 26In that day you will ask in My authority, and I do not tell you that I will petition the Father about you; 27for the Father Himself loves you, because you have loved Me, and have been persuaded that I came out from God. 28I came out from the Father and have come into the world; I leave the world again and go to the Father." 29His students said to Him, "Behold, now You speak plainly and You say no allegory. 30Now we know that You know all things and have no need that anyone question You. By this we are persuaded, that You came out from God." 31Jesus answered them, "Are you persuaded now? 32Behold, an hour is coming, and now has come, that you are scattered, each one to his own things, and you will leave Me alone. Yet I am not alone, because the Father is with Me. 33I have spoken these things to you that you may have peace in Me. You have distress in the world; but be encouraged; I have overcome the world."

CHAPTER 17

17.1
The Prayer of Jesus

1Jesus spoke these things and lifted up His eyes to Heaven and said, "Father, the hour has come. Repute Your Son, that the$_1$ Son may also repute You. 2As You gave to Him authority† over all flesh, so that to all which You gave to Him, He may give to them everlasting life.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

1. Instead of the idiomatic *the*, the Textus Receptus supplies σου or *your*. The word is absent from $\mathfrak{p}^{60vid}$ ℵ B C* W 0109 it^{d,e,ff2} etc.

[3]And this is everlasting life, that they may know You, the only true God, and Jesus Anointed, Whom You sent. [4]I have reputed You on the earth. I finished the work that
ϙ Zech. 3:8. You gave Me to do.ϙ [5]And now Father, repute Me with Yourself, with the reputation which I had with You before the existence of the world. [6]I revealed Your Authority to the men whom You gave to Me out of the world. They were Yours, and You gave them to Me; and they have kept Your Word. [7]Now they have known that all things, whatever You gave to Me, are from You. [8]For the words which You gave to Me I have given to them. And they received and truly knew that I came out from beside You; and they were persuaded that You sent Me. [9]I petition concerning them; I do not petition concerning the world, but for those whom You gave to Me, for they are Yours. [10]And all My things are Yours, and Yours Mine; and I have been reputed in them. [11]And I no longer am in the world, yet these are in the world; and I come to
* Or, *name.* Gr. *ὄνομα.* See Appendix 19. You. Separated Father, keep them in Your Authority*, which You gave to Me, that *[they]* may be one, as We. [12]While I was with them, I kept them in Your Authority* which You gave Me and I kept watch,[1] and not one of them was lost, except the son of perdition, that the
ϙ Ps. 41:9. Scripture might be fulfilledϙ. [13]And now I come to You, and I speak these things in the world that they may have My joy fulfilled in them. [14]I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. [15]I do not petition that You take them out of the world, but that You keep them from evil. [16]They are not of the world, even as I am not of the world. [17]Separate them in Your truth; Your Word is

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1. The Greek of the Textus Receptus for verses 11b-12a would be translated *and I come to You, Separated Father; keep them in Your Name; those whom You gave to Me, that* [they] *may be one, as We. While I was with them in the world, I kept them in Your Name; I guarded those whom You gave to Me...* There are a series of several small differences in the Greek used herein and the Greek of the Textus Receptus which accounts for these differences. With insignificant variations, the reading herein is supported by $\mathfrak{p}^{60,66vid}$ ℵ A B C arm geo etc. The reading of the Textus Receptus finds its best support in D.

truth. [18]As You sent Me into the world, I also sent them into the world; [19]and I separate Myself for them, that they also may be separated in truth. [20]And I do not petition concerning these only, but also concerning those who will be persuaded in Me through their word; [21]that all may be one, as You in Me, Father, and I in You; that they also may be$_1$ in Us, that the world may be persuaded that You sent Me. [22]And I have given them the reputation which You have given Me, that they may be one, as We are One: [23]I in them, and You in Me, that they may be perfected in one, and that the world may know that You sent Me and loved them, even as You loved Me. [24]Father, I want that which$_2$ You have given Me, so that where I am, they may also be with Me, that they may behold My reputation which You gave Me, because You loved Me before the foundation of the world. [25]Just Father, indeed the world did not know You, but I knew You, and these have known that You sent Me. [26]And I made Your authority* known to them, and will make known that the honorable brotherly love *[with]* which You loved Me may be in them, and I in them."

* Or, *name.* Gr. *ὄνομα.* See Appendix 19.

CHAPTER 18

18.1
The Betrayal and Arrest of Jesus

[1]Having said these things, Jesus went out with His students across the winter-stream of Kidron, where there was a garden into which He and His students entered. [2]And Judas, the one betraying Him, also knew the place, because Jesus many times assembled there with His students. [3]Therefore, receiving a cohort and under-officers from among the chief priests and the Pharisees, Judas came there with torches and lamps and weapons. [4]Then knowing all the things com-

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1. The Textus Receptus inserts here ἐν or *one.* The word is absent from $\mathfrak{p}^{66vid}$ B C* D W it^{a,b,c,d,e} syr^{s} cop^{sa,bomss,ach2} arm geo etc.
2. Instead of ὃ or *that which,* the Textus Receptus has οὓς or *that whom.* These differences correspond with the problems in verses 11b-12a, and the textual support is basically the same for both sides except that the Textus Receptus additionally has the support of A and C. Still the majority of the oldest and best texts support the reading herein.

ing upon Him, going forth, Jesus said to them, **"Whom do you seek?"** 5They answered Him, **"Jesus the Nazarene."** Jesus said to them, **"I am**♀†**."** And Judas, the one betraying Him, also stood with them. 6Then, when He said to them, **"I am,"** they departed into the rear and fell to the ground.♀ 7Then again He asked, **"Whom do you seek?"** And they said, **"Jesus the Nazarene."** 8Jesus answered, **"I told you that I am. Then if you seek Me, allow these to depart,"** 9that the word might be fulfilled which He said, **"Those whom You gave to Me, I lost not one of them."**[1] 10Then having a sword, Simon Peter drew it and struck the slave of the high priest and cut off his right ear. And the name of the slave *[was]* Malchus. 11Then Jesus said to Peter, **"Put your sword into the sheath; the cup which the Father has given Me, shall I not at all drink it?**♀**"**

♀ Ex. 3:13-14.
† Gr. *ἐγώ εἰμι.* See Appendix 25.
♀ Ps. 40:14.

♀ Ps. 69:26, Isa. 53:10, Zech. 13:7.

18.2
Jesus Before the High Priest

12Then the cohort, even the commander and the under-officers of the Judeans, together seized Jesus and bound Him. 13And they led Him away first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year.♀ 14And Caiaphas was he who advised the Judeans that it was profitable for one man to perish for the people.

♀ Isa. 53:8.

18.3
Peter's Denial of Jesus

15And Simon Peter and another student followed Jesus, and that student was known to the high priest and entered together with Jesus into the court of the high priest. 16But Peter stood at the door outside. The other student who was known to the high priest then went out and spoke to the doorkeeper and brought Peter in. 17Then the maidservant, the doorkeeper, said to Peter, **"Are you not also of the students of this man?"** That one said, **"I am not."** 18Now the slaves and the under-officers were standing and warming, having made a fire of coals, for it was cold; and Peter was with them, standing and warming.

18.4
The High Priest Questions Jesus

19Then the high priest questioned Jesus about His students and about His teachings. 20Jesus answered him, **"I freely spoke to the world; I continually taught in the synagogue and in the temple where the Judeans continually came together, and I spoke nothing in secret. 21Why do you question Me? Question those hearing what I spoke to them. Behold, these know what I said!"** 22And when

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1. John 6:39, 17:12.

He said these things, one of the under-officers standing by gave Jesus a blow with the palm, saying, **"Do you answer the high priest this way?"** [23]Jesus answered him, **"If I spoke in an evil way, bear witness concerning the evil; but if well, why do you strike Me?"** [24]Then Annas sent Him forth, having been bound, to Caiaphas the high priest.

18.5
Peter Denies Jesus Again

[25]Now Simon Peter was standing and warming. They then said to him, **"Are you not also of His students?"** He denied and said, **"I am not."** [26]One of the slaves of the high priest, being a relative of he whose ear Peter cut off, said, **"Did I not see you in the garden with Him?"** [27]Again then Peter denied, and immediately a cock crowed.

18.6
Jesus Before Pilate

[28]Then they led Jesus from Caiaphas into the praetorium, and it was early. And they did not enter into the praetorium, that they might not be defiled, but that they might eat the Passover. [29]Then Pilate went out to them and said, **"What accusation do you bring against this Man?"** [30]They answered and said to him, **"If this One were not an evil-doer, then we would not have delivered Him to you."** [31]Then Pilate said to them, **"You take Him and judge Him according to your law."** Then the Judeans said to him, **"It is not lawful for us to put anyone to death,"** [32]that the Word of Jesus might be fulfilled, signifying by what type of death He was about to die.†

† cf. John 12:32-33.

[33]Then Pilate again went into the praetorium and called Jesus and said to Him, **"Are you the king of the Judeans?"** [34]Jesus answered, **"Do you say this from yourself, or did others tell you about Me?"** [35]Pilate answered, **"Am I a Judean? Your nation, even the chief priest, delivered You up to me! What did you do?"** [36]Jesus answered, **"My Government is not of this world. If My Government were of this world, My servants would have fought, that I might not be delivered up to the Judeans. But now My Government is not from here."** [37]Then Pilate said to Him, **"Are you really a king?"** Jesus answered, **"You say that I am a king. For this I have been born, and for this I have come into the world: that I might witness to the Truth.♀ Everyone being of the Truth hears My voice."** [38]Pilate said to Him, **"What is truth?"** And having said this, he again went out to the Judeans and said to them, **"I do not find one crime in Him.♀** [39]**But there is a common custom to you that I should release one to you at the Passover. Therefore, you decide:**

♀ Isa. 55:4.

18.7
Jesus Sentenced to Death
♀ Isa. 53:9.

should I release the King of the Judeans to you?" [40]Then all cried out again, saying, **"Not this One, but Barabbas!"** But Barabbas was a robber.

CHAPTER 19

[1]And so Pilate then took and flogged Jesus. [2]And having plaited a wreath of thorns, the soldiers put it on His head. And they threw a purple robe around Him, [3]and said, **"Hail, King of the Judeans!"** And they gave Him blows with the palm. [4]Then Pilate went outside again and said to them, **"Behold, I bring Him out to you, that you may know that I find not one crime in Him!"** [5]Then Jesus came outside, wearing the thorny wreath and the purple robe. And he said to them, **"Behold, the Man!"** [6]Then when the chief priests and the under-officers saw Him, they cried out, saying, **"Crucify, crucify!"** Pilate said to them, **"You take Him and crucify, for I do not find crime in Him!"** [7]Then the Judeans answered him, **"We have a law, and according to our law He ought to die, because He made Himself Son of God!"** [8]Then when Pilate heard this word, he was more afraid, [9]and entered into the praetorium again and said to Jesus, **"From where are you?"** But Jesus did not give him an answer. [10]So Pilate said to Him, **"Do you not speak to me? Do you not know that I have authority† to release You and I have authority† to crucify$_1$ You?"** [11]Jesus answered, **"You would not have authority† against Me, not any, if it had not been given to you from above. Because of this, the one delivering Me to you has a greater failure."** [12]From this, Pilate sought to release Him. But the Judeans cried out, saying, **"If you release this One, you are not a friend of Cæsar. Everyone making himself a king speaks against Cæsar."** [13]Then hearing this word, Pilate led Jesus out and sat down on the judgment seat at a place called **"The Pavement,"** but in Hebrew, **"Gabbatha."** [14]And it was the preparation of the Passover and about the sixth hour. And he said to the Judeans, **"Behold, your King!"** ϙ [15]Then they cried out, **"Away, away! Crucify Him!"** Pilate said to them, **"Shall I crucify your King?"** The chief priests answered, **"We have no king except Cæsar."** ϙ [16]Therefore, then, he delivered Him up to them, that He might be crucified.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

ϙ Isa. 40:9.

ϙ Zech. 11:4-6.

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1. The Textus Receptus changes the order from *release...crucify* to *crucify...release.* The order herein is supported by $\mathfrak{p}^{60}$ ℵ A B N.

And they took and led Jesus away. [17]And He went out bearing His torture stake, to the place called **"Of a Skull;"** which is called in Hebrew, **"Golgotha;"** [18]where they crucified Him, and two others with Him, on this side and on that side, and Jesus in the middle. [19]And Pilate also wrote a title and put on the torture stake. And having been written, it was:

"JESUS THE NAZARENE – KING OF THE JUDEANS."

[20]Therefore, many of the Judeans read this title, because the place where Jesus was crucified was near the city. And it had been written in Hebrew, in Latin, in $Greek_1$. [21]Then the chief priests of the Judeans said to Pilate, **"Do not write, 'The king of the Judeans,' but that, 'This one said, I am king of the Judeans.'"** [22]Pilate answered, **"I have written what I have written."**

[23]Then when they crucified Jesus, the soldiers took His garments and made four parts, a part to each soldier; also the robe. And the tunic was seamless, woven from the top throughout. [24]Then they said to one another, **"Let us not tear it, but let us cast lots about it, whose it will be,"** that the Scripture might be fulfilled which said, **"They divided My garments among them, and they threw a lot for My garment.♀"**$_2$ Therefore, the soldiers did these things. [25]And His mother and His mother's sister, Mariam of Clopas and Mariam Magdalene† stood by the torture stake of Jesus. [26]Then seeing the mother and the student whom He loved standing by, Jesus said to His mother, **"Woman, behold, your son!"** [27]Then He said to the student, **"Behold, your mother!"** And from that hour the student took her among his own.

[28]After this, knowing that all things have now been finished, that that having been written be completed, Jesus said, **"I thirst."**♀ [29]Then a vessel full of vinegar was set, and having filled a sponge with vinegar and putting hyssop around, they brought it to His mouth♀. [30]Then when Jesus took the vinegar, He said, **"It has been finished.♀"** And bowing His head, He delivered up the Mentality.

[31]Then since it was the Preparation, that the bodies not remain on the torture stake on the sabbath (for great was

19.1
The Crucifixion of Jesus

♀ Ps. 22:18.

† Despite the unusual grammar, this is meant to identify four different women.

19.2
The Death of Jesus

♀ Ps. 22:15.

♀ Ps. 69:21.

♀ Ps. 22:31.

19.3
The Piercing of Jesus's Side

1. The Textus Receptus erroneously places the words in the order *in Hebrew, in Greek, in Latin.*
2. Psalms 22:18-LXX.

the day of the sabbath), the Judeans asked Pilate that their legs might be broken and they be taken away. 32Then the soldiers came and broke the legs of the first and of the other crucified with Him. 33But on coming to Jesus, when they saw He was already dead, they did not break His legs. 34But one of the soldiers pierced His side *[with]* a lance; and at once blood and water came out.♀ 35And he seeing has witnessed, and his witness is true; and that one knows that he speaks truly, that you may be persuaded. 36For these things happened that that written might be fulfilled, **"Not a bone of Him will be broken.♀"**[1] 37And again, a different writing says, **"They will look at Whom they have pierced.♀"**[2]

♀ Ps. 22:14.

♀ Ex. 12:46, Num. 9:12, Ps. 34:20.
♀ Zech. 12:10.

19.4
The Burial of Jesus

38And after these things, Joseph from Arimathea – being a student of Jesus, but concealed because of fear of the Judeans – asked Pilate that he might take the body of Jesus. And Pilate gave permission. Then he came and took the body of Jesus. 39And Nicodemus also came, the one coming at first to Jesus by night, bearing a mixture of myrrh and aloes, about a hundred litrai[3]. 40Then they took the body of Jesus and bound it in linens, with the spices, as is usual with the Judeans burying. 41And there was a garden in the place where He was crucified, and a new tomb in the garden, in which no one yet ever had been placed. 42Then, there, because of the Preparation of the Judeans, because the tomb was near, they placed Jesus.

CHAPTER 20

20.1
The Resurrection of Jesus
* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*

1But on the first of the sabbaths*, Mariam Magdalene came early to the tomb, there yet being darkness, and saw the stone having been removed from the tomb. 2Then she ran and came to Simon Peter, and to the other student whom Jesus loved, and said to them, **"They took away the Master out of the tomb, and we do not know where they laid Him."** 3Then Peter and the other student went out and came to the tomb. 4And the two ran together, and the other student ran in front more quickly than Peter and came first

1. Exodus 12:46; Num. 9:12; Psalms 34:20-LXX.
2. Zechariah 12:10-LXX.
3. About 75 pounds or 34 kilograms (see Appendix 26).

to the tomb. [5]And stooping down, he saw the linens lying; however, he did not go in. [6]Then Simon Peter came following him and went into the tomb, and saw the linens lying. [7]And the gravecloth which was on His head was not lying with the linens, but was wrapped up in one place by itself. [8]And so, then the other student also entered, having come first to the tomb. And he saw and was persuaded. [9]For they did not yet know the Scripture, that it was necessary for Him to rise from death.♀ [10]Then the students went away again to themselves.

♀ Ps. 16:9-11.

20.2
The Appearance of Jesus to Mariam Magdalene

[11]But Mariam stood outside at the tomb, weeping. Then as she wept, she stooped down into the tomb, [12]and saw two messengers in white, sitting one at the head and one at the feet, where the body of Jesus had lain. [13]And they said to her, **"Woman, why do you weep?"** She said to them, **"Because they took away my Master, and I do not know where they put Him."** [14]And saying these things, she turned backward and saw Jesus standing, and did not know that it was Jesus. [15]Jesus said to her, **"Woman, why do you weep? Whom do you seek?"** Thinking that it was the gardener, she said to Him, **"Master, if you carried Him away, tell me where you put Him and I will take Him away."** [16]Jesus said to her, **"Mariam!"** Turning around, she said to Him, **"Rabboni!"** (That is to say, **"Teacher!"**). [17]Jesus said to her, **"Do not touch Me, for I have not yet ascended to the$_1$ Father, but go to My brothers and say to them, I am ascending to My Father and your Father, and My God and your God.♀"** [18]Mariam Magdalene came bringing word to the students that she had seen the Master and that He told her these things.

♀ Ps. 22:22.

20.3
The Appearance of Jesus to the Students

[19]Then it being evening on that day, the first of the sabbaths*, and the doors having been locked where the students were assembled, because of fear of the Judeans, Jesus came and stood in the midst and said to them, **"Peace to you."** [20]And saying this, He showed them His hands and side. Then seeing the Master, the students rejoiced.♀ [21]Then Jesus said to them, again, **"Peace to you. As the Father has sent Me, I also send you."** [22]And saying this, He breathed on, and said to them, **"Receive the Mentality of**

* Or, *the first day of the week, Sunday.* Gr. *μία σαββάτων.*
♀ Ps. 40:2-5.

1. Instead of *the*, the Textus Receptus reads μου or *My*, a natural expansion which is absent from ℵ B D W it^{b,d,e} etc.

Separation. [23]**Of whomever you forgive the failures, they are forgiven to them. Or whomever you may retain, they are retained."**

20.4
Jesus and Thomas

[24]But Thomas, one of the Twelve, being called Didymus, was not with them when Jesus came. [25]Then the other students said to him, **"We have seen the Master."** But he said to them, **"Unless I see the mark of the nails in His hands, and thrust my finger into the mark of the nails, and thrust my hand into His side, in no way will I be persuaded.**♀**"**

♀ Ps. 22:16.

[26]And after eight days, His students were inside again, and Thomas was with them. The doors having been locked, Jesus came and stood in the midst and said, **"Peace to you."** [27]Then He said to Thomas, **"Bring your finger here and see My hands; and bring your hand and thrust into my side and be not unpersuaded, but be persuaded."** [28]Thomas answered and said to Him, **"My Master and my God!"** [29]Jesus said to him, **"Because you have seen Me, Thomas, you have been persuaded. Blessed are those not seeing and being persuaded."**

20.5
Purpose of the Book

[30]Then, indeed, Jesus did many other signs in the sight of ⌊His⌋[1] students which are not written in this book. [31]But these have been written that you may be persuaded that Jesus is the Anointed, the Son of God; and that being persuaded, you may have life in His authority.

CHAPTER 21

21.1
Appearance of Jesus to the Seven Students

[1]After these things, Jesus made Himself appear again to the students at the Sea of Tiberias. And He appeared this way: [2]Simon Peter, and Thomas, being called Didymus, and Nathanael from Cana of Galilee, and those of Zebedee, and two others of His students were together. [3]Simon Peter said to them, **"I am going out to fish."** They said to him, **"We also are coming with you."** They went and entered into the boat at once. And in that night they caught nothing. [4]And now becoming early morning, Jesus stood on the shore. However, the students did not know that it was Jesus. [5]Then Jesus said to them, **"Children, Do you not have anything to eat?"** They answered Him, **"No."** [6]And He said to

1. If *His*, translated for αὐτοῦ, were not translated, then *the* would be understood idiomatically.

them, **"Cast the net into the right side of the boat, and you will find."** Then they cast and they no longer had strength to draw, from the multitude of the fish. [7]Then the student whom Jesus loved said to Peter, **"It is the Master."** Then hearing that it is the Master, Simon Peter belted on a coat (for he was naked) and threw himself into the sea. [8]And the other students came in the little boat; for they were not far from the land, only about two hundred cubits[1], dragging the net of the fish. [9]Then when they went up on the land, they saw a coal fire lying, and a fish lying on, and bread. [10]Jesus said to them, **"Bring from the little fish which you caught now."** [11]Simon Peter went up and dragged the net onto the land, full of big fish, a hundred and fifty-three. And *[yet]* being so many, the net was not torn. [12]Jesus said to them, **"Come, breakfast."** And no one of the students dared to ask Him, **"Who are You?"** knowing that it was the Master. [13]Then Jesus came and took the bread and gave to them; and in the same way the little fish. [14]This now is the three times Jesus appeared to His students, being raised from death.

21.2
Jesus and Peter

[15]Then when they breakfasted, Jesus said to Simon Peter, **"Simon of Jonah, do you have honorable brotherly love† for Me more than these?"** He said to Him, **"Yes, Master; You know that I love‡ You."** He said to him, **"Feed My lambs!"** [16]Again, He said to him, secondly, **"Simon of Jonah, do you have honorable brotherly love† for Me?"** He said to Him, **"Yes, Master; You know that I love‡ You."** He said to him, **"Shepherd My sheep!"** [17]Thirdly, He said to him, **"Simon of Jonah, do you love‡ Me?"** Peter was grieved that He said to him thirdly, **"Do you love‡ Me?"** And he said to Him, **"Master, you perceive all things; You know that I love‡ you!"** Jesus said to him, **"Feed My sheep! [18]Most assuredly, most assuredly, I say to you, When you were younger, you belted yourself and you walked where you desired. But when you grow old, you will stretch out your hands and another will belt you, and will carry where you do not desire."** [19]But He said this signifying by what death he would repute God. And having said this, He

† Gr. ἀγαπάω.

‡ Gr. φιλέω.

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1. About one hundred yards or ninety meters (see Appendix 26).

told him, **"Follow Me."** [20]But turning, Peter saw the student whom Jesus loved following, who also leaned on His breast at the Supper, and said, **"Master, who is he betraying You?"** [21]Seeing him, Peter said to Jesus, **"Master, and what of this one?"** [22]Jesus said to him, **"If I desire him to remain until I come, what** *[is it]* **to you? You follow Me."** [23]Therefore, the word went out to the brothers that that student does not die. Yet Jesus did not say to him that he does not die, but, **"If I desire him to remain until I come, ⌊what** *[is it]* **to you?⌋$_1$"**

21.3
Jesus and the Beloved Student

[24]This is the student witnessing about these other things, writing these things, and we know that his witness is true.

21.4
Conclusion

[25]And there are also many things, whatever Jesus did, which if they were written each one, I suppose the world itself could not contain those books being written.$_2$

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1. A few early witnesses omit this clause, including ℵ* C^2 *f*^{1} 565 it^{a,e} syr^s arm etc.
2. Many texts add here the liturgical ἀμήν or *So be it*. The word is omitted from ℵ A B C^{*,3} D W 1 33 it etc.

The Letter to the Hebrews[1]

Hebrews was written in 67 A.D.

CHAPTER 1

1.1
Son Superior to Messengers

[1]In many parts and in many ways of old, God spoke to the fathers by the prophets; [2]in these last days He spoke to us in the Son, Whom He appointed Heir of all, through Whom indeed He made the ages, [3]Who being the radiance of the reputation and the express image of His essence, and upholding all things by the Word of His power, having made purification of our failures[2], sat down on the right of the Majesty on High, [4]having become so much better than the messengers, He has inherited authority more excellent than them, [5]for to which of the messengers did He ever say, **"You are My Son, today I have begotten You"**♀[3]? And again, **"I will be a Father to Him and He will be a Son to Me"**♀[4]? [6]And again when He brought the Firstborn into the civilized world, He said, **"And let all the messengers of God worship Him."**♀[5] [7]And as to the messengers, He said, **"Who makes His messengers mentalities, and His ministers a flame of fire."**[6] [8]But as to the Son, **"Your throne, O God, is forever and ever; the rod of justice is the rod of Your Government; [9]You loved justice and hated lawlessness, therefore, God anointed You, Your God, with the oil of gladness above your partners."**♀[7] [10]And, **"You, at the beginning, Master, founded the earth, and the heavens are the works of Your**

♀ Ps. 2:7.

♀ II Sam. 7:14.

♀ Deut. 32:43.

♀ Ps. 45:6-7.

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1. Many manuscripts contain the header: "The Letter of Paul the Ambassador to the Hebrews." These headers were, however, applied in medieval times by monks for labeling purposes and there is no conclusive proof, as in many of the other epistles, that Paul was in whole or in part responsible for its authorship.
2. The Textus Receptus adds here δι' αὐτοῦ or *through Himself.* This chiefly Western interpolation is absent from ℵ A B H* P Ψ 075 0150 33 81 436 1175 1962 2464 it^{t,v} vg syr^{pal} arm geo^{1} Didymus^{dub} Cyril John-Damascus^{mss}.
3. Psalms 2:7-LXX.
4. II Samuel 7:14-LXX.
5. Deuteronomy 32:43-LXX.
6. Psalms 104:4-LXX.
7. Psalms 45:6-7-LXX.

hands. [11]They will perish, but You will remain, and they will become as an old garment, [12]and You will roll them up like a covering, and they will be changed. But You are the same, and Your years will not fail.ϙ"[1] [13]But to which of the messengers has He at any time said, **"Sit on My right, until I may put Your enemies as a footstool of Your feet"**ϙ[2]? [14]Are they not all ministering mentalities for service, being sent out because of those being about to inherit salvation?

ϙ Ps. 102:25-27.

ϙ Ps. 110:1.

CHAPTER 2

2.1
Giving Earnest Assent

[1]For this reason we are obligated* to give the more earnest assent[3] to the things heard, lest at any time we should slip away. [2]For if the word spoken by messengers was confirmed, and every transgression and disobedience received a just repayment, [3]how shall we escape neglecting so great a salvation? Which having received a beginning to be spoken through the Master, was confirmed to us by those hearing, [4]God bearing witness with both signs and wonders, and by various works of power, and by distribution of the Mentality of Separation according to His will.

* Or, lit. *one ought to, one is bound to.* Gr. δει.

2.2
Jesus Made Like His Brothers

[5]For He did not subject the coming civilized world under messengers, about which we speak, [6]but somewhere, one solemnly witnessed, saying, **"What is man that You remember Him? Or the Son of man that You observed Him? [7]You made Him a little less than the messengers; You crowned Him with reputation and with honor; ⌊and You set Him over the works of Your hands;⌋[4] [8]You subjected all things under His feet.**ϙ"[5] For in subjecting all things to Him, He left nothing not subjected to Him; but now we do not yet see all things being subjected to Him; [9]but the One having been made less than the messengers, because of the suffering of death, Jesus, we see, having been crowned with reputation and with honor, so that by the favor of God He might taste of death for all.ϙ [10]For it was fitting for Him, because of

ϙ Ps. 8:4-6.

ϙ Dan. 9:26.

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1. Psalms 102:25-27-LXX.
2. Psalms 110:1-LXX.
3. *Assent.* Gr. προσέχω. Lit. *to hold to, to turn one's mind, thoughts, attention to, to give heed to, to devote oneself to, to be held fast by.*

Whom are all things and through Whom are all things, bringing many sons to reputation, to perfect the Author of their salvation through sufferings. [11]For both He separating and the one being separated are all of one; for which cause He is not ashamed to call them brothers, [12]saying, **"I will announce Your authority to My brothers; I will hymn to You in the midst of the Body Politic.♀"**[1] [13]And again, **"I will be trusting on Him,"**[2] and again, **"Behold, I and the children whom God gave to Me.♀"**[3] [14]Therefore, since the children have partaken of flesh and blood, also, He Himself, in like manner shared the same things, that through the death, He might annul the one having the power of death, that is, the Diabolical One,♀ [15]and might set these free, as many as by fear of death were through all *[time]* to live subjected to slavery. [16]For indeed, He does not take hold of messengers, but He takes hold of the Seed of Abraham. [17]Therefore, He ought by all means to become like the brothers, that He might become a merciful and trustworthy High Priest in the things pertaining to† God, in order to make propitiation‡[4] for the failures of the people. [18]For in what He has suffered, having been tempted, He is able to help those being tempted.

♀ Ps. 22:22.

♀ Isa. 8:18.

♀ Gen. 3:15.

† Lit. *with reference to.* Gr. *πρὸς τὸν.*

‡ Or, *expiation, sin-offering.* Gr. *ἱλασμός*

CHAPTER 3

[1]Therefore, Separated Brothers, called to be partners of

3.1 *Jesus Greater Than Moses*

4. The textual evidence for the inclusion of these words, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, is just slightly stronger than that which omits them (includes = ℵ A C D* P Ψ 33 (81) 1739 it vg syr$^{p,h\ with\ *}$ cop^{sa,bo,fay} arm eth geo^{1} slav Chrysostom; omits = 𝔓^{46} B D^{2} 075 424* 1175 1241 1319 1852 2200 *Byz* (K L) *Lect*$^{pt,\ AD}$ vg^{ms} geo^{2} Theodoret). However, when it is remembered that it was a common habit of scribes to flesh out a text to the full length of the LXX, then the evidence for inclusion or omission is about par, and for this reason the text has been retained in open brackets.
5. Psalms 8:4-6-LXX.
1. Psalms 22:22-LXX.
2. II Samuel 22:3, Isaiah 8:17-LXX.
3. Isaiah 8:18-LXX.
4. Gr. ἱλάσκομαι. Lit. *appeasement, expiation, sin-offering.* In reference to Christ being the satisfaction of God.

heaven, consider the Ambassador and High Priest of our Confession, $_1$Jesus, [2]being trustworthy to Him Who appointed Him, as also Moses in ⌊all of⌋$_2$ his house. [3]For this One has been counted worthy of more reputation than Moses, by so much as the one building it has more honor than the house. [4]For every house is built by someone, but He having built all things is God. [5]And Moses indeed was trustworthy in all of his house as a servant, for a testimony of the things having been spoken; [6]but the Anointed, as Son over His house, of Whom we are a house, if truly we hold fast the freedom of speech† and rejoicing of the confidence$_3$.

† Or, *boldness.* Gr. *παρρησίαν.*

3.2
Warning Against the Unpersuaded

[7]Therefore, as the Mentality of Separation says, **"Today, if you will hear His voice, [8]do not harden your hearts, as in the provocation, in the day of temptation in the wilderness, [9]when your fathers tempted Me, testing Me, and saw My works. For forty years, [10]therefore, I was angry with that generation*, and said, 'They always go astray in their heart, and they did not know My ways'; [11]as I swore in My anger, 'They will enter$_4$ into my rest.‡$_5$'"** [12]Watch, brothers, lest perhaps will be in anyone of you a heart of evil unpersuasion in departing from the Living God. [13]But exhort yourselves each day, while it is being called today, that not anyone of you be hardened by the fraud of failure. [14]For we have

* Or, lit. *race.* Met. *generation.* Gr. *γενεᾷ.*
‡ Or, lit. *a calm, put to rest, stop, cease.* Gr. *κατάπαυσιν.*

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1. The Textus Receptus, with very little support, adds here *Anointed.*
2. These words, translated for ὅλῳ, are absent from such early witnesses as $\mathfrak{p}^{13}$ $\mathfrak{p}^{46vid}$ B cop^{sa,bo,fay} etc., and thus have been retained in open brackets.
3. The Textus Receptus adds here, with very good support (א A C D K P 33 81 629 1739 it vg etc.), μέχρι τέλους βεβαίαν or *firm to the end.* However, given the absence of the phrase in such early and diversified witnesses as $\mathfrak{p}^{13, 46}$ B cop^{sa} Lucifer Ambrose and the grammatical problems involved in the gender of βεβαίαν, the phrase is no doubt spurious. (Note that the earliest text to contain the phrase is א, which dates from the 4th century, while of those that do not contain it, B also dates from the 4th century, while $\mathfrak{p}^{13}$ dates from the late 3rd and $\mathfrak{p}^{46}$ dates to about 200. Therefore, even with the broad support enjoyed by the Textus Receptus, it is still found to be weak when compared text by text to the support given to the text herein.)

become partners of the Anointed, if truly we hold fast the beginning of the assurance to the end, [15]in the saying, **"Today, if you hear His voice, do not harden your hearts, as in the provocation."**$_1$ [16]For having heard, some provoked, but not all of those coming out of Egypt through Moses. [17]But with whom was He angry forty years? Was it not with those failing, whose corpses fell in the wilderness? [18]And who did He swear would not enter into His rest†, except to those not obeying? [19]And we see that they were not able to enter in because they did not have persuasion.

† Same as 3:11, and also 4:1, 4:3

CHAPTER 4

4.1
God's Rest

[1]Therefore, let us fear, lest perhaps a promise being left to enter His rest, anyone of you might seem to come short. [2]For indeed, we have had the good message proclaimed, even as they also, but the word did not profit those hearing, not having been mixed with persuasion in the ones who heard. [3]For we, the ones having persuasion, enter into the rest, even as He said, **"As I swore in my anger, 'They will enter$_2$ into My rest,'"**$_3$ though the works had come into being from the foundation of the world. [4]For He has spoken somewhere about the seventh day this way, **"And God rested in the seventh day from all of His works."**$_4$ [5]And in this again, **"They will enter into my rest."**$_5$ [6]Therefore, since it remains for some to enter into it, and those who before

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4. Most translations read "will not enter," both here and in 4:3. There is, however, no negative modifier in the Greek. Instead, the prepositional conjunctive εἰ is present, which means *if*, or in a question, *whether*. This is pregnant usage, specifically, *joined with a verb that expresses rest in a place*, and is thus translated *in, into, unto etc.* It should be noted also that the Latin Vulgate does not use a negative, again showing that the ancient reader did not understand this word to function as a negative particle. See Appendix 15 for a full explanation.
5. Psalms 95:8-11-LXX.
1. Psalms 95:8-LXX.
2. Same as 3:11.
3. Psalms 95:11-LXX.
4. Genesis 2:2-LXX.
5. Psalms 95:11-LXX.

had the good message proclaimed did not enter in because of disobedience, 7He again marks out a certain day, saying in David, **"Today,"** after so long a time, according as He has said, **"Today, if you hear His voice, do not harden your hearts."**[1] 8For if Jesus‡ gave them rest, then He would not have afterwards spoken concerning another day. 9Then, there remains a sabbath rest to the people of God. 10For He entering into His rest, He Himself also rested from His works, as God had done from His Own. 11Let us be eager, then, to enter into that rest, that not anyone fall in the same example of disobedience. 12For the Word of God is living, and working, and sharper than every double-edged† sword, and piercing as far as the division of both life* and mentality, of both joints and of marrows, and is able to judge the thoughts and intentions of the heart; 13and there is no creature not revealed before Him, but all things are naked and laid open to His eyes, with Whom is our account.

‡ In reference to the prophet commonly known as *Joshua.*

† Lit. *two-mouthed.* Gr. δίστομον.

* Gr. ψυχὴ. See Appendix 9.

4.2
Jesus the Great High Priest

14Therefore, having a great High Priest having passed through the heavens, Jesus, the Son of God, let us hold fast the confession. 15For we do not have a High Priest Who is not able to sympathize with our infirmities, but One having been tempted in all respects, according to our likeness – apart from failure. 16Therefore, let us draw near to the Throne of Favor speaking freely, that we may receive mercy, and that we may find favor for timely help.

CHAPTER 5

1For every high priest having been taken out of men is appointed on behalf of men in the things pertaining to God, that he may offer both gifts and sacrifices on behalf of our failures; 2being able to feel merciful towards those not knowing and having been led astray, since also he is encompassed with weaknesses. 3And for this he ought to offer for failures as concerning the people and concerning himself. 4And no one takes the honor to himself, but the one being called by God, as indeed, even Aaron. 5So also the Anointed did not repute Himself to become a high priest, but the One speaking to Him, **"You are My Son; today, I have begotten You.**♀**"**[2] 6As also, in another, He says,

♀ Ps. 2:7.

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1. **"Today,"** ... *interjection* ... **"Today** ... **hearts."** Psalms 95:8-LXX.
2. Psalms 2:7-LXX.

"You are a priest according to the order of Melchizedek forever,♀"[1] [7]Who in the days of His flesh both offered with strong crying and tears both petitions and entreaties to the One being able to save Him out of death, and being heard from godly fear; [8]though being a Son, He learned obedience from that which He suffered, [9]and having been completed, He became the Cause‡ of eternal salvation to all those obeying Him, [10]having been called out by God according to the order of Melchizedek as a High Priest.

♀ Ps. 110:4.

‡ Gr. αἴτιος. Lit. *cause, origin*, as opp. to Gr. ἀρχηγὸν, meaning *author, beginner, originator* as in Heb. 2:10.

[11]Regarding Whom we have many words to speak, and they are hard to understand since you have become dull in hearing. [12]For indeed, you are due to be teachers because of the time; you need to have someone to teach you again the elementary principles of the beginning of the oracles of God, and you have become in need of milk and not of solid food. [13]For everyone partaking in milk is not skilled in the Word of Justice, for he is an infant. [14]But solid food is of the full-grown, of those who have exercised the faculties through habit†, for judging between both good and bad.

5.1
Warning Against Falling Away

† Or, *a being in a certain state or discipline.* Gr. ἕξιν.

CHAPTER 6

[1]Therefore, leaving the words of the beginning of the Anointed, let us be carried on to full growth, not again laying down a foundation of repentance from dead actions, and of persuasion upon God, [2]of baptisms, of teaching, of laying on of hands, and of resurrection of dead ones, and of eternal judgment. [3]And this we will do if indeed God permits. [4]For it is impossible for those having been once enlightened — having tasted of the heavenly gift, and becoming partners of the Mentality of Separation, [5]and having tasted the good Word of God, and the works of power of a coming age, [6]and falling away — to again renew to repentance, again crucifying to themselves the Son of God, and putting Him to open shame. [7]For the earth drinking in the rain often coming upon it, and producing plants fit for those for whom indeed it is worked, receives blessing from God; [8]but bringing forth thorns and thistles, it is disapproved and near a curse, of which the end is for burning.

[9]But, we have been persuaded better things (even if we indeed speak so) regarding you, loved ones, even holding fast salvation. [10]For God is not unjust, to be forgetful of your

1. Psalms 110:4-LXX.

work, and of the labor of honorable brotherly love which you showed to His authority, having ministered and now ministering to the Separated Ones. [11]But we desire each one of you to show the same eagerness, to the full assurance to the confidence to the end, [12]that you do not become dull, but imitators of those who through persuasion and long-suffering are inheriting the promises.

6.1
The Certainty of God's Promise

[13]For God having made promise to Abraham, since He had not one greater by whom to swear, swore by Himself, [14]saying, **"Surely, blessing, I will bless you, and multiplying, I will multiply you."**[1] [15]And so, being long-suffering, he obtained the promise. [16]For truly, men swear by the greater, and the oath for confirmation is to them an end to all contradiction. [17]In which, God resolving to more abundantly show to the heirs of the promise the unchangeableness of His counsel, He interceded by an oath, [18]that through two unchangeable† things, in which it was impossible for God to lie, we might have a strong consolation, those having fled to lay hold on the confidence set before us, [19]which we have an anchor of the life*, both secure and firm, and entering into the inner of the curtain, [20]where Jesus entered as a forerunner for us, having become a High Priest according to the order of Melchizedek forever.♀

† Or, *immutable.* Gr. ἀμετάθετος.

* Gr. ψυχὴ. See Appendix 9.

♀ Gen. 14:18, Ps. 110:4.

CHAPTER 7

7.1
Melchizedek

[1]For this Melchizedek, king of Salem, priest of the Most High God, the one meeting Abraham returning from the slaughter of the kings, and blessing him, [2]to whom indeed Abraham divided a tenth from all — first being interpreted king of justice, and then also, king of Salem, which is, king of peace, [3]without father, without mother, without genealogy, nor beginning of day, nor having end of life, but having been made like the Son of God, he remains a priest in perpetuity.

[4]Now behold how great this one was, to whom even the patriarch Abraham gave a tenth of the spoils; [5]and those of the sons of Levi receiving the priesthood have a commandment to tithe the people according to the law, that is, their

1. Genesis 22:17-LXX.

brothers (although coming forth out of the loins of Abraham), [6]but he not counting his genealogy from them has tithed Abraham, and has blessed the one having the promises. [7]And without all contradiction, the lesser is blessed by the superior‡. [8]And here, truly, dying men receive tithes, but there, being witness that he lives; [9]and as a word to say, through Abraham also, Levi, the one receiving tithes, has been tithed. [10]For he was yet in the loins of his father when Melchizedek met him.

‡ Or, *mightier, better,* Gr. κρείττονος.

7.2
Jesus Likened to Melchizedek

[11]If indeed, perfection was through the Levitical priestly office, for the people have been given law under it, why yet is there need for another priest to arise according to the order of Melchizedek, and not said to be according to the order of Aaron? [12]For the priestly office having been changed, of necessity, a change of law also occurs. [13]For the One of Whom these things are said has belonged to another tribe, from which no one has given devotion at the altar. [14]For it is clear that our Master has risen out of Judah, as to which tribe Moses spoke nothing regarding a priesthood. [15]And it is still more abundantly quite clear, if another priest arises according to the likeness of Melchizedek, [16]who has not become so according to a law of fleshly command, but according to the power of an indissoluble life, [17]for it is testified, **"You are a priest forever according to the order of Melchizedek.**♀"[1] [18]For an annulment comes about of the preceding command because it is weak and unprofitable. [19]For the law perfected nothing, but a bringing in of a better confidence, through which we draw near to God. [20]And by how much it was not without oath-taking, for truly they have become priests without taking an oath, [21]but He with the taking of an oath through Him Who says to Him, **"The Master swore and will not change His mind; You are a priest forever according to the order of Melchizedek;**♀"[2] [22]by so much, Jesus has become security of a better covenant. [23]And they are truly many, having become priests, being prevented to continue because of death, [24]but He, because He remains forever, has the priestly office not to be passed on. [25]From this also, He is able to save to completion

♀ Ps. 110:4.

♀ Ps. 110:4.

1. Psalms 110:4-LXX.
2. Psalms 110:4-LXX.

those who draw near to God through Him, ever living to intercede for their behalf.

[26]For such a High Priest was appropriate for us: sacred, good in kind and pure, nonmongrelized, separated from failures, and becoming higher than the heavens, [27]Who does not have day by day need, as do the high priests, to offer up sacrifices, first for their own failures, then for those of other people. For He did this once and for all, offering up Himself. [28]For the law appoints men as high priests who have infirmities, but the word of the oath-taking after the law, a Son forever, having been perfected.

CHAPTER 8

8.1
The High Priest of a New Covenant
♀ Zech. 6:12-13.

[1]Now a summary over the things having been said: We have such a High Priest,♀ Who sat down at the right of the Throne of the Majesty in Heaven, [2]a Minister of the Separated, and of the true tabernacle, which raised up the Master, not a man. [3]For every high priest is appointed to offer both gifts and sacrifices; from which it is necessary for this One also to have something which He may offer. [4]For if indeed He were on earth, He would not be a priest, there being those priests who offer gifts according to the law, [5]who serve as an example and shadow of heavenly things, as Moses was warned, being about to make the tabernacle, for He says, **"See that you make all things according to the pattern shown to you in the mount."**[1] [6]And now He has gotten a more excellent ministry, by so much also He is a Mediator of a better covenant, which has been enacted on better promises. [7]For if this first was faultless, place would not have been sought for a second. [8]For finding fault, He said to them, **"Behold, days are coming, says the Master, and I will make an end upon the house of Israel, and upon the house of Judah; a new covenant, [9]not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them forth out of the land of Egypt, because they did not continue in My covenant, and I did not regard them, says the Master. [10]Because this is the covenant which I will covenant with the house of Israel after those days, says the Master, giving My laws into their**

1. Exodus 25:40-LXX.

mind, and I will write them on their hearts, and I will be to them God, and they will be to Me a people. [11]And they will no more teach each one his citizen[1], and each one his brother, saying, 'Know the Master', because all will know Me, from their little ones to their great ones. [12]Because I will be merciful to their injustice, and I will not remember at all their failures, and their lawlessness.'"[2] [13]In the saying **"New,"** He has made the first old. And the thing having been made old and growing aged is near disappearing.

♀ Jer. 31:31-34.

CHAPTER 9

9.1
Worship in the Earthly Tabernacle

[1]Indeed, then, the first also had ordinances of service and the worldly separated place. [2]For the first tabernacle was prepared in which was both the lampstand and the table, and the setting out of the loaves, which is called separated; [3]but behind the second curtain is a tabernacle, which is called the Separated of the Separated, [4]having a golden altar and the ark of the covenant, having been covered around on all sides with gold, in which a golden pot having the grain† and the rod of Aaron budded, and the tablets of the covenant. [5]And above it the cherubim of reputation overshadowing the mercy-seat, about which we cannot now speak part by part. [6]And these having been prepared thus, the priests go into the first tabernacle through all, completing the services. [7]But into the second the high priest *[goes]* alone once in the year, not without blood, which he offers for himself and the ignorances of the people, [8]the Mentality of Separation showing by this that the way of the Separated has not yet been made manifest, the first tabernacle still standing, [9]which is a parable for the present time, according to which both gifts and sacrifices are being offered, but as according to conscience, not being able to perfect the one serving, [10]but only on foods and drinks and various baptisms,[3] fleshly ordinances, until the time of setting things right has been imposed.

† Or, manna. Gr. *μάννα*.

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1. Instead of *citizen* translated for πολίτην, the Textus Receptus reads πλησίον or *neighbor*. The reading herein is strongly supported by $\mathfrak{p}^{46}$ ℵ A B D K L most minuscules it^{d} $syr^{p,h}$ $cop^{sa,bo,fay}$ arm etc.
2. Jeremiah 38:31-34-LXX (or 31:31-34).

9.2
The Blood of the Anointed

‡ Or, *discovered.* Gr. εὑράμενος.

[11]But the Anointed having appeared as High Priest of the good things already here$_1$, through a greater and more perfect tabernacle not made with hands, that is not of this creation, [12]nor through the blood of goats and of calves, but through His Own blood, He entered once and for all into the Separated Place, having procured‡ eternal redemption. [13]For if the blood of bulls and goats, and the ashes of a heifer, sprinkling those having been made unclean, separates them to the cleanness of the flesh, [14]by how much more the blood of the Anointed, Who through the Everlasting Mentality offered Himself without spot to God, will purify our$_2$ conscience from dead actions, for the serving of the Living God. [15]And because of this, He is a Mediator of a New Covenant, so that, death having occurred for redemption of transgressions under the first covenant, those having been called out might receive the promise of the everlasting inheritance.

[16]For where a covenant is, the death of the one covenanting by necessity must be offered. [17]For a covenant is affirmed over those dead, since it never has force when he covenanting is living. [18]From which, neither was the first dedicated without blood. [19]For every command having been spoken by Moses to all the people, according to law, he took the blood of the calves ⌊and of the goats⌋, with water, and scarlet wool, and hyssop, and he sprinkled both the scroll itself and all the people, [20]saying, **"This is the blood of the covenant which God charged to you."**$_3$ [21]And he likewise sprinkled both the tabernacle and all the vessels of service with the blood. [22]And almost all things are purified by blood according to the law, and without bloodshedding, there comes no remission. [23]It was needful then for

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3. The Textus Receptus adds here καὶ or *and.* The word is absent from $\mathfrak{p}^{46}$ ℵ* A I P 33 81 1739 syr^{p} cop$^{sa,bo,fay^{vid}}$ Origen.
1. Instead of *already here* translated for γενομένων, the Textus Receptus reads μελλόντων or *to come.* The reading herein is well-attested by ($\mathfrak{p}^{46}$) B D* 1739 it^{d} syr^{p,h,pal} Origen etc.
2. The first person *our* or ἡμῶν (A D* K P 1739*) is to be preferred over the second person *your* or ὑμῶν of the Textus Receptus (ℵ D^{c} 33 81 etc.).
3. Exodus 24:8-LXX.

the figures of the things in the heavens to be purified with these, but the heavenly things themselves by better sacrifices than these. [24]For the Anointed did not enter into the Separated Place made by hands, figures of the true things, but into Heaven itself, now to appear in the presence of God for us; [25]not that He should often offer Himself, even as the high priest enters into the Separated Place every year with the blood of others, [26]since He must often have suffered from the foundation of the world. But now once, at the completion of the ages, He has been revealed for the putting away of failure through His sacrifice. [27]And as it is reserved to men once to die, and after this the judgment, [28]so the Anointed, having been offered to bear the failures of many,♀ will appear a second *[time]* without failure to those expecting Him for salvation.

♀ Isa. 53:11.

CHAPTER 10

10.1
The Anointed's Sacrifice

[1]For the law had a shadow of the coming good things — not itself the image of those things — every year with the same sacrifices, which they offer continually, they are never able to perfect those drawing near. [2]Or, would they not have ceased to be offered because those serving did not still have conscience of failures, having once been purified? [3]But in them is a remembrance of failure every year; [4]for it is impossible for the blood of bulls and goats to take away failures. [5]Therefore, entering into the world, He says, **"You did not desire sacrifice and offering, but you prepared a body for Me. [6]You were not pleased with burnt offerings and such as to failures. [7]Then I said, behold, I come (in the heading of the book, it was written about Me), to do your will, God."**[1] [8]Above, he said, **"You did not desire nor were You pleased with offering and burnt offerings and such as to failures,"** which are offered according to the law, [9]then He said, **"Behold, I come to do your will$_2$.♀"** He takes away the first so that He may set up the second; [10]by which will we are separated for the Body of Jesus Anointed once and

♀ Ps. 40:6-8.

1. Psalms 40:6-8-LXX.
2. The Textus Receptus adds here ὁ θεός or *God.* The word is absent from $\mathfrak{p}^{13,46}$ ℵ* A C D K P 5 33 383 467 623 794 1319 2004 it^{d} syr^{htxt} cop^{sa,bo,fay} eth.

for all. [11]And indeed, every priest stands every day, ministering, and often offering the same sacrifices, which can never take away your failures. [12]But He, offering only one sacrifice on behalf of failures, sat down in perpetuity at the right of God,♀ [13]from then on expecting until His enemies are placed as a footstool of His feet. [14]For by one offering, He has perfected in perpetuity those being separated. [15]And the Mentality of Separation witnesses to us also. For after having said before, [16]**"This is the covenant which I will covenant to them after those days, says the Master, giving My laws on their hearts, and I will write them also on their minds, [17]and I will no longer remember at all their failures and their lawlessness.♀"**[1] [18]But where forgiveness of these is, there is no longer offerings regarding failure.

♀ Ps. 110:1.

♀ Jer. 38:31-34.

10.2
Exhortation and Warning

[19]Therefore, brothers, having free speech upon the entering of the Separated Place by the blood of Jesus, [20]which He consecrated for us, a new and living way through the curtain; that is, His flesh; [21]and having a Great Priest over the house of God, [22]let us draw near with a true heart in full assurance of persuasion, our hearts having been sprinkled from an evil conscience, and the body having been washed in pure water, [23]let us hold fast the confession of the confidence without yielding†, for He having promised is trustworthy. [24]And let us consider one another, to the provoking of honorable brotherly love and of good actions, [25]not forsaking the assembling of ourselves, as is the custom of some, but exhorting; and by so much more as you see the Day drawing near.

† Or, *unmoved, persistent, unwavering.* Gr. ἀκλινῆ.

10.3
Consequences of Willful Failure

[26]For when we fail willfully after receiving the full knowledge of truth, there no longer remains a sacrifice regarding failures, [27]but a certain fearful expectation of judgment and of fire zealously being about to consume the adversaries. [28]Anyone who disregarded the law of Moses dies without pity by two or three witnesses; [29]by how much worse a punishment do you think he will be thought worthy of having trampled on the Son of God, and having counted the blood of the covenant in which He was separated as common, and having insulted the Mentality of Favor? [30]For we know the One Who has said, **"Vengeance is**

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1. Jeremiah 38:31-34-LXX (or 31:31-34).

Mine; I will repay$_1$."$_2$ And again, **"The Master will judge His people."$_3$** [31]It is a fearful thing to fall into the hands of the Living God!

[32]But call to mind the former days in which being enlightened you endured much struggle of sufferings, [33]truly being exposed to both reproaches and afflictions, and becoming sharers of those living this way. [34]For indeed, you suffered with those in prison$_4$, and with joy, you accepted the seizure of your possessions, knowing that you yourselves have a better possession abiding in Heaven. [35]Therefore, do not cast away your freedom of speech, which has great reward. [36]For you have need of patience, that having done the will of God, you may obtain the promise. [37]For, yet a very little and the One coming **"will come and not delay. [38]But the just will live by My$_5$ persuasion, and if he draws back, My life* is not pleased in him.♀"$_6$** [39]But we are not of those drawing back to destruction, but those of persuasion, to the preservation of the life*.

* Gr. ψυχὴ. See Appendix 9.
♀ Hab. 2:3.

CHAPTER 11

11.1 *Persuasion*

[1]Now persuasion is the substance of confidence, the evidence of things not being seen. [2]For by this the elders obtained witness. [3]By persuasion we understand the universe to have been framed by the Word of God, so that the things seen do not come into being out of things that appear. [4]By persuasion, Abel offered a greater sacrifice to God than Cain, by which he obtained witness to be justi-

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1. The Textus Receptus adds here the words *says the Master* with A. These words are absent from $\mathfrak{p}^{13vid,46}$ ℵ* D* P etc.
2. Deuteronomy 32:35-LXX.
3. Deuteronomy 32:36-LXX and Psalms 135:14-LXX.
4. Instead of δεσμίοις or *those in prison*, the Textus Receptus has δεσμοῖς μου or *my bonds*. The reading herein is supported by A D^{gr*} 33 (81) 1739 it^{61} vg syr^{p,h,pal} cop^{sa,bo} arm Ephraem, with most other texts containing a variety of errors here.
5. The Textus Receptus omits here the pronoun μου, or *My*. However, it is contained, in $\mathfrak{p}^{46}$ ℵ A H* 33^{vid} 257 383 1175 1739 1831 1875 it^{r,61,65c} vg cop^{sa} arm Clement etc.
6. Habakkuk (Ambacum) 2:3-4-LXX.

fied, God testifying over his gifts; and through it, having died, he yet speaks. [5]By persuasion, Enoch was altered so as not to see death, **"and was not found, because God altered him."**[1] For before his alteration, He obtained witness to be pleasing to God. [6]But without persuasion, it is impossible to please God, for it is right that one approaching God should be persuaded that He is, and that He becomes a rewarder to those seeking Him out. [7]Being warned by God about the things not yet having been seen, moved with fear, by persuasion Noah prepared an ark for the salvation of his house; by which he condemned the world, and became heir of the justice according to persuasion. [8]Having been called by persuasion, Abraham obeyed to go forth to a place which he was about to receive for an inheritance, and went forth not understanding where he went. [9]By persuasion, he sojourned in a land of promise, being of a different race, dwelling in tents with Isaac and Jacob, the coheirs of the same promise. [10]For he looked to a city having the foundations of which God is the Builder and Maker. [11]And by persuasion, Sarah herself received power for the conception of seed, even beyond the time of age, and gave birth, since she accounted the One having promised to be trustworthy. [12]Therefore, from this one (and that of one having died*) came into being even as the stars of heaven in multitude and countless as sand by the lip of the sea.

* In reference to Sarah's womb.

[13]By way of persuasion, all of these died, not having received the promises, but seeing them from afar, and being persuaded and having embraced and having confessed that they are aliens and sojourners on the earth. [14]For those saying such things make clear that they seek a fatherland. [15]And if indeed they remembered that from which they came out, they had time to return. [16]But now they stretch forth to better, that is, a heavenly one. Therefore, God is not ashamed of them, to be called their God; for He prepared a city for them.

[17]By persuasion, Abraham, being tested, offered up Isaac, and he having accepted the promises was offering up the only-begotten, [18]as to whom it was spoken, **"In Isaac,**

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1. Genesis 5:24-LXX.

your seed will be called,♀"[1] [19]reasoning that God was able to raise even from the dead, from where indeed he obtained him in a parable. [20]By persuasion regarding coming things, Isaac blessed Jacob and Esau. [21]By persuasion, dying Jacob blessed each of the sons of Joseph, and **"worshiped on the top of his staff."**[2] [22]By persuasion, dying Joseph remembered regarding the exodus of the sons of Israel and gave orders regarding his bones. [23]Moses, having been born, was by persuasion hidden by his parents for three months, because they saw the child was beautiful; and they did not fear the decree of the king. [24]By persuasion, Moses, having become great, refused to be called the son of the daughter of Pharaoh, [25]choosing rather to suffer affliction with the children of God than to have the enjoyment of failure for a time, [26]counting the reproach of the Anointed as greater riches than the treasures of Egypt, for he was looking to the reward. [27]By persuasion, he left Egypt, not fearing the anger of the king, for he kept on as seeing the Invisible One. [28]By persuasion, he made the Passover, and the sprinkling of blood, that He that destroys the firstborn might not touch them. [29]By persuasion they went through the Red Sea, through it as if it were dry, by which trial the Egyptians were swallowed. [30]By persuasion, the walls of Jericho fell down, having been circled during seven days. [31]By persuasion, Rahab the whore did not perish with those disobeying, having received the spies with peace. [32]And what more may I say? For the times will fail me telling about Gideon, Barak, and both Samson and Jephthah, and both David and Samuel, and the prophets, [33]who through persuasion overcame governments, worked out justification, obtained promises, stopped the mouths of lions, [34]quenched the power of fire, escaped the edges† of the sword, acquired power from weakness, became strong in war, made armies of other races to yield. [35]Women received their dead by resurrection, but others were beaten to death, not accepting deliverance, that they might obtain a better resurrection. [36]And others received trials of mockings and of floggings, and even more, bonds of prison; [37]they

♀ Gen. 21:12, 26:2-5.

† Or, lit. *mouths*. Gr. στόματα.

1. Genesis 21:12-LXX.
2. Genesis 47:31-LXX.

were stoned; they were tried; they were sawed apart; they died by murder of sword; they went about in sheepskins, in goatskins, being in need, being afflicted, being ill-treated; [38]of whom the world was not worthy; wandering over deserts and mountains and caves and holes of the earth. [39]And all these having obtained witness through persuasion, they did not obtain the promise, [40]God having foreseen something better regarding us, that they should not be perfected apart from us.

CHAPTER 12

12.1
The Discipline of the Master

[1]So therefore, we also having such a cloud of witnesses encircling us, having laid aside every weight and the easily-surrounding failure, let us through patience run the race set before us, [2]looking to the Author and Finisher of our persuasion, Jesus, Who because of the joy set before Him endured the torture stake, despising the shame, and sat down at the right of the throne of God. [3]For consider Him Who had endured such contradiction of failures against Himself, lest you grow weary, fainting in your lives*. [4]You did not yet resist unto blood, wrestling against failure. [5]And you have forgotten the exhortation which He speaks with you, as with sons, **"My sons, do not despise the chastening of the Master, nor faint while being corrected by Him. [6]For whom the Master loves, He chastens, and whips every son whom He receives."**[1] [7]If you endure chastisement, God is dealing with you as with sons; for who is the son whom a father does not chastise? [8]But if you are without chastisement, of which all have become sharers, then you are mongrels and not sons. [9]Moreover, we have had fathers of our flesh as chastisers, and we respected them. Shall we not much more be subjected to the Father of mentalities, and we shall live? [10]For they truly chastised us for a few days, according to the thing seeming good to them; but He for our profit, in order for us to partake of His separation. [11]And all chastisement for the present, truly, does not seem to be joyous, but grievous; but afterward, it gives back peaceable fruit of justification to the ones having been exercised by it. [12]Therefore, straighten up the hands hanging along side and

* Gr. ψυχὴ. See Appendix 9.

1. Proverbs 3:11-12-LXX.

the weakened knees; [13]and make straight tracks for your feet, that the lame not be turned aside, but rather healed.

12.2
Warning Against Rejecting God

[14]Follow peace and separation with all, without which no one will see the Master, [15]watching diligently lest any lack from the favor of God, that no root of bitterness growing up may disturb you, and through this many be mongrelized; [16]lest any whore, or profane* one, as Esau, who for one feeding gave up his birthright; [17]for you know also that afterwards, desiring to inherit the blessing, he was rejected, for he found no place of repentance, though seeking it with tears.

* Or, *ungodly.* Gr. *βέβηλος.*

[18]For you have not drawn near to that$_1$ being touched, and having been lit with fire, and to gloom, and darkness, and storm, [19]and to a sound of trumpet, and to a voice of words, which those hearing begged not a word be added to them, [20]for they could not bear that which was charged: **"If even a beast touches the mountain, it will be stoned$_2$."**$_3$ [21]And so fearful was the thing appearing, Moses said, **"I am terrified and trembling."**$_4$ [22]But you have drawn near to Mount Zion, and a city of the Living God, to a heavenly Jerusalem, and to ten-thousands of messengers, [23]and to an assembly, a Body Politic of firstborn ones having been enrolled in Heaven, and to God, the Judge of all, and to the mentalities of just ones who have been completed, [24]and to Jesus, Mediator of a New Covenant, and to blood of sprinkling, speaking better things than that of Abel. [25]Watch, that you do not refuse the One speaking, for if these on earth did not escape, who refused Him Who divinely warned *[them]*, much rather we, those turning away from heaven; [26]Whose voice shook the earth then, but now He has promised, saying, **"Yet once, I will shake not only the earth, but also the heaven.**♀**"**$_5$ [27]Now the **"yet once"** makes clear the removal of that being shaken, as having been made, that

♀ Hag. 2:6.

1. The Textus Receptus inserts ὄρει or *the mountain.* The word is absent, however, from $\mathfrak{p}^{46}$ ℵ A C 048 33 (81) vg syr^{p} cop^{sa,bo} eth etc.
2. The Textus Receptus, with almost no support, adds here *or shot through with a dart.*
3. Paraphrase of Exodus 19:13-LXX.
4. Paraphrase of Deuteronomy 9:19-LXX.
5. Haggai (Aggeus) 2:6(7)-LXX.

the things not shaken may remain. [28]Therefore, receiving an unshakable Government, let us have favor, through which we may well-pleasingly serve God with reverence and fear; [29]for truly, **"Our God is a consuming fire."**[1]

CHAPTER 13

13.1
Concluding Remarks
† φιλαδελφία as opposed to ἀγάπη or *honorable brotherly love.*

[1]Let brotherly love† continue. [2]Do not forget hospitality, for through this, some unknowingly entertained messengers. [3]Be mindful of the prisoners, as being bound with them; of those ill-treated, as also being in the body yourselves. [4]Marriage is honorable in all, and the marriage bed unmongrelized, but whores and mongrelizers God will judge. [5]Let your way of life be without loving money, being satisfied with the present things; for He has said, **"I will never leave you, nor will I forsake you in any way."**[2] [6]So that we may say, freely speaking, **"The Master is my helper, and I will not be afraid; what will man do to me?"**[3]

[7]Remember your leaders, who spoke the Word of God to you, considering the issue of their conduct, imitate their persuasion: [8]Jesus Anointed, the same yesterday, today, and forever.‡ [9]Do not be carried away by various and alien teachings; for it is good that the heart be confirmed by favor, not by foods, in which those walking so were not profited. [10]We have an altar of which those serving the tabernacle have no authority† to eat. [11]For of the animals whose blood is brought regarding failures into the Separated Place by way of the high priest, of these, the bodies are burned outside the camp. [12]Therefore, that He might separate the people by His own blood, Jesus also suffered outside the gate. [13]So let us go forth to Him, outside the camp, bearing His reproach. [14]For we do not have here a continuing city, but we seek the one coming. [15]⌊Therefore,⌋ through Him, let us always offer up a sacrifice of praise to God, that is, the fruit of the lips, confessing to His authority. [16]But do not be forgetful of doing good and sharing, for with such sacrifices, God is well-pleased. [17]Obey those tak-

‡Some manuscripts add, *So be it.*

† Or, *right, ability, power.* Gr. ἐξουσία.

1. Deuteronomy 4:24-LXX.
2. Deuteronomy 31:6-LXX.
3. Psalms 118:6-LXX.

ing the lead of you, and submit, for they watch for your lives*, giving an account, that they may do this with joy, and not with groaning, for to you this would be profitless.

* Gr. ψυχή. See Appendix 9.

[18]Pray regarding us, for we are persuaded that we have a good conscience, desiring to conduct ourselves well in all. [19]But I exhort you more abundantly to do this, that I may sooner be restored to you.

13.2 *Benediction and Final Greetings*

[20]Now the God of peace, He leading up out of the dead the great Shepherd of the sheep, in the blood of an eternal covenant, our Master Jesus, [21]complete you in everything good$_1$, to do His will, doing in you that which is pleasing before Him, through Jesus Anointed, to Whom be the reputation ⌊forever and ever⌋. So be it.

[22]And I exhort you, brothers, endure the word of exhortation, for I indeed wrote to you by way of a little. [23]You know the brother Timothy who has been freed, with whom, if I come sooner, I will see you.

[24]Greet all those leading you, also all the Separated Ones. Those from Italy greet you.

[25]Favor be with you all.$_2$

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1. The Textus Receptus adds here ἔργῳ or *work* (which would be read as *every good work*). The word is absent from $\mathfrak{p}^{46}$ ℵ D* Ψ it^{d,61,65} vg cop^{bo} etc.
2. Many texts add here the liturgical ἀμήν or *So be it*. The word is omitted from $\mathfrak{p}^{46}$ ℵ* I^{vid} 33 vg^{ms} cop^{sa} arm etc.

The Revelation to John was written in late 68 A.D.

The Revelation To John[1]

CHAPTER 1

1.1
Introduction and Salutation

[1]A revelation of Jesus Anointed, which God gave to Him to show to His slaves things which must occur with speed. And He signified, sending through His messenger to His slave, John, [2]who testified of the Word of God and the witness of Jesus Anointed, even as many things as he saw. [3]Blessed is the one reading and those hearing the words of the prophecy and keeping the things having been written, for the time is near.

[4]John, to the seven Body Politics in Asia: Favor to you, and peace, from the One Who is, and Who was, and Who is coming, and from the seven mentalities which are before His throne; [5]even from Jesus Anointed, the Trustworthy Witness,♀ the Firstborn out of the dead and the Ruler of the kings of the earth. To Him Who loves us and has freed[2] us from our failures by His Blood,♀ [6]and made us a government[3] and priests to God, even His Father, to Him is the reputation and the might forever ⌊and ever⌋[4]. So be it. [7]Behold, He comes with the clouds, and every eye will see Him, and the ones who pierced Him, and all the tribes of the earth will wail on account of Him. Yes, so be it.

♀ Ps. 89:36-37.

♀ Isa. 52:15.

[8]**"I am the Alpha and the Omega,[5]"** says the Master God[6], **"Who is♀†, and Who was, and Who is coming, the Almighty."**

♀ Ex. 3:14.
† Or, *The Being.* Gr. *ὁ ὤν.* See Appendix 25.

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1. The earliest and simplest title to this book is that given herein, Ἀποκάλυψις Ἰωάννου (א C). Over sixty different readings appear in later manuscripts.
2. Instead of *freed*, translated for λύσαντι, the Textus Receptus reads λούσαντι or *washed* along with P 046 it^{gig} vg cop^{bo} eth. The reading herein is widely attested by 𝔓^{18} א A C 1611 it^{h} syr^{ph,h} arm etc.
3. The Textus Receptus reads βασιλεῖς or *kings* instead of βασιλείαν or *government* with very poor textual support.
4. These words, τῶν αἰώνων, are absent from such important texts as 𝔓^{18} A P cop^{bo} Andrew^{a}, but are present in א C 046 1 1006 1611 1854 2053 it^{gig,h,61} vg syr^{ph,h} arm eth Andrew^{hav,c,p} Arethas.

1.2
A Vision of the Anointed

[9]I, even your brother John, and co-sharer in the affliction and in the Government and patience of Jesus, came to be in the island being called Patmos because of the Word of God and because of the witness of Jesus$_1$. [10]I came to be in the Mentality on the Master's day and I heard behind me a great voice, as of a trumpet, [11]saying,$_2$ **"What you see, write in a scroll and send to the seven Body Politics of Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."** [12]And I turned to see the voice which spoke with me. [13]And having turned, I saw seven lampstands of gold, and in the midst of the seven lampstands *[One]* **"like a Son of man"**$_3$ having been clothed to the feet, and having been girded with a golden girdle at the breasts. [14]And the hairs of His head were white as white wool, as snow, and His eyes as a flame of fire; [15]and His feet like bronze having been fired in a furnace; and His voice as a sound of many waters; [16]and having in His right hand seven stars; and a sharp, two-edged sword proceeding out of His mouth, and His face shining as the sun in its power.♀ [17]And when I saw Him, I fell at His feet, as dead; and He placed His right hand on me, saying to me, **"Do not fear; I am the First and the Last,♀ [18]and the Living One; and I became dead; and, behold, I am living forever and ever.**$_4$ **And I have the keys to Hades and of death. [19]Write what things you saw, and what things are, and what things are about to occur**

♀ Dan. 10:5-6

♀ Isa. 48:12.

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5. The Textus Receptus adds here ἀρχὴ καὶ τέλος or *Beginning and Ending,* with the support of ℵ* 1 (2344) it^{gig,61} vg. The present reading is attested by ℵ^1 A C 1006 1611 1841 2053 2062 *Byz* (P 046) it^h syr^{ph,h} arm eth Epiphanius Ambrose Varimadum Primasius. The words were doubtlessly taken from 21:6.
6. The Textus Receptus omits *God* with very poor support.
1. Twice in this verse, after Jesus, the Textus Receptus inserts *Anointed,* amid a wide variety of variant readings for this verse. The text herein is supported by A C.
2. Here, the Textus Receptus inserts *I am the Alpha and the Omega, the First and the Last, and.* These words are absent in ℵ A C etc.
3. Daniel 7:13-LXX.
4. The Textus Receptus adds here *So be it* or ἀμήν. The word is absent in ℵ* A C P etc.

after these things. [20]The mystery of the seven stars which you saw on My right, and the seven golden lampstands. The seven stars are the messengers of the seven Body Politics, and the seven lampstands you saw are seven Body Politics.

CHAPTER 2

2.1
The Message to Ephesus

[1]"To the Messenger of the Ephesian Body Politic, write:

[2]"These things says the *[One]* holding the seven stars in His right hand, He walking in the midst of the seven golden lampstands: I know your works, and$_1$ labor, and your patience, and that you cannot bear evil ones, and tried those pretending to be ambassadors and are not, and found them liars; [3]and you had perseverance† and you have endured on account of My authority and have not wearied$_2$. [4]But I have against you that you left your first honorable brotherly love. [5]Then remember from where you have fallen and repent and do the first works. And if not, I am coming quickly and will remove your lampstand from its place, unless you repent. [6]But you have this, that you hate the works of the Nicolaitans, which I also hate. [7]The *[one]* having an ear, hear what the Mentality says to the Body Politics. To the overcomer, I will give to him to eat of the Tree of Life which is in the midst of the Paradise of God.

† Or, *patient endurance, steadfastness.* Gr. *ὑπομονή.*

2.2
The Message to Smyrna

[8]"And to the Messenger of the Body Politic of Smyrna, write:

[9]"These things says the First and the Last, Who became dead and lived: I know your works, and the affliction, and the poverty; but you are rich; and the blasphemy of those saying themselves to be Judeans and are not, but are a Synagogue of Satan. [10]Do not at all fear what you are about to suffer. Behold, the Diabolical One

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1. The Textus Receptus interpolates here σου or *your* along with ℵ 046 syr^{ph} cop^{sa,bo} arm eth. The shorter reading is supported by A C P 2053 it^{gig,61} vg syr^{h} etc.
2. The Textus Receptus preserves a different reading which would be translated *you have labored and have not wearied.* The reading herein, however, is supported by A C etc.

is about to throw you into prison, so that you may be tried; and you will have affliction ten days. Be trustworthy until death and I will give you the crown of life. [11]The *[one]* having an ear, hear what the Mentality says to the Body Politics. The overcomer will not at all be hurt by the second death.

2.3 *The Message to Pergamos*

[12]"And to the Messenger of the Body Politic in Pergamos, write:

"These things says the *[One]* having the sharp, two-edged sword: [13]I know your works, and where you dwell, where the throne of Satan is. And you hold My authority, and did not deny My trustworthiness even in the days$_1$ Antipas was the witness of My trustworthiness; who was killed alongside you, where Satan dwells. [14]But I have a few things against you, that you have there those holding the teachings of Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat idol-sacrifices, and to commit whoredom. [15]So you also have those holding the teaching of the Nicolaitans, in like manner$_2$. [16]Repent then$_3$! And if not, I will come to you quickly, and I will make war with them by the sword of My mouth. [17]The *[one]* having an ear, hear what the Mentality says to the Body Politics. To the overcomer, I will give him to eat from the hidden manna. And I will give to him a white stone, and on the stone a new name having been written, which no one knows except the receiver.

2.4 *The Message to Thyatira*

[18]"And to the Messenger of the Body Politic in Thyatira, write:

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1. In order to construct a smoother reading here, several witnesses add either αἷς or *which* (046 1006^{c} syr^{h} eth) or ἐν αἷς or *in which* (א^{a} P 1611 1854 it^{gig} arm Textus Receptus). The text herein is attested by A C 2053 2065 2344 it^{61} vg syr^{ph} cop^{sa,bo}.
2. The words *in like manner* are translated for ὁμοίως as opposed to *which I hate*, translated for ὃ μισῶ in the Textus Receptus. The reading herein is supported by all of the best manuscripts. It is easy to see how a single transcriptional error could have resulted in the misreading, especially when influenced by Rev. 2:6.
3. *Then*, translated for οὖν, is omitted from the Textus Receptus, but is included by A C 046 1006 1611 1854 syr^{ph} cop^{sa,bo} etc.

"These things says the Son of God, the *[One]* having His eyes as a flame of fire and His feet like bronze: [19]I know your works, and the honorable brotherly love, and the persuasion, and the ministry,[1] and your patience, and your works; and the last more than the first. [20]But I have a few things against you, that you allow the woman Jezebel to teach, she saying herself to be a prophetess, and to cause My slaves to err, and to commit whoredom, and to eat idol-sacrifices. [21]And I gave time to her that she might repent. And she did not wish to repent from her whoredom.[2] [22]Behold, I am throwing her into a bed, and those mongrelizing with her into great affliction – unless they repent of her[3] works. [23]And I will kill her children with death; and all the Body Politics will know that I am the *[One]* searching the inner parts and hearts. And I will give to each of you according to your works. [24]But I say to you and to the rest in Thyatira, as many as do not have this teaching and who did not know the deep things of Satan, as they say; I am not casting another burden on you; [25]but what you have, hold until I shall come. [26]And the overcomer, and the *[one]* keeping My works until the end, I will give to him authority† over the nations, [27]and 'he will shepherd them with an iron staff – they are broken to pieces like clay vessels'[4] – as I also have received from My Father. [28]And I will give to him the morning star. [29]The *[one]* having an ear, hear what the Mentality says to the Body Politics.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

CHAPTER 3

3.1 *The Message to Sardis*

[1]"And to the Messenger of the Body Politic in Sardis,

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1. The Textus Receptus, with only scant support, reverses the order of these last two nouns.
2. The Textus Receptus transposes *from her whoredom* to the end of the previous sentence and omits the words *wish to.* The reading herein is supported by the best witnesses.
3. Instead of *her,* translated for αὐτῆς, the Textus Receptus, along with A 1 1854 2081 it^{61} syr^{ph} arm etc., has αὐτῶν or *their.* The reading herein is supported by ℵ C P 1006 1611 2053 it^{gig} vg syr^{h} cop^{sa,bo} Tertullian.
4. Psalms 2:9-LXX.

write:

"These things says the *[One]* having the seven mentalities of God and the seven stars: I know your works, that you have the authority that you live, but are dead. [2]Be watching and establish the things left, which are about to die. For I have not found your works being fulfilled before God. [3]Then remember how you received and heard, and keep and repent. If, then, you do not watch, I will come upon you like a thief, and you will not at all know what hour I come upon you. [4]You also have a few names in Sardis which did not defile their robes, and they will walk with Me in white because they are worthy. [5]The overcomer, he will be clothed in white garments, and I will not at all blot his name out of the Book of Life; and I will acknowledge his name before My Father, and before His Messengers. [6]The *[one]* having an ear, hear what the Mentality says to the Body Politics.

3.2
The Message to Philadelphia
♀ Ps. 2:6.

[7]"And to the Messenger of the Body Politic in Philadelphia, write:

"These things says the Separated One,♀ the True One, having the key of David; what *[He]* opens, even no one shuts, and *[what He]* shuts, even no one opens: [8]I know your works. Behold, I have given a door being opened before you, and no one is able to shut it, for you have a little power and have kept My Word and have not denied My authority. [9]Behold, I hand over out of the synagogue of Satan those saying themselves to be Judeans and they are not, but they lie. Behold, I will make them come and bow down before your feet and they will know that I loved you. [10]Since you kept the word of My patience, I also will keep you out of the hour of trial which is going to come on all the civilized world in order to try those dwelling on the earth. [11]Behold, I am coming quickly. Hold what you have that no one take your crown. [12]The overcomer, I will make him a pillar in the temple of My God, and he will not go out any more. And I will write the authority of My God on him, and the authority of the city of My God, the new Jerusalem, which comes down out of Heaven from My God, and My new authority. [13]The *[one]* having an ear, hear what the Mentality says to the Body Politics.

3.3
The Message to Laodicea

[14]"And to the Messenger of the Body Politic of Laodi-

cea, write,

"These things says the 'So Be It,' the Trustworthy Witness, and the true Head of the creation of God: [15]I know your works, that you are neither cold nor hot. I would that you were cold or hot. [16]So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth. [17]Because you say, 'I am rich, and I am made rich, and I have need of nothing,' and do not know that you are wretched and miserable and poor and blind and naked. [18]I advise you to buy from Me gold having been refined by fire, that you may be rich; and white garments, that you may be clothed, and your shame and nakedness may not be revealed. And anoint your eyes with eye-salve, that you may see. [19]I, as many as I love, I rebuke and I chasten. Be zealous, then, and repent. [20]Behold, I stand at the door and knock: If anyone hears My voice and opens the door, I will go in to him, and I will dine with him, and he with Me. [21]The overcomer, I will give to him to sit with Me in My throne, as I also overcame and sat with My Father in His throne. [22]The *[one]* **having an ear, hear what the Mentality says to the Body Politics."**

CHAPTER 4

4.1
The Throne in Heaven

[1]After these things, I saw, and behold, a door being opened in Heaven! And I heard the first voice as a trumpet speaking with me, saying, **"Come up here, and I will show you what needs to happen after these things."** [2]And at once, I became in mentality. And behold, a throne was set in Heaven, and One sitting on the throne. [3]And the One sitting was like a jasper stone in appearance, and a sardius, and a rainbow around the throne, like an emerald in appearance. [4]And around the throne, I saw twenty-four thrones, and on the thrones I saw twenty-four elders sitting, having been clothed in white garments. And they had golden crowns on their heads. [5]And out of the throne came forth lightnings and thunders and voices. And seven lamps of fire burning before the throne, which are the seven mentalities of God; [6]and a glassy sea before the throne, like crystal. And in the midst of the throne and around the throne, four living creatures, full of eyes before and behind.

[7]And the first living creature was like a lion; and the second living creature like a calf; and the third living creature having a face like a man; and the fourth living creature like an eagle flying. [8]And the four living creatures each one had six wings around, and within being full of eyes. And they had no rest day and night, saying, **"Separated, separated, separated, Master God Almighty, the *[One]* Who was, and Who is†, and Who is coming!"** [9]And when the living creatures will give reputation and honor and thanks to the *[One]* sitting on the throne, to the *[One]* living forever and ever, [10]the twenty-four elders fall down before Him sitting on the throne; and they will worship the *[One]* living forever and ever, and will throw their crowns before the throne, saying, [11]**"Master, You are worthy to receive the reputation and the honor and the power, because You created all things, and through Your will they exist."**

† Or, *The Being.* Gr. *ὁ ὤν.* See Appendix 25.

CHAPTER 5

5.1
The Scroll and the Lamb

[1]And I saw on the right of the *[One]* sitting on the throne a scroll having been written within and on the back, having been sealed with seven seals. [2]And I saw a strong messenger proclaiming with a great voice: **"Who is worthy to open the scroll, and to loosen its seals?"** [3]And no one in Heaven was able to open the scroll nor to see it, neither on the earth, nor underneath the earth. [4]And I_1 wept very much, because no one worthy was found to open and to read the scroll, nor to see it. [5]And one of the elders said to me, **"Do not weep, Behold, the Lion being of the tribe of Judah, the Root of David, overcame to open the scroll, and to loose its seven seals."** [6]And I saw, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as having been slain, having seven horns and seven eyes, which are the ⌊seven⌋ mentalities of God having been sent out into all the earth. [7]And He came and took from$_2$ the right *[hand]* of the One who was

1. Whereas the subject must here be understood grammatically, the Textus Receptus, along with a few later texts, adds ἐγώ or *I*, which is clearly not the original reading.
2. The Textus Receptus adds here the explanatory gloss τὸ βιβλίον or *the scroll*, with very poor support, primarily from 1006.

sitting on the throne. [8]And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having harps and golden bowls full of incenses, which are the prayers of the Separated Ones. [9]And they sing a new song, saying, **"Worthy are You to receive the Scroll and to open its seals, because You were slain, and by Your blood purchased us to God out of every tribe and tongue and people and nation, [10]and made us a government$_1$ and priests to our God, and we shall reign over the earth."** [11]And I saw, and I heard a sound of many messengers around the throne, and the living creatures, and the elders, and their number was myriads† of myriads and thousands of thousands, [12]saying with a great voice, **"Worthy is the Lamb having been slain to receive the power and riches and wisdom and strength and honor and reputation and blessing."** [13]And every creature which is in Heaven, and in the earth, and underneath the earth, and the things$_2$ in the sea, and everything in them, I heard saying, **"To Him sitting on the throne and to the Lamb be the blessing and the honor and the reputation and the might forever and ever."** [14]And the four living creatures said, **"So be it."** And the elders fell down and worshiped$_3$.

† Or, *ten thousand, countless thousands.* Gr. *μυριάς.*

CHAPTER 6

6.1
The Seals

[1]And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures, like a sound of thunder, saying, **"Come$_4$!"** [2]And I saw, and behold, a white horse! And the one sitting on it had a bow. And a crown was given to him, and he went out overcoming and that he might overcome.

[3]And when He opened the second seal, I heard the sec-

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1. The Textus Receptus reads βασιλεῖς or *kings* instead of βασιλείαν or *government* with very poor textual support.
2. The Textus Receptus adds here ἃ ἐστίν or *that are*, with scant support from P 046 1 2073 2081 etc.
3. The Textus Receptus adds two glosses in this verse. First, it assigns a number to the elders, *twenty-four*; then it finishes the verse with *the Living One forever and ever.*
4. The Textus Receptus interpolates here καὶ βλέπε or *and see.* The words are absent from A C P 1 1006 1611 1854 2053 vg cop^{sa,bo} etc.

ond living creature saying, **"Come$_1$."** [4]And another horse went out – red. And it was given to him sitting on it to take peace from the earth, and that they should slay one another. And a great sword was given to him.

[5]And when He opened the third seal, I heard the third living creature saying, **"Come$_2$."** And I saw, and behold, a black horse, and the one sitting on it having a balance in his hand. [6]And I heard a voice in the midst of the four living creatures saying, **"A choenix$_3$ of wheat for a denarius$_4$, and three choenixes of barley for a denarius, and do not damage the oil and wine."**

[7]And when He opened the fourth seal, I heard a voice saying, **"Come$_5$."** [8]And I saw, and behold, a pale green horse, and the name of the one sitting upon it – **"Death."** And Hades followed after him. And authority† was given to them to kill over a fourth of the earth with sword, and with famine, and with death, and by the wild beast of the earth.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[9]And when He opened the fifth seal, I saw under the altar the lives* of those having been slain for the Word of God, and for the witness which they had. [10]And they cried with a great voice, saying, **"Until when, Separated and True Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?"** [11]And there was given to each one a white robe. And it was said to them that they should rest yet a little time, until might be fulfilled also their fellow slaves and their brothers, those being about to be killed, even as they.

* Gr. *ψυχὴ.* See Appendix 9.

[12]And I saw when He opened the sixth seal. And$_6$ a great earthquake occurred. And the sun became black as sackcloth made of hair; and the moon became as blood; [13]and the stars of the heaven fell to the earth, as a fig-tree, being shaken by a great wind, casts its unripe figs. [14]And the

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1. See ftnt. at vs 1.
2. See ftnt. at vs 1.
3. This is close to a liter (see Appendix 26).
4. Equal to about a day's wages (see Appendix 26).
5. See ftnt. at vs 1.
6. The Textus Receptus adds here ἰδοῦ or *behold*, along with A 296 2966 vg^{mss} Primasius. Its absence, however, is supported by ℵ C P 046 1 1006 1611 1854 2053 234 it^{gig,61} vg syr^{ph,h} arm eth etc.

heaven departed like a scroll being rolled up. And every mountain and island were moved out of their places. 15And the kings of the earth, and the great ones, and the rich ones, and the commanders, and the powerful ones, and every slave, and every freeman hid themselves in the caves and in the rocks of the mountains. 16And they said to the mountains and to the rocks, **"Fall on us, and hide us from the face of the *[One]* sitting on the throne, and from the wrath of the Lamb, 17because the great day of His wrath has come; and who is able to stand?"**

CHAPTER 7

7.1
The 144,000 of Israel Sealed

1And after these things, I saw four messengers standing on the four corners of the earth, holding the four winds of the earth, that wind should not blow on the earth, nor on the sea, nor on every tree. 2And I saw another messenger coming up from the rising of the sun, having a seal of the Living God. And he cried with a great voice to the four messengers to whom it was given to them to harm the earth and the sea, saying, 3**"Do not harm the earth, nor the sea, nor the trees, until we seal the slaves of our God on their foreheads."** 4And I heard the number of those having been sealed: one hundred, forty-four thousand, having been sealed out of every tribe of the sons of Israel:

5Out of the tribe of Judah, twelve thousand having been sealed.

Out of the tribe of Reuben, twelve thousand.

Out of the tribe of Gad, twelve thousand.

6Out of the tribe of Asher, twelve thousand.

Out of the tribe of Naphtali, twelve thousand.

Out of the tribe of Manasseh, twelve thousand.

7Out of the tribe of Simeon, twelve thousand.

Out of the tribe of Levi, twelve thousand.

Out of the tribe of Issachar, twelve thousand.

8Out of the tribe of Zebulun, twelve thousand.

Out of the tribe of Joseph, twelve thousand.[1]

Out of the tribe of Benjamin, twelve thousand having been sealed.

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1. The Textus Receptus adds *having been sealed* to each of the last ten statements.

[9]After these things I saw, and behold, a great crowd which no one was able to number, out of every nation, even tribes and peoples and tongues, standing in front of the throne and before the Lamb, having been clothed with white robes and palm branches in their hands. [10]And they cry with a great voice, saying, **"Salvation to our God sitting on the throne, and to the Lamb."** [11]And all the messengers and the elders and the four living creatures stood around the throne, and fell before the throne on their faces, and worshiped God, [12]saying, **"So be it. Blessing and reputation and wisdom and thanksgiving and honor and power and strength to our God forever and ever. So be it."**

7.2
The Great Crowd in White Robes

[13]And one of the elders answered, saying to me, **"These, those having been clothed in white robes, who are they, and from where did they come?"** [14]And I said to him, **"Master, you know."** And he said to me, **"These are those coming out of the great tribulation; and they washed their robes and whitened them in the blood of the Lamb. [15]Because of this, they are before the throne of God, and serve Him day and night in His temple. And He sitting on the throne will spread over them. [16]And they will not hunger still, nor will they thirst still, nor at all will the sun fall on them, nor any heat, [17]because the Lamb in the midst of the throne will shepherd them and will lead them on the living fountains of waters; and God will wipe off every tear from their eyes."**

CHAPTER 8

[1]And when He opened the seventh seal, a silence occurred in Heaven, about a half-hour. [2]And I saw the seven messengers who stood before God, and seven trumpets were given to them.

8.1
The Seventh Seal and the Golden Censer

[3]And another messenger came and stood at the altar, having a golden censer. And much incense was given to him to give with the prayers of all the Separated Ones at the golden altar before the throne. [4]And the smoke of the incenses went up with the prayers of the Separated Ones out of the hand of the messenger before God. [5]And the messenger has taken the censer and filled it from the fire of the altar, and cast it into the earth. And sounds and thunders and lightnings and earthquakes occurred.

8.2
The Trumpets

[6]And the seven messengers having the seven trumpets

prepared, that they might trumpet them[1].

[7]And the first messenger trumpeted. And hail and fire mixed with blood occurred. And it was cast onto the earth, and a third of the earth was burned,[2] and a third of the trees was burned, and all green grass was burned.

[8]And the second messenger trumpeted. And as a great mountain burning with fire, it was thrown into the sea. And a third of the sea became blood; [9]and a third of the creatures having lives* died in the sea; and a third of the ships were destroyed.

* Gr. ψυχὴ. See Appendix 9.

[10]And a third messenger trumpeted. And a great burning star, like a lamp, fell out of the heaven. And it fell into a third of the rivers and onto the fountains of waters. [11]And the name of the star is said to be **"Wormwood†."** And a third of the waters became wormwood. And many men died from the waters, because they were bitter.

† A bitter plant, *Artemisia Absinthium.* Gr. ἀψίνθιον.

[12]And the fourth messenger trumpeted. And a third of the sun and a third of the moon and third of the stars was struck, that a third of them might be darkened and a third of the day might not appear, and in the same way, the night.

[13]And I saw, and I heard one eagle[3] flying in midheaven, saying with a great voice, **"Woe! Woe! Woe to those dwelling on the earth, from the rest of the voices of the trumpet of the three messengers being about to trumpet."**

CHAPTER 9

[1]And the fifth messenger trumpeted. And I saw a star out of heaven falling onto the earth. And the key to the pit of the abyss was given to it. [2]And he opened the pit of the abyss. And smoke went up out of the pit, like smoke of a great furnace. And the sun was darkened, and the air, by

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1. Instead of *them* translated for αὐτούς, the Textus Receptus has ἑαυτούς or *themselves*, which would be read after *prepared.*
2. The Textus Receptus, with 1854, omits the phrase καὶ τὸ τρίτον τῆς γῆς κατεκάη or *and a third of the earth was burned.*
3. Instead of *eagle*, translated for ἀετοῦ, the Textus Receptus and P 1 680 2059 2060 2081 2186 2286 2302 arm etc., read ἀγγέλου or *messenger.* The text herein is supported by ℵ A 046 $it^{gig,h}$ vg $syr^{ph,h}$ $cop^{sa,bo}$ eth. The error may have arisen because of a scribal misreading (e.g., ΑΓΓΕΛΟΥ for ΑΕΤΟΥ).

the smoke of the pit. 3And out of the smoke locusts came forth to the earth. And authority† was given to them as the scorpions of the earth have authority†. 4And it was said to them that they should not harm the grass of the earth, nor every green thing, nor every tree, except only the men who do not have the seal of God on their foreheads. 5And it was given to them that they should not kill them, but that they be tormented five months. And their torment is as the torment of a scorpion when it stings a man. 6And in those days men will seek death and they will not find it. And they will long to die, yet death will flee from them. 7And the likenesses of the locusts were like horses having been prepared for war; and on their heads as crowns, like gold; and their faces like the faces of men. 8And they had hair like the hair of women; and their teeth were like *[those]* of lions. 9And they had breastplates like iron breastplates; and the sound of their wings was like the sound of chariots with many horses running to war. 10And they have tails like scorpions, and their stings were in their tails; and their authority† is to harm men five months. 11And they have a king over them, the messenger of the abyss. In Hebrew, his name was Abaddon, and in Greek, he has the name Apollyon$_1$. 12The first woe has departed; behold, after these things yet comes two woes.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

13And the sixth messenger trumpeted. And I heard one voice out of the four horns of the golden altar before God 14saying to the sixth messenger who had the trumpet, **"Release the ⌊four⌋ messengers, those having been bound at the great river Euphrates."** 15And the four messengers were released, those having been prepared for the hour and day and month and year, that they should kill a third of men.

16And the number of the armies of the cavalry was two myriads† of myriads; and I heard their number. 17And so I saw in the vision the horses, and those sitting on them, having fire-colored breastplates, even dusky red and brimstone like. And the head of the horses as heads of lions; and out of their mouths comes fire and smoke and brimstone. 18By these three were killed a third of men, by the fire, and by

† Or, *ten thousand, countless thousands.* Gr. *μυριάς.*

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1. *Abaddon* and *Apollyon* mean *Destroyer.*

the smoke, and by the brimstone coming out of their mouths. [19]For their authority† is in their mouths, and in their tails, for their tails are like snakes, having heads, and they do harm with them. [20]And the rest of men, those not killed by these plagues, did not repent of the works of their hands, that they will not worship demons, and golden idols, and silver, and bronze, and stone, and wood, which neither are able to see, nor to hear, nor to walk. [21]And they did not repent of their murders, nor of their pharmakeia†, nor of their whoredom, nor of their thefts.

† Or, *right, ability, power.* Gr. ἐξουσία.

† Gr. φαρμακεία. See Appendix 13.

CHAPTER 10

10.1
The Messenger and the Little Scroll

[1]And I saw another strong messenger coming down out of Heaven, having been clothed with a cloud and a rainbow on the head; and his face as the sun, and his feet as pillars of fire. [2]And he had in his hand a little scroll having been opened. And he placed his right foot on the sea, and the left on the land, [3]and cried with a great voice, as a lion roars. And when he cried, the seven thunders spoke their sounds. [4]And when the seven thunders spoke$_1$, I was about to write. And I heard a voice out of Heaven saying to me, **"Seal what things the seven thunders spoke, and do not write these things."** [5]And the messenger whom I saw standing on the sea and on the land lifted his hand to Heaven, [6]and swore by Him living forever and ever, Who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time will no longer be; [7]but in the days of the voice of the seventh messenger, whenever he is about to trumpet, was even ended the mystery of God, as He proclaimed to His slaves, the prophets.

[8]And the voice which I heard out of Heaven was again speaking to me and saying, **"Go, take the little scroll having been opened in the hand of the messenger standing on the sea and on the land."** [9]And I went away toward the messenger, saying to him, **"Give the little scroll to me."** And he said to me, **"Take and eat it up, and it will make your**

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1. The Textus Receptus, with very scant support, introduces here a gloss from the previous verse: τὰς ἑαυτῶν φωνάς, or *their sounds.* The text herein is attested by (𝔓^{47}) ℵ A C P 046 1006 1611 1854 2053 2344 vg syr^{ph,h} arm.

belly bitter, but it will be sweet as honey in your mouth."
10And I took the little scroll out of the messenger's hand and ate it up. And it was sweet as honey in my mouth; and when I ate it, my belly was made bitter. 11And he said to me,
"You must prophesy before peoples and nations and tongues and many kings."

CHAPTER 11

11.1
The Two Witnesses

1And a reed like a staff was given to me, he was$_1$ saying,
"Rise and measure the temple of God and the altar and those worshiping in it. 2And cast aside the outside court of the temple, and do not measure it, for it was given to the nations, and they will trample the separated city forty-two months. 3And I will give to My two witnesses, and they will prophesy a thousand, two hundred and sixty days, dressed in sackcloth." 4These are the two olive trees and the two lampstands standing before the Master$_2$ of the earth. 5And if anyone desires to harm them, fire comes out of their mouth and devours their enemies. And if anyone desired to harm them, so it is right for him to be killed. 6These have the authority† to shut up the heaven, that no rain may rain in the days of their prophecy. And they have authority† over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire. 7And when they complete their witness, the beast coming up out of the abyss will make war with them, and will kill them. 8And their bodies *[will be]* on the street of the great city, which in the Mentality is called Sodom, and Egypt, where our Master was crucified. 9And *[those]* from the peoples and tribes and tongues and nations will see their dead bodies three and a half days; and they do not allow their dead bodies to be put in tombs. 10And those living on the earth will rejoice over them, and will make merry. And they will send one another gifts, because these two prophets tormented those living on earth. 11And after three and a half days, a Mentality of Life

† Or, *right, ability, power.* Gr. ἐξουσία.

1. The Textus Receptus adds here the explanatory gloss *and the messenger stood* to the participle *saying* which would be read in place of *he was*.
2. Instead of *Master*, the Textus Receptus reads *God* with support from 1854.

from God entered into them, and they stood on their feet. And great fear fell on the ones beholding them. [12]And they heard a great voice out of Heaven saying to them, **"Come up here."** And they went up into the heaven in the cloud. And their enemies saw them. [13]And in that hour a great earthquake occurred, and the tenth of the city fell. And there were killed in the earthquake seven thousand names of men. And the rest became terrified, and gave reputation to the God of Heaven.

[14]The second woe passed away. And behold, the third woe is coming quickly.

11.2
The Seventh Trumpet

[15]And the seventh messenger trumpeted. And there were great voices in Heaven, saying, **"The governments of the world became our Master's, even of His Anointed's; and He will reign forever and ever."** [16]And the twenty-four elders sitting before God on their thrones fell on their faces and worshiped God, [17]saying, **"We thank You, Master God Almighty, the *[One]* Who is†, and Who was,[1] because You took Your great power and reigned. [18]And the nations were full of anger; and Your anger came, and the time of the judging of the dead, and to give the reward to Your slaves the prophets, and to the Separated Ones, and to those fearing Your authority, to the small and to the great, and to destroy those destroying the earth."**

† Or, *The Being.* Gr. ὁ ὤν. See Appendix 25.

[19]And the temple of God in Heaven was opened, and the ark of His covenant was seen in His temple, and lightnings, and voices, and thunders, and an earthquake, and a great hail occurred.

CHAPTER 12

12.1
The Woman and the Dragon

[1]And a great sign was seen in Heaven, a woman having been clothed with the sun, and the moon underneath her feet; and on her head a crown of twelve stars; [2]and having in womb, she cried being in labor, and having been distressed to bear. [3]And another sign was seen in Heaven. And, behold, a great red dragon having seven heads and

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1. The Textus Receptus adds here the words καὶ ὁ ἐρχόμενος or *and Who is coming.* The reading herein is attested by (𝔓[47]) (א*) א[c] A (C) P 046 1 1611 1854 2053 it[gig,h] vg syr[ph,h] cop[sa] etc.

ten horns. And on his heads, seven diadems, [4]and his tail drew a third of the stars of the heaven, and throws them to earth. And the dragon stood before the woman being about to bear, so that when she bears he might devour her child. [5]And she bore a son, a male, who is going to shepherd all the nations with an iron staff. And her child was caught away to God and to His throne. [6]And the woman fled into the wilderness, where she had a place having been prepared from God, that there they might nourish her a thousand, two hundred and sixty days.

[7]And war occurred in Heaven, Michael and his messengers making war against the dragon. And the dragon and his messengers made war, [8]but they did not have strength, nor was place yet found for them in Heaven. [9]And the great dragon was cast out – the old serpent being called **"Diabolical One"** and **"Satan‡,"** he deceiving the whole habitable world – was cast out onto the earth, and his messengers were cast with him. [10]And I heard a great voice saying in Heaven, **"Now has come the salvation and power and the Government of our God and the authority† of His Anointed One, because the accuser of our brothers is thrown down, the** *[one]* **accusing them before our God day and night. [11]And they overcame him because of the blood of the Lamb and because of the word of their testimony. And they did not love their life* even until death. [12]Because of this, be glad, the heavens and those tabernacling in them. Woe to the ones dwelling on the earth and in the sea, because the Diabolical One came down to you having great anger, knowing that he has a little time."**

[13]And when the dragon saw that he was cast out onto the earth, he pursued the woman who bore the male. [14]And two wings of the great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is nourished there a time, and times, and half a time, away from the face of the serpent. [15]And the serpent cast out of his mouth water like a river after the woman, that he might cause the river to carry her off. [16]And the earth helped the woman and the earth opened its mouth and swallowed the river which the dragon threw out of his mouth. [17]And the dragon was enraged over the woman and went away to make war with the rest of her seed, those keeping the commandments of God and having the testimony of Jesus$_1$.

‡ Or, *Adversary.* Gr. *Σατᾶν(ᾶς).* Hbrw. שָׂטָן. LXX sometimes renders as *ἐπίβουλος* or *Accuser.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

* Gr. *ψυχὴ.* See Appendix 9.

CHAPTER 13

13.1

The Two Beasts: Beast out of the Sea

[1]And it stood$_1$ on the sand of the sea.

And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on its heads name⌊s⌋ of blasphemy. [2]And the beast which I saw was like a leopard, and its feet as of a bear, and its mouth as a lion's mouth. And the dragon gave its power to it, and its throne, and great authority†. [3]And I saw one of its heads, as having been slain to death, and its deadly wound was healed. And all the earth marveled after the beast. [4]And they worshiped the dragon who gave authority† to the beast; and they worshiped the beast, saying, **"Who is like the beast, who is able to make war with it?"** [5]And a mouth speaking great things and blasphemies was given to it. And authority† to act forty-two months was given to it. [6]And it opened its mouth in blasphemy toward God, to blaspheme His authority and His tabernacle and those tabernacling in Heaven. [7]And it was given to it to war with the Separated Ones, and to overcome them. And authority† was given to it over every tribe and people$_2$ and tongue and nation. [8]And all those dwelling on the earth will worship it, of whom the names were not written in the Scroll of Life of the Lamb, having been slain from the foundation of the world. [9]If anyone has an ear, let him hear. [10]If to be captive, into captivity he goes$_3$. If anyone is to be killed by a sword, by a sword he will be killed$_4$. Here is the patience and the persuasion of the Separated Ones.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

† Or, *right, ability, power.* Gr. *ἐξουσία.*

13.2

Beast out of the Earth

[11]And I saw another beast coming up out of the earth. And it had two horns like a lamb, but spoke like a dragon. [12]And it executes all the authority† of the first beast before it.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

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1. The Textus Receptus, with scant support, adds here Χριστοῦ or *Anointed.*
1. The words *it stood* are translated for ἐστάθη as opposed to *I stood* translated for ἐστάθην in the Textus Receptus. The reading herein, with *it* being in reference to the dragon, is supported by $\mathfrak{p}^{47}$ ℵ A C it^{gig,61} vg syr^{h} arm eth etc.
2. The Textus Receptus omits the words *and people* or καὶ λαὸν with very poor support.
3. This sentence is translated for εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει, as opposed to the Greek of the Textus Receptus, εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει, or *If anyone gathers captivity, into captivity he goes.* See following ftnt. for proofs.

And it causes that the earth and those dwelling on it should worship the first beast, the deadly wound of which was healed. [13]And it does great signs, that it causes even fire to come down out of the heaven onto the earth before men. [14]And it deceives those dwelling on the earth, because of the signs which were given to it to do before the beast, telling those dwelling on the earth to make an image to the beast who had the wound of the sword and lived. [15]And it was given to it to give a mentality to the image of the beast, so that the image of the beast might even speak, and might cause ⌊that⌋$_1$ as many as would not worship the image of the beast to be killed. [16]And the small and the great, and the rich and the poor, and the freemen and the slaves, it causes that they give to them all a mark on their right hand or on their foreheads, [17]even that not any could buy or sell,

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4. This sentence is translated for εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι, as opposed to the Greek of the Textus Receptus, εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι, or *If anyone will kill by a sword, by a sword he must be killed.* There are over a dozen variant readings of this verse (*cf.* previous ftnt.), however, the readings contained herein not only find early textual support (A vg Ps-Ambrose etc.), but they also agree closely with the Greek of the LXX at Jeremiah 15:2 and even the Masoretic Text. The LXX reads *Thus says the Master, as many as are for death, to death; and as many as are for famine, to famine; and as many as are for the sword, to the sword; and as many as are for captivity, to captivity.* This was translated literally from the idiomatic Hebrew passage in which the meaning was more obvious. When this style was used by John, scribes not familiar with the LXX passage sought to introduce changes to alleviate the difficulty of reading. Remembering Mat. 26:52 ("Put your sword back into its place, for all those taking the sword will perish by the sword"), copyists changed the passage to connote the idea of retribution, when in fact it is a reference to the passage in the LXX, the first part of which reads, "And the Master said to me, 'Though Moses and Samuel stood before My face, My life could not go out toward them: dismiss this people and let them go forth. And if it is that they say to you, 'Where shall we go forth,' then you will say to them …'" The words that follow, given above, are meant to imply a fulfillment of destiny.

1. This word, translated for ἵνα, is absent from the Textus Receptus.

except having the mark, or the name of the beast, or the number of its name. [18]Here is wisdom: Let the *[one]* having reason count the number of the beast, for it is the number of a man – and its number is six hundred, sixty-six$_1$.

CHAPTER 14

14.1
Song of the 144,000

[1]And I saw, and behold, the Lamb standing on Mount Zion! And with Him, a hundred and forty-four thousand, the name of His Father having been written on their foreheads. [2]And I heard a sound out of the heaven, as a sound of many waters, and as a sound of great thunder. Also I heard a sound of harpers harping on their harps. [3]And they sing ⌊as⌋ a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song except the hundred and forty-four thousand, those having been redeemed from the earth. [4]These are those who were not defiled with women, for they are virgins. These are the ones following the Lamb wherever He may go. These were redeemed from among men as first-fruit to God and to the Lamb. [5]And no lie$_2$ was found in their mouth;$_3$ they are without blemish$_4$.

14.2
The Three Messengers

[6]And I saw another messenger flying in mid-heaven, having an everlasting good message to proclaim to those

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1. The number *six hundred, sixty six* is translated for ἑξακόσιοι ἑξήκοντα ἕξ, or in shortened form, χξς. This number is the preponderant reading among the manuscripts, however, a few witnesses have preserved the reading ἑξακόσιοι δέκα ἕξ or six hundred, sixteen (χις in shortened form). The change might have occurred by accident if the number was transmitted in shortened form and the ξ was replaced with an ι. However, what is more probable is that the change was intentional. The Greek *Neron Cæsar,* written in Hebrew, נרון קסר, is equivalent to 666, as each Hebrew letter was assigned a numerical value. Overly pedantic scribes, in seeking to conform the text to the Western church, might have changed the number, realizing that the Latin *Nero Cæsar* in Hebrew (נרו קסר) is equal to 616.
2. The Textus Receptus substitutes *guile* or δόλος for *lie* or ψεῦδος with only marginal support.
3. The Textus Receptus adds here the connective γάρ or *for.* The expansion is absent from A C P 1854 2053 2081 it^{gig} vg etc.

dwelling on the earth, even to every nation and tribe and tongue and people, [7]saying in a great voice, **"Fear God, and give reputation to Him, because the hour of His judgment has come; also, worship Him Who has made the heaven and the earth and the sea and the fountains of waters."**

[8]And another, second$_1$ messenger followed, saying, **"Fallen! Fallen is Babylon the great city! Because of the wine of the anger of her whoredom she made all nations to drink."**

[9]And another$_2$, third messenger followed them, saying in a great voice, **"If anyone worships the beast and its image and receives a mark on his forehead or on his hand, [10]he also will drink of the wine of the anger of God having been mixed undiluted in the cup of His anger; and will be tormented by fire and brimstone before the Separated Messengers and before the Lamb. [11]And the smoke of their torment goes up forever and ever. And those worshiping the beast and its image have no rest night and day, even if anyone receives the mark of its name."** [12]Here – patience of the Separated Ones; here – those keeping the commands of God, and the persuasion of Jesus.

[13]And I heard a voice out of Heaven saying to me, **"Write: Blessed are the dead, those dying in the Master from now. Yes,"** says the Mentality, **"they will rest from their labors, for their works follow with them."**

14.3
The Harvest of the Earth

[14]And I saw; and behold, a white cloud. And on the cloud, *[One]* sitting **"like the Son of man,"**$_3$ having on His head a golden crown and in His hand a sharp sickle. [15]And another messenger went forth out of the temple, crying in a great voice to the *[One]* sitting on the cloud, **"Send Your sickle and reap, because Your hour to harvest has come, because the harvest of the earth was dried."** [16]And the *[One]* sitting on the cloud thrust His sickle onto the earth and the earth was harvested.

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4. The Clementine Vulgate, Textus Receptus, and 296 2049 add here ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, or *before the throne of God.* Clearly, there is no textual support for the inclusion of this clause.
1. Here the Textus Receptus omits δεύτερος or *second.* The word was eliminated only in later minuscules.
2. Again, the Textus Receptus omits part of this clause, this time the word *another* translated for ἄλλος.
3. Daniel 7:13-LXX.

[17]And another messenger went forth out of the temple in Heaven, he also having a sharp sickle. [18]And another messenger ⌊went forth⌋ out of the altar having authority† over the fire. And he spoke with a great voice$_1$ to the *[one]* having the sharp sickle, saying, **"Send your sharp sickle and gather the clusters of the vine of the earth, because its grapes are ripened."** [19]And the messenger thrust his sickle into the earth and gathered the vine of the earth and threw into the winepress of the great anger of God. [20]And the winepress was trodden outside the city, and blood went out of the winepress as far as the bridles of the horses, from a thousand, six hundred$_2$ stadia$_3$.

† Or, *right, ability, power.* Gr. *ἐξουσία.*

CHAPTER 15

15.1
The Messengers with the Last Plagues

[1]And I saw another sign in Heaven, great and marvelous: seven messengers having the last seven plagues, because the anger of God was completed in them.

[2]And I saw, as a glassy sea having been mixed with fire. And the ones overcoming the beast and its image and its mark of the number of its name *[were]* standing on the glassy sea, having harps of God. [3]And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, **"Great and marvelous are Your works, Master God Almighty, just and true are Your ways, King of the nations$_4$. [4]Who will not fear$_5$, Master, and repute Your authority? For** *[You]* **only** *[are]* **separated. For all the nations will come and will worship before You, because Your justice was made known."**

[5]And after these things I saw; and behold, the temple of the tabernacle of the testimony in Heaven was opened! [6]And the seven messengers having the seven plagues came forth out of the temple, having been clothed in pure and bright linen, and golden bands having been girded around their breasts. [7]And one of the four living creatures gave to

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1. The Textus Receptus substitutes *cry* or κραυγῇ for φωνὲ or *voice.*
2. A few later witnesses give this number as 1606, while still other read 1200 or 1500. The reading herein is doubtlessly the original number.
3. This is equal to about 180 miles (see Appendix 26).

the seven messengers seven golden bowls filled with anger of the Living God, forever and ever. [8]And the temple was filled with the smoke of the reputation of God and with His power. And no one was able to enter into the temple until the seven plagues of the seven messengers were completed.

CHAPTER 16

16.1
The Bowls of God's Anger

[1]And I heard a great voice out of the temple saying to the seven messengers, **"Go and pour out the bowls of the anger of God onto the earth."**

[2]And the first went away and poured out his bowl onto the earth. And it became a bad and evil sore onto the men, those having the mark of the beast, and the ones worshiping its image.

[3]And the second messenger poured out his bowl onto the sea. And it became blood, as of a dead one, and every living life* died in the sea.

* Gr. ψυχὴ. See Appendix 9.

[4]And the third messenger poured out his bowl onto the rivers and onto the fountains of the waters; and it became blood. [5]And I heard the messenger of the waters saying, **"You are just,$_1$ Who is†, and Who was, and Who will be,**

† Or, *The Being.* Gr. ὁ ὤν. See Appendix 25.

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4. The reading of the Textus Receptus, ἁγίων or *Separated Ones*, is supported by only two Greek minuscules (296 2049), although Erasmus took the word from the Latin as neither of these texts were available to him. The older witnesses, however, are split between ἐθνῶν or *nations* as herein and αἰώνων or *ages*. The former, however, enjoys wide support among the witnesses (א^{a} A P 046 051 most minuscules it^{gig,h} cop^{bo} arm eth Cyprian etc.), while the latter, attested chiefly by 𝔓^{47} א^{*,c} C 94 469 etc., may have been taken from I Tim. 1:17. The reading of the Textus Receptus appears to have arisen from a confusion of the Latin texts, where *sanctorum* or *Separated Ones* was read for *saeculorum* or *ages*.
5. The Textus Receptus, with only the support of some late minuscules and one uncial (054 94 1828 1859 2020 2183), adds here σε or *You*. Better is the evidence of 𝔓^{47} א etc., that insert the word in a different place in the text, but both insertions are to be seen as spurious in light of the reading of A C P 046 1611 2053 it^{gig,h} cop^{bo} arm eth Cyprian etc., and because the word is found in various positions.

because You judged these things, [6]since they poured out the blood of the Separated Ones and of the prophets; and You gave blood to them to drink, for they were deserving." [7]And I heard another out of the altar saying, **"Yes, Master God Almighty, Your judgments are true and just."**

[8]And the fourth messenger poured out his bowl onto the sun. And it was given to him to burn men with fire. [9]And men were burned *[with]* great heat. And they blasphemed the authority of God, the *[One]* having authority† over these plagues; and they did not repent to give Him reputation.

† Or, *right, ability, power.* Gr. ἐξουσία.

[10]And the fifth messenger poured out his bowl onto the throne of the beast. And its government became darkened. And they gnawed their tongues from the pain. [11]And they blasphemed the God of Heaven, from their pains and from their sores. And they did not repent of their works.

[12]And the sixth messenger poured out his bowl onto the great river Euphrates, and its water was dried up to prepare the way of the kings from the rising sun. [13]And I saw three mongreled mentalities like frogs out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. [14]For they are mentalities of demons doing signs, which go forth to the kings of the earth, even of the whole habitable world to assemble them to the war of that day – the great *[Day]* of God Almighty. [15]**"Behold, I am coming as a thief. Blessed is the** *[one]* **watching and keeping his garments, that he does not walk naked and they may see his shame."** [16]And he assembled them in the place having been called in Hebrew, **"Armagedon$_1$."**

[17]And the seventh messenger poured out his bowl into the air and a great voice came from the throne from the temple of Heaven, saying, **"It has happened!"** [18]And voices and thunders and lightnings occurred. And a great earthquake occurred, such as did not occur since man came into being on the earth, such a huge earthquake, so great! [19]And the great city came to be into three parts, and the cities of

1. The Textus Receptus adds here *Master* with virtually no support.
1. The spelling with only one '*d*' is to be preferred to the traditional spelling with two. Other variant spellings include: *Mageddon, Magedon, Armegedon, Armegeddon, Armagedo, Armagedom, Magedod, Magidon,* and *Maceddon.*

the nations fell. And Babylon the great was remembered before God to give to her the cup of the wine of the anger of His wrath. [20]And every island fled away, and mountains were not found. [21]And a great hail, as the size of a talent, came down out of the heaven upon men. And men blasphemed God from the plague of the hail, because its plague is exceedingly great.

CHAPTER 17

17.1
The Great Whore on the Beast

[1]And one of the seven messengers having the seven bowls came and spoke with me, saying to me, **"Come, I will show you the judgment of the great whore sitting on the many waters, [2]with whom the kings of the earth committed whoredom, and the ones inhabiting the earth became drunk from the wine of her whoredom."** [3]And he carried me away into a desert, in mentality, and I saw a woman sitting on a scarlet beast, filled with names of blasphemy, having seven heads and ten horns. [4]And the woman was clothed in purple and scarlet, and being gilded with gold and precious stone and pearls, having a golden cup in her hand filled with abominations and mongrelization of her whoredom. [5]And on her forehead, a name, having been written:

"MYSTERY
BABYLON THE GREAT
THE MOTHER OF THE WHORES
AND OF THE ABOMINATIONS OF THE EARTH."

[6]And I saw the woman being drunk from the blood of the Separated Ones and from the blood of the witnesses of Jesus. And I marveled seeing her, a great marvel. [7]And the messenger said to me, **"Why did you marvel? I will tell you the mystery of the woman and of the beast supporting her, having the seven heads and the ten horns. [8]The beast which you saw was and is not and is about to come up out of the abyss, and goes to perdition. And those dwelling on the earth will marvel, whose names have not been written on the Scroll of Life from the foundation of the world, seeing the beast, that it was a thing, and is not, and yet now is. [9]Here is the mind having wisdom: the seven heads are seven mountains, where the woman sits on them. [10]And the kings are seven. The five fell, and the one is, and the other has not yet come. And when he does come he must remain a little. [11]And the beast which was and is not, even he is the**

eighth, and is of the seven, and goes to perdition. [12]And the ten horns you saw are ten kings who have not yet received a government, but will receive authority† as kings one hour with the beast. [13]These have one mind, and their power and authority they will give up to the beast. [14]These will make war with the Lamb, and the Lamb will overcome them, because He is Master of masters and King of kings, and the ones with Him are called and chosen and trustworthy."

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[15]And he says to me, **"The waters which you saw, where the whore sits, are peoples and crowds and nations and tongues. [16]And the ten horns which you saw on the beast, these will hate the whore, and will make her desolated and naked, and will eat her flesh, and will burn her down with fire. [17]For God gave into their hearts to do His mind, and to act in one mind, and to give their government to the beast, until the words of God will be fulfilled. [18]And the woman whom you saw is the great city, having a government over the kings of the land."**

CHAPTER 18

18.1
The Fall of Babylon

[1]And after these things I saw another messenger coming down out of Heaven having great authority†, and the earth was lit up from his reputation. [2]And he cried in a strong, great voice, saying, **"Fallen! Babylon the great has fallen! And it has become a dwelling-place of demons, and a prison of every mongreled mentality, and a prison of every unclean bird, ⌊and a prison of every unclean beast,⌋[1] even having been hated; [3]because of the wine of the anger of her whoredom *[which]* all the nations have drunk, even the kings of the earth have committed whoredom with her; and the merchants of the earth became rich from the power of her luxury."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

[4]And I heard another voice out of Heaven saying, **"My people, come out of her, that you may not share in her failures and that you may not receive of her plagues; [5]because**

1. This clause, which is absent from the Textus Receptus, is the third in the series of parallel clauses that allude to Isaiah 13:21 and 34:11. The textual evidence for the inclusion and omission of all three clauses is very confused, with some including all three, some only two, and some yet a different two. However, the inclusion of the first two seems definite, with the evidence for the third being about equally split.

her failures are joined together up to Heaven, and God remembered her unjustness. [6]Give back to her as also she gave back to you, and double to her double, according to her works. In the cup which she mixed, mix to her double. [7]By what things she reputed herself and luxuriated, by so much give back to her torment and mourning. Because she says in her heart, 'I sit as a queen, and I am not a widow; and I do not see mourning at all.' [8]Because of this, in one day her plagues will come: death and mourning and famine; and she will be consumed with fire, for the Master God judging her is strong. [9]And the kings of the earth will weep for her, and will wail over her, those having committed whoredom and having luxuriated with her, when they see the smoke of her burning; [10]standing from afar because of the fear of her torment, saying, 'Woe! Woe to the great city, Babylon, the strong city! For in one hour your judgment came.' [11]And the merchants of the earth weep and mourn over her, because no one buys their cargo any more, [12]cargo of gold, and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and all sweet wood, and every ivory vessel, and every vessel of very precious wood, and of bronze, and of iron, and of marble, [13]and cinnamon, and incenses, and ointment, and frankincense, and wine, and oil, and fine meal, and wheat, and beasts, and sheep, and horses, and chariots, and of bodies and lives* of men. [14]And the ripe fruits of the lust of your life* went away from you, and all the fat things, and the bright things went away from you, and you will find them no more, not at all. [15]The merchants of these things, those being enriched from her, will stand from afar because of the fear of her torment, weeping and mourning; [16]and saying, 'Woe! Woe to the great city having been clothed in linen and purple and scarlet, and having been gilded with gold and precious stone and pearls! [17]For in one hour such great wealth has been desolated.' And every ship-pilot and all company on the ships, and sailors, and as many as work the sea, stood from afar, [18]and cried out, seeing the smoke of her burning, saying, 'What is like the great city?' [19]And they threw dust on their heads and cried out, weeping and mourning, saying, 'Woe! Woe to the great city, by which all those having ships in the sea were rich, from her costliness, because in one hour she was ruined.' [20]Rejoice over her, Heaven, and the separated ambassadors, and the prophets, because God judged your

* Gr. ψυχή. See Appendix 9.

judgment on her."

21And one strong messenger lifted a stone like a great millstone, and threw into the sea, saying, **"This way, on an impulse, Babylon the great city will be thrown down, and it will never more still be found. 22And the sound of harpers, and of musicians, and flutists, and of trumpeters will never be heard in you still, and every craftsman of every craft will never be found in you still; and the sound of a mill will never be heard in you still. 23And the light of a lamp will never more shine in you. And the voice of the bridegroom and bride will never more be heard in you. For your merchants were the great ones of the earth, for by your pharmakeia† all the nations were led astray. 24And in her was found the blood of prophets and of Separated Ones and of all the ones having been slain on the earth."**

† Gr. *φαρμακεία.* See Appendix 13.

CHAPTER 19

19.1
Hallelujah!

1And after these things, I heard a great voice of a great crowd in Heaven, saying, **"Hallelujah! The salvation and the reputation$_1$ and the power of$_2$ our God! 2For true and just are His judgments, because He judged the great whore who mongrelized the earth with her whoredom. And He avenged the blood of the slaves out of her hand."** 3And secondly, they said, **"Hallelujah! Also her smoke goes up forever and ever."** 4And the twenty-four elders and the four living creatures fell down and worshiped God sitting on the throne, saying, **"So be it! Hallelujah!"**

19.2
The Marriage Supper of the Lamb

5And a voice came out from the throne saying, **"Praise our God, all His slaves ⌊and⌋ those fearing Him, the small and the great."** 6And I heard as a sound of a great crowd, and as a sound of many waters, and as a sound of strong thunders, saying, **"Hallelujah! Because ⌊our⌋$_3$ Master God Almighty reigned. 7Let us rejoice and let us exalt, and we will give reputation to Him, because the marriage of the Lamb came and His woman prepared herself. 8And it was**

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1. The Textus Receptus adds here *and the honor* with its best support from 2329.
2. The Textus Receptus adds here *the Master* with only scant support.
3. If this word, which is absent from the Textus Receptus, were not read, then *the* would be read in its place.

given to her that she be clothed in fine linen, pure and bright; for the fine linen is the justice of the Separated Ones." [9]And he says to me, **"Write: Blessed are those having been called to the supper of the marriage of the Lamb."** And he says to me, **"These words of God are true."** [10]And I fell before his feet to worship him, but he said to me, **"Behold! Stop! I am your fellow-slave, and of your brothers, having the testimony of Jesus. Worship God. For the testimony of Jesus is the Mentality of Prophecy."**

19.3
The Rider on the White Horse

[11]And I saw Heaven being opened. And behold, a white horse and He sitting on it ⌊having been called⌋ Trustworthy and True. And He judges and wars in justice. [12]And His eyes ⌊as⌋ a flame of fire, and in His head many diadems, having a name that had been written, which no one knows except Himself; [13]and having been clothed in a garment which had been dipped in blood. And His name is called **"THE WORD OF GOD."** [14]And the armies in Heaven followed Him on white horses, being dressed in fine linen, white and pure. [15]And out of His mouth goes forth a sharp sword, that with it He might smite the nations, and He will shepherd them with an iron rod[1]. And He treads the winepress of the wine of the anger and of the wrath of God Almighty. [16]And He has on His garment and on His thigh a name having been written:

"KING OF KINGS AND MASTER OF MASTERS."

[17]And I saw one messenger standing in the sun. And he cried with a great voice saying to all the birds flying in midheaven, **"Come and gather together to the supper of the Great God, [18]that you may eat the flesh of kings, and the flesh of commanders, and the flesh of strong ones, and the flesh of horses, and of those sitting on them, and the flesh of all, both freemen and slaves, even of small and great."**

[19]And I saw the beast and the kings of the earth, and their armies being assembled to make war with the *[One]* sitting on the horse and with His army. [20]And the beast was seized, and with this, the false prophet doing signs before it, by which he led astray those having received the mark of the beast and those worshiping its images. The two were thrown alive into the Lake of Fire, burning with brimstone. [21]And the rest were killed with the sword of the *[One]* sitting

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1. Psalms 2:9-LXX.

on the horse, having gone out of His mouth. And all the birds were filled from their flesh.

CHAPTER 20

20.1
The Thousand Years

[1]And I saw a messenger coming down out of Heaven, having the key of the abyss, and a great chain on his hand. [2]And he laid hold of the dragon, the old serpent, who is the Diabolical One and Satan, and bound him a thousand years†, [3]and threw him into the abyss, and shut him up, and sealed over him, that he should not still lead astray the nations until the thousand years are fulfilled. And after these things he must be set loose a little time.

† See footnote at II Pet. 3:8.

[4]And I saw thrones, and they sat on them. And judgment was given to them, and the lives* of those having been beheaded because of the witness of Jesus and because of the Word of God, and who had not worshiped the beast nor its image, and had not received the mark on their forehead and on their hand. And they lived and reigned with the Anointed a thousand years. [5]But the rest of the dead did not live again until the thousand years were ended. This is the first resurrection. [6]Blessed and separated is the one having part in the first resurrection. The second death has no authority‡ over these, but they will be priests of God and of the Anointed, and will reign with Him ⌊the⌋† thousand years.

* Gr. ψυχή. See Appendix 9.

‡ Or, *right, ability, power.* Gr. ἐξουσία.
† If not *the*, then *a*

20.2
The Defeat of Satan

[7]And whenever the thousand years are ended, Satan will be let loose out of his prison, [8]and he will go to mislead the nations in the four corners of the land – Gog and Magog – to assemble them in war, whose number is as the sand of the sea. [9]And they went up over the breadth of the land and encircled the camp of the Separated Ones and the beloved city. And fire from God came down out of Heaven and burned them down. [10]And the Diabolical One leading them astray was thrown into the Lake of Fire and Brimstone, where the beast and the false prophet *[were]*. And they were tormented day and night forever and ever.

20.3
The Judgment at the Great White Throne

[11]And I saw a great white throne, and the *[One]* sitting on it, from Whose face the earth and the heaven fled; and a place was not found for them. [12]And I saw the dead, the great and the $small_1$, standing before the $Throne_2$. And

scrolls were opened. And another Scroll was opened, which is of Life. And the dead were judged out of the things written in the scrolls, according to their works. [13]And the sea gave up the dead in it. And death and Hades gave up the dead in them. And they were each judged according to their works. [14]And death and Hades were thrown into the Lake of Fire. This is the second death, the Lake of Fire.$_1$ [15]And if anyone was not found having been written in the Scroll of Life, he was thrown into the Lake of Fire.

CHAPTER 21

21.1
The New Heaven and the New Earth

[1]And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea no longer was. [2]And I$_2$ saw the separated city, New Jerusalem, coming down out of Heaven from God, having been prepared as a bride, having been adorned for her Husband. [3]And I heard a great voice out of the throne$_3$, saying, **"Behold, the tabernacle of God among men! And He will tabernacle with them, and they will be His people, and God Himself will be with them ⌊as their God⌋. [4]And He$_4$ will wipe away every tear from their eyes. And death will be no longer, nor mourning, nor outcry, nor pain will be any longer; ⌊for⌋ the first things passed away."** [5]And the *[One]* sitting on the throne said, **"Behold, I make all things new."** And He says$_5$, **"Write, because these words are trustworthy and true."** [6]And He said to me, **"It is done! I ⌊am⌋ the Alpha and the Omega, the Beginning and the**

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1. The Textus Receptus reverses the order of these two adjectives.
2. Instead of *the Throne,* translated for θρόνου, the Textus Receptus reads *God* with very little support.
1. The Textus Receptus, with little support, omits *the Lake of Fire* here.
2. The Textus Receptus adds here the explanatory gloss *John.*
3. Instead of *the Throne,* translated for θρόνου, the Textus Receptus reads οὐρανοῦ or *Heaven.* The former is supported widely by ℵ A 94 vg Irenaeus^{lat} Tyconius Ambrose Augustine Primasius etc., while the latter finds scant attestation in P 046 etc.
4. With A, the Textus Receptus has here *God* (which, if accepted, would be read in place of the inflectional *He*).

Ending. To the [one] thirsting, I will freely give of the fountain of the water of life. 7The overcomer will inherit all things, and I will be God to him, and he will be My son. 8But for the cowardly and nonpersuaded, and those having become abominable‡, and murderers, and whores, and pharmakeia promoters†, and idolaters, and all the liars, their part is in the Lake burning with fire and brimstone, which is the second death."

‡ Or, *abhored, detestable.* Gr. *βδελύσσομαι.* cf. Rom. 1:24.

† Gr. *φάρμακος.* See Appendix 13.

21.2
The New Jerusalem

9And one of the seven messengers came to me, he having the seven bowls being filled with the seven plagues, and spoke with me, saying, **"Come, I will show you the bride, the wife of the Lamb."** 10And he carried me in mentality onto a great and high mountain, and showed me the great city, Separated Jerusalem, coming down out of Heaven from God, 11having the reputation of God. And its light was like a very precious stone, as a jasper stone, being clear as crystal, 12and having a great and high wall, having twelve gates, and twelve messengers at the gates, and twelve tribes of the sons of Israel. 13From the east, three gates; from the north; three gates; from the south; three gates; and from the west, three gates. 14And the wall of the city had twelve foundations, and in them the names of the twelve ambassadors of the Lamb. 15And he speaking with me had a golden reed, that he may measure the city, and its gates, and its wall. 16And the city lies four-cornered, even its length as much as the width also. And he measured the city with the reed at twelve thousand stadia‡; its length and width and height are equal. 17And he measured its wall, a hundred, forty-four cubits†, a measure of a man, which is of a messenger. 18And the structure of its wall, jasper; and the city, pure gold, like pure glass. 19And the foundation of the wall of the city having been adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst. 21And the twelve gates, twelve

‡ About 1400 miles.

† About 200 feet.

5. The Textus Receptus adds here μοι or *to me*, with relatively good support from ℵ P 051 it^{61} syr^{ph} cop^{sa,bo} arm eth, but coming short of the evidence for the shorter text (A 046 1611 1854 2053 it^{gig} vg syr^{h} Irenaeus^{lat} etc.).

pearls; respectively each one of the gates was of one pearl. And the street of the city, pure gold, as transparent glass. [22]And I saw no temple in it, for the Master God Almighty is its temple, even the Lamb. [23]And the city had no need of the sun, nor of the moon, that they might shine in it, for the reputation of God illuminated it, even its lamp is the Lamb. [24]And the nations of the ones saved will walk in its light; and the kings of the earth bring their reputation and honor into it. [25]And its gates may not at all be shut by day, for no night will be there. [26]And they will bring the reputation and the honor of the nations into it. [27]And all profaning may not at all enter into it, or making an abomination or a lie; but only those having been written in the Scroll of Life of the Lamb.

CHAPTER 22

22.1
The River of Life

[1]And he showed me a pure river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb. [2]In the midst of its street and of the river, from here and from there, a tree of life producing twelve fruits: according to one month each yielding its fruit. And the leaves of the trees *[were]* for healing of the nations. [3]And every curse will no longer be. And the throne of God and the Lamb will be in it; and His slaves will serve Him. [4]And they will see His face; and His name on their foreheads. [5]And night will not be there; and they have no need of a lamp or a light of the sun, because the Master God will shed light on them. And they will reign forever and ever.

22.2
The Coming of the Anointed

[6]And he said to me, **"These words are trustworthy and true. And the Master God of the Separated Prophets sent His messenger to show His slaves what must happen quickly."** [7]**"Behold, I am coming quickly. Blessed is he keeping the words of the prophecy of this Scroll."**

[8]And I, John, *[was]* the *[one]* seeing and hearing these things; and when I heard and saw, I fell down to worship before the feet of the messenger showing me these things. [9]And he said to me, **"Behold! Stop! For I am your fellow-slave, and of your brothers the prophets, and of those keeping the words of this Scroll. Worship God!"**

[10]And he said to me, **"Do not seal the words of the prophecy of this Scroll, because the time is near.** [11]**The one**

acting unjustly, let him still act unjustly; and the filthy, let still be filthy; and the just, let still be just; and the separated, let still be separated." [12]**"Behold, I am coming quickly, and My reward with Me, to give to each as his work is.** [13]**I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last.** [14]**Blessed are those who wash their robes$_1$, that their authority† will be over the Tree of Life, and they may enter into the city through the gates.** [15]**But outside, the dogs and the pharmakeia promoters‡ and the whores and the murderers and the idolaters and everyone loving and making a lie."**

† Or, *right, ability, power.* Gr. *ἐξουσία.*

‡ Gr. *φάρμακος.* See Appendix 13.

[16]**"I, Jesus, sent My messenger to testify these things to you over the Body Politics. I am the Root and Race of David,♀ the bright and morning Star."**

♀ II Sam. 7:16.

[17]And the Mentality and the bride say, **"Come!"** And the hearer, let him say, **"Come!"** And let the one thirsting come, and the one desiring, let him take of the water of life freely.

[18]For I testify together with everyone hearing the words of the prophecy of this Scroll: If anyone adds to these things, God will add upon him the plagues having been written in this Scroll. [19]And if anyone takes away from the words of the Scroll of this prophecy, God will take away his part from the Book of Life, and out of the Separated City, and of the things having been written in this Scroll.

[20]The *[One]* testifying these things says, **"Yes, I am coming quickly."** So be it. $_2$Come, Master Jesus! [21]The favor of our Master Jesus$_3$ *[be]* with all$_4$.

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1. The words *who wash their robes* are translated for πλύνοντες τὰς στολὰς αὐτῶν, which is decisively attested by ℵ A 1006 2020 2053 it^{61} vg cop^{sa} etc. Instead of these words, the Textus Receptus reads ποιοῦντες τὰς ἐντολὰς αὐτοῦ, or *those doing His commands.* The Greek of these two readings sound very similar when read, which may explain how this spurious version came into 046 it^{gig} syr^{ph,h} cop^{bo} most minuscules and the Textus Receptus.
2. The Textus Receptus adds here *Yes* with support from 051.
3. The Textus Receptus adds here Χριστοῦ or *Anointed.* The word is absent from ℵ A etc.
4. Amidst seven variant readings, ranging from simply *with* to *with all you Separated Ones*, the reading herein seems to be the most conclusive. The Textus Receptus reads *with you all* and adds the liturgical ἀμήν or *So be it.*

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Appendix 1: Greek Alphabet and Pronunciation Key

Uncial	Curs.		Name	Pronunciation	English
Α	Α	α	Alpha	Short 'a' as in *a*larm	a
		αι		'ae' in proper nouns such as C*æ*ser, 'ai' in common words; always pronounced as in C*æ*ser	æ or ai
		αυ		S*ow*	au
Β	Β	β	Beta	*Ba*by	b
Γ	Γ	γ	Gamma	Be*g*in, *g*o	g
		γγ		A*ng*le	ng
		γκ		Ri*nk*	nk
		γξ		Ba*nks*	nx
		γχ		*N*ick	nch
Δ	Δ	δ	Delta	Stan*d*ar*d*	d
		∂		Old-style character	
Ε	Ε	ε	Epsilon	Short 'e' as in M*e*t	e
		ει		R*ay*	ei
		ευ		F*ew*	eu
Ζ	Ζ	ζ	Zeta	A*dz*	z
Η	Η	η	Eta	B*ay*	e
		ηυ		*You*th	eu
Θ	Θ	θ	Theta	*Th*ing	th
		ϑ		Old-style character	
Ι	Ι	ι	Iota	M*e*teor	i
				'J' in proper nouns when followed by vowel	
Κ	Κ	κ	Kappa	'C' in proper nouns, 'k' in common words	c or k
				Gree*k*	
Λ	Λ	λ	Lambda	*L*ight	l
Μ	Μ	μ	Mu	*M*atch	m
Ν	Ν	ν	Nu	*N*ight	n
		νπ		*Mo*p	mp
		νβ		*Mo*b	mb
		νφ		*Mu*fin	mph
		νκ			gk
		νγ		Ra*gg*ed	gg
		νχ			gch
		νλ		*L*ead	ll
		νμ		*M*ad	mm
		νρ		*R*ed	rr
Ξ	Ξ	ξ	Xi	Pa*cks*	x
Ο	Ο	ο	Omicron	Short 'o' as in sh*o*p	o
		οι		œ in proper nouns, oi in common words	œ or oi
				J*oy*	
		ου		F*oo*d	ou
Π	Π	π	Pi	*P*ark	p

Ρ	Ρ	ρ	Rho	*R*obe	r
		ῤρ		A*rr*ow	rrh
C	Σ	σ	Sigma	*S*ir	s
		ς		Final form	
Τ	Τ	τ	Tau	*T*in	t
Υ	Υ	υ	Upsilon	R*ue*	u
		υι		S*we*et	we
Φ	Φ	φ	Phi	*F*ine	ph
		φ		Old-style character	
Χ	Χ	χ	Chi	*Kh*an	ch
Ψ	Ψ	ψ	Psi	Ma*ps*	ps
Ω	Ω	ω	Omega	Long 'o' as in R*o*pe	o
		῾	Rough Breathing	Written over or on the left side of a vowel or diphthong, pronounced as English 'h', as in ὁ pronounced 'ho.' Also can go with the letter ρ, as ῥ, to make the sound 'rh' as in *Rh*ode Island	h
		᾽	Smooth Breathing	Written over a vowel or diphthong, and is not pronounced or transliterated	

Numbers

α′	1	κ′	20	τ′	300
β′	2	λ′	30	υ′	400
γ′	3	μ′	40	φ′	500
δ′	4	ν′	50	χ′	600
ε′	5	ξ′	60	ψ′	700
ϛ′	6	ο′	70	ω′	800
ζ′	7	π′	80	ϡ′	900
η′	8	ϙ′	90	͵α	1000
θ′	9	ρ′	100	͵β	2000
ι′	10	σ′	200	͵θ	3000

Appendix 2: Chronology of the NT Books

The books of the New Testament are presented in chronological order as written, with the best estimate of when each book was written provided on the first page of each book. To fully discuss the reasonings behind the order of the books as presented herein and the years assigned to each book would consume enormous space, so it shall suffice herein to point out a few major principles.

It should first be understood that any dates that have been traditionally assigned to any of the books of the New Testament are purely guesswork. No dates were ever given to any of the books by the authors and no attempts at dating the books were made for hundreds of years after they were written. It should also be understood that there is nothing significant about the order in which the books of the New Testament are traditionally presented. The traditional order is based largely on the order the books were arranged in

manuscript copies of the New Testament by scribes, who, as a matter of convenience, grouped them into: (1) the Gospels, (2) Acts, (3) the Pauline Epistles, (4) the General Epistles, and (5) Revelation. This, then, is the order given in most Bibles today, though even in the manuscripts there is no real agreement on how these five groups should have been ordered.

Concerning the dates given to the books themselves, many of the dates traditionally given the books of the New Testament are very late. As we shall see, these late dates violate several known facts.

To begin with, we may discuss the epistles of Paul. The history of Paul as given in the New Testament ends with his imprisonment in Rome at about 60-61 AD. According to early sources, Paul was beheaded either in 64 or 67 AD. From the internal evidence of each of Paul's letters and from information we know about Paul's activities from Acts, it must be concluded that all of his letters were written before 60-61 AD, and if the tradition of his execution in 64 or 67 is accurate, then 64 or 67 AD must serve as an ultimate last date for the writing of his letters. However, again, 60-61 AD is the final date that is consistent with the internal evidence of the Bible.

Next, we have the book of Jacob. The most likely author of this book was Jacob, the brother of Jesus. Josephus provides very reliable information that Jacob was killed by stoning on order of the high priest Ananus in about 62 AD (*Antiquities,* XX, ix, 1). Thus, 62 AD is the latest that the book of Jacob could have been written, though internal evidence again suggests that Jacob was written as early as 47-48 AD, and was most likely the first book of the New Testament written.

That brings us to Mark, Matthew, and Luke. These gospels are traditionally dated very late, even into the 2nd century AD by some. However, regarding the Gospels, there is very secure evidence for dating these books much earlier. It is agreed upon by all scholars that Mark was written first, then Matthew, then Luke. This is based mainly upon internal evidence. Let us deal with Matthew first, since there is physical evidence which dates the authorship of Matthew to 60 AD or earlier. Papyrus manuscript $\mathfrak{p}^{64+67}$ contains parts of Matthew 26 and has been definitively dated to *c.* 60 AD_1. This means that Matthew was written in 60 AD or before. This also shows that Mark was written in 60 AD or before, since it is agreed that Mark was written before Matthew.

A fragment containing part of Mark 6 was found in the caves at Qumran (with the Dead Sea Scrolls), referred to as 7Q5. 7Q5 is at least older than 68 AD, because cave 7 at Qumran, where it was found, was sealed in 68 AD and there is no archaeological evidence to even suggest that it was entered again after that date. Thus, it is generally agreed by all scholars that each of the 18 fragments found in this cave are older than 68 AD. However, examination of the papyrus itself by leading papyrologists suggests a date closer to 50 AD. Thus, Mark is shown to be dated between 50-68 AD by this external evi-

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1. Carsten Thiede, *The Jesus Papyrus.*

dence alone. It should be noted that in the same cave was found 7Q4, a fragment containing parts of I Timothy 3 and 4. I Timothy has been dated by many, such as Harnack, well after Paul's death, even into the second century. However, the presence of this sizable fragment in Cave 7 proves conclusively that the letter is at least older than 68 AD, and it is likely much older.

Regarding Luke, the earliest known papyrus at this time is $\mathfrak{p}^4$, dated conservatively to about 100 AD by Thiede, Comfort, and others. At the same time, however, it is admitted that the text is probably much older. So while there is no definitive textual evidence as of yet for Luke, it should be pointed out that there is no reason to date the book any later than any of the other gospels, and when we realize how early the other gospels were written, then the dating of Luke should not be problematic. In addition to this, most scholars agree today that Luke was written while Luke was imprisoned with Paul (II Tim 4:11) in Rome (Paul's second Roman imprisonment). It is for this reason and many other internal evidences that a date of 57-60 AD is assigned to the book. Acts would have surely been written shortly thereafter.

I and II Peter can be dated before 70 AD for many internal reasons and because Peter was, according to all accounts, killed in the 60s in Rome. In the Anointed Standard Translation, II Peter is presented before I Peter. It should be noted that the titles of all of the New Testament books are not original, but were added to the books by scribes for cataloguing reasons. That being said, it may still seem untenable to date II Peter earlier than I Peter in light of II Peter 3:1, where Peter says, **"I now write this second letter to you, in which by reminder I stir up your pure minds to remember..."** Peter then goes on to talk about what he is reminding them of, yet what he is reminding them of in II Peter is not discussed in I Peter. The wording of the Greek clearly implies that what he lists was something he had previously written to them about. It is likely that another letter was being referred to, much the same way that Colossians 4:16 implies that Paul wrote a letter to the Laodiceans that is no longer extant.

The author of Jude is believed by most to be the brother of Jesus mentioned in Mark 6:3, though this is certainly not a known fact. In any event, internal evidence suggests very strongly that II Peter and Jude were written at approximately the same time.

The authorship of Hebrews is unknown, though some believe that it may have been authored by Barnabas, a fellow-worker of Paul, or even by John Mark, the cousin of Barnabas and author of the Gospel of Mark, but numerous internal factors point to it having been written after the death of Paul but before the writing of Revelation, and before the death of Nero, or about 67 AD.

The Gospel of John, I, II, and III John, and Revelation were written by the Apostle John. The Revelation is clearly the last work written by John and it can be internally dated to late 68 AD by numerous statements made by John. More than this, it foretells events that were to happen in 70 AD, so any attempt to date it after 70 AD is ludicrous.

The above evidence is meant only to give an introduction to the process of dating the books of the New Testament. Each book of the New Testament could be dated and placed in order with a surprising degree of certainty based upon internal evidence alone, but the added confirmation of textual and external clues only strengthens the case.

Appendix 3: Usage of Negatives in the New Testament

In the Greek of the New Testament, there are two main negative particles that appear both individually and together. All other negatives are combinations of one or both of these two main particles and another particle.

The first of these particles is οὐ. This negative particle is spelled οὐ before words that start with consonants (i.e., οὐ δυνάμενος), as οὐκ before words beginning with vowels that have smooth breathing marks, and οὐχ before words beginning with vowels which have rough breathing marks.

Οὐ is used in two ways. First, as a particle of *summary negation.* Secondly, as a particle of *questioning*, which always infers a positive or "Yes" response. When οὐ is used as a particle of *summary negation*, it shows itself to be the stronger and more emphatic of the two negatives (οὐ and μή). It is used most often with the *indicative mood*, which indicates absolute certainty. It is a clear-cut negative which leaves no room at all for doubt. It is not conditional, but an independent and absolute negative.

The second of the two Greek negatives is μή. It can be a weaker, milder negative, but can function with the same rigor in moods other than indicative. Μή is also used in two ways. First, as a particle of *qualified negation*, and secondly, as a particle of *questioning.* When it is used as a particle of *qualified negation*, its negation is based upon a given condition, which limits it to uncertainty and is not used as an emphatic. Since it implies uncertainty, μή is commonly used with the subjunctive and optative moods, both of which can imply uncertainty. When μή is used in questions, it infers an answer of "no" as contrasted with οὐ which implies an answer of "yes."

The following table illustrates the main differences between the two negatives:

οὐ	μή
Is objective	Is subjective
Definite, emphatic	Indefinite, doubtful
Unequivocal	Hypothetical
Absolute denial	Conditional denial
Implies nonexistence	Implies nonexistence when existence is possible or probable
Belongs to the apodosis	Belongs to the protasis
Negates an affirmation	Negates a supposition

Finally, there is the blending of both of these particles in the combination of οὐ μή. Οὐ μή occurs ninety-six times in the New Testament. It was used much less frequently in non-Biblical writings of the first century, but

quite often in the New Testament, with forty-six occurrences being spoken by Jesus Christ. It was used as a super-emphatic negative, the strongest and most emphatic negative asservation in the N.T. It cannot properly be understood in English translation, although it is usually translated *never, by no means, not at all,* etc.

In addition to the above, the following negative particles are found frequently in the N.T., formed in combination with μή or οὐ: οὐδαμῶς, *by no means;* οὐδέ, *not even, neither;* οὐδείς or οὐθείς, *no one;* οὐδέποτε, *never* (lit. *not even ever*); οὐδέπω, *not yet;* οὐκέτι, *no longer, no more;* οὔπω, *not yet;* and οὔτε, *neither.* The same suffixes could be added to μή for situations which require μή; and the suffixes -χί on οὐ and -τι on μή are used to strengthen and intensify these negatives.

Appendix 4: Absence of John 7:53—8:11

John 7:53—8:11 is omitted from the Anointed Standard Translation. This note presents the reasons for the omission. Aland (*The Text of the NT,* p. 227) comments, "However early the tradition of the pericope of the Woman Taken in Adultery may be, it is certain that these verses did not form a part of the original text of the Gospel of John when it was first circulated in the Church." Scholars are in agreement with Aland as to this passage's spuriousness. Goodspeed totally omitted it, as well as several other modern translations, and the RSV and the NIV bracket the text and greatly question it. But it is clear that the entire passage is fraudulent for the following reasons.

The oldest Greek manuscript of the New Testament, the Vaticanus (Codex B, 4th cent. A.D.), does not contain this part of John. Instead, the text from 7:52 flows directly into the text of 8:12. The same is true of the Sinaiticus (Codex ℵ, 5th cent. A.D.), the second oldest Greek manuscript of the NT. The third oldest is the Alexandrian (Codex A), which is defective here (it may be speculated that this defect is the result of willful and conspiratorial action at an early date). After this in age, we have the Ephraem uncial (Codex C), which, curiously, is also defective here. As to whether A and C may or may not have originally contained what is referred to as the *Pericope of the Adulteress,* Metzger (*A Textual Commentary of the Greek NT,* p. 220) comments, "It is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text."

Along with the witness of these four oldest and most relied upon texts are dozens of fragmentary texts dating to the same time or before these texts, including: $\mathfrak{p}^{66,75}$ L N T W X Y Δ Θ Ψ 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193. The text is also absent from the oldest Syriac versions ($\text{syr}^{c,s}$ and syr^{p}). It is absent from the oldest Bohairic, Armenian, Sahidic, Peshittic, and Old Georgian manuscripts. It is absent from the Gothic versions and the best manuscripts of the Old Latin ($\text{it}^{a,1^*,q}$). No Greek Patristic Fathers comment on the passage prior to the twelfth century, when Euthy-

mius Zigabenus mentions it only to state that it is spurious. (It is noted that some Judeo scholars insist that it was quoted by Papias, as witnessed by Eusebius. This is dealt with later on. The view presented here of its earliest patristic mention is that shared by all current scholars, exemplified by Aland, Metzger, Nestle, etc.)

The first text to contain this passage in John is Codex Bezæ. Codex Bezæ is rarely relied upon by Biblical scholars. It is used only as an early example of the development of the so-called "Western texts." The Bezæ text was discovered in 1562 by Theodore Bezæ, a close friend of John Calvin (Cauvin). He found it at a monastery in Lyons and gave it to the Cambridge University Library in 1581. It at best can be described as a botch-job. It contains Latin and Greek parallel and, often, the two texts do not agree with one another. It shows evidence of great parts of the early text being scraped off and then a new text being written in. Patterson Smyth comments, "...the most curious thing [about Bezæ] is the daring interpolations in the text, most of which are entirely unsupported by other manuscripts. Most of them are probably worthless..."

The explanation for these many fraudulent interpolations can be traced back to the fact that Bezæ represents the so-called "Western texts." This is in contrast to what are referred to as the "Neutral texts," which include the Vaticanus, Alexandrian, Sinaiticus, and Ephraem. These neutral texts are said to represent the purest form of transmission of the original autographs. They are termed neutral because they show the least amount of early tampering of any of our ancient manuscripts, and it must be remembered that none of these four contain this passage in John.

The "Western texts," however, are the result of the tampering and modification of texts in ancient times. This preceded and paralleled the translation of the New Testament into Latin, both before Jerome and including Jerome. These forerunners of the Catholic Church, the "Western Church," or the Church of Rome, as opposed to the "Eastern Orthodoxy," are the ones that took it upon themselves to be the first corrupters of the New Testament. (See Appendices 5 and 6).

The insertion of this passage into John must have been completed sometime in the late 3rd century or early 4th century. We know this for several reasons. First, early Latin manuscripts that predate Jerome (347-420) have been found containing this (while others have been found that do not). All of these early Latin manuscripts are, of course, taken from "Western texts" of the Greek New Testament, the same texts that are the ancestors of Bezæ. Therefore, they cannot be weighed above early Greek manuscripts belonging to the neutral texts that do not contain the passage. However, the existence of these Latin manuscripts dating before Jerome are dependant upon Jerome himself. He is the earliest person known to quote from or mention this passage in John. (He is not considered a Patristic Greek Father, as mentioned before). He comments that early Latin and Greek codices, which he based the Vulgate on, contained the passage, and of course, it is contained in

the Vulgate.

Some men who purport to be "learned" have cited, in order to prove that this passage in John does not rest solely upon Jerome's shoulders, the evidence of Eusebius, Bishop of Cæsarea (315-320). Typifying these Judeo so-called scholars are the compilers of the *Companion Bible*, who support this position. These so-called scholars say that Eusebius, in his *Ecclesiastical History* 3:39, makes reference to an even earlier writer named Papias (a Greek Patristic Father) who supposedly quoted from this passage in John. Since Papias lived considerably earlier than Jerome, this would remove all possible blame from Jerome. However, the texts of Papias that are reported to contain this passage or quotes of it do not themselves exist, and when we examine the writings of Eusebius cited, we find that (1) there is no reference to John or the writings of John, and that (2) there is no reference to a woman accused of *adultery* or μοιχός being brought before Jesus. There is only a single, vague sentence which does not give even a hint of proof that Eusebius or Papias, either one, were in reference to this event in John. It could have been in reference to any number of other things. If there had been specific mention of John, his gospel, or of *adultery*, then this account could be considered to be of some weight, but none of these things exist. It is for this reason that the vast majority of scholars do not accept this as evidence. It is only those Judeos who are desperate to give credence to this passage that attempt to use Eusebius as proof, without examining all of the evidence.

Therefore, the burden of proof for the existence of John 7:53—8:11 rests solely and completely upon Jerome. Let us consider Jerome's life for a moment. He was, in his young age, taught by Jewish rabbis, as is well-documented. Largely due to the influence of these rabbis on his theology, he was admittedly opposed to the Greek Septuagint (although he early-on favored it) and the work of Origen, both of which are typical Jewish positions. He was a mainstream Catholic in theology, and at that time, the Roman Catholic or Universal Church was greatly corrupted, which had necessitated the break-off of the Eastern Orthodox Church. Jerome's Vulgate is one of the greatest corruptions ever put forth against the Scriptures, both Old and New Testaments.

Jerome was also the first to insert I John 5:7-8 in reference to the "trinity" into the New Testament. The words do not exist in copies of the Greek before the 16th century, but were suggested by notes on earlier Latin texts, i.e., Jerome's Latin texts (see Appendix 5). The corruptions of Jerome go on seemingly forever. His work can be given little value at all, and since he is the only witness to this passage in John 7:53—8:11, and since every reliable Greek uncial manuscript that we have contradicts him, it can be concluded that he either wrote the passage himself or willingly and blindly accepted it as accurate from earlier corrupted Latin manuscripts he may have had, probably at the suggestion of one of his many Jewish tutors.

So why would Jerome go to such great lengths to insert this passage? The reason is quite simple, and it was certainly obvious to both Jerome and his

Jewish teachers. In the passage, Jesus supposedly forgives a woman who had been taken in "adultery" or the Greek μοιχός which literally means *mongrelization.* This would give the Roman Catholic Church precedence for doing the same. However, the Old Testament states that a person taken in μοιχός is to be put to death (stoned). So this passage quotes Jesus as contradicting clear and explicit statements in the Old Testament Septuagint. This forced a problem on translators and lexicographers and eventually μοιχός was redefined, largely due to the Catholic Church, to be in reference to illicit carnal relations between couples where at least one of them was married. That particular sin is covered in the tenth commandment and now the Catholics wanted it covered in the sixth commandment as well. And, of course, in the process, they covered up the clear and explicit injunctions in both the New and Old Testaments against mongrelization.

In addition to the evidence of the manuscripts, there is the information gained from an analysis of the text itself. It breaks the continuity of John 7:52 and 8:12 and it contains many words and phrases that are used nowhere else in John.

Thus, from internal evidence alone, meaning the fact that John 7:53—8:11 contradicts other Scriptures, this passage is shown to be spurious. But more than that, we have the evidence of **every** ancient uncial manuscript that is considered to have even the least amount of credibility. Past this, we can point to the Catholic Church and to the Jew-influenced Jerome as being personally responsible for its introduction into our texts. It should also be noted that at the time of the translation of the King James Version, the translators had only eight texts, all dating from the 10th century AD, at their disposal. Since one of these texts was Bezæ and most of the others were related to the same "Western" family as Bezæ, the translators had no evidence suggesting that this passage in John was spurious. Since that time, we have found texts that number in the thousands and that date back more than 800 years before those of the KJV translators, and we can scientifically establish this passage to be fabricated. English translations since the KJV, however, have felt indebted to follow the KJV translators' example in including the passage because of the false respect that the King James commands, promoted by the Judeo school of theology. However, even mainstream Biblical scholars are in general agreement with the fact that the King James contains over 20,000 errors, and we would be willing to suggest a few hundred more. The King James was hated by its early reviewers, but over the years, the fact that it was "Authorized" (by a notoriously homosexual king) has somehow given it credence, and many who are led by Jewish fables even believe it to be somehow "inspired."

Appendix 5: Absence of I John 5:7

I John 5:7 has been omitted from the text of the Anointed Standard Translation. The actual omission, if compared to the verse structure of the

King James Version, encompasses parts of 5:7 and 5:8. The phrase ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, or *Because there are three bearing witness*, is the first line of verse 7 in the KJV, and is contained in the AST. After μαρτυροῦντες, however, the Greek passage ἐν τῷ οὐρανῷ, ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν [8]καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ has been omitted. As one can see, this passage runs into the first part of verse 8. Since that part has been omitted, it has been replaced with the first part of verse 7, thus entirely omitting verse 7 and instead continuing on in verse 8. This is the general practice of those translations having omitted this passage, including Goodspeed's, etc. This practice simplifies commentary, since the general rule is to treat the omission as that of verse 7 (commonly referred to as *Comma Johanneum*), as well as the verse structure of the text.

Evidence supporting this omission is overwhelming, and the entrance of the passage into manuscripts can be accurately traced. External evidence for its omission is as follows: The passage is absent from every known Greek manuscript, including all of the uncials (א A B C, etc.), all the papyri, lectionaries etc. It is contained only in four manuscripts: 61, a sixteenth century manuscript at Dublin; 88, a twelfth century manuscript at Naples which contains the passage written in the margin by a modern hand; 629, a fourteenth/fifteenth century manuscript at the Vatican; and 635, an eleventh century manuscript which has the passage written in the margin by a seventeenth century hand. The fact that it is absent from all known Greek manuscripts except four, and two of those have it as an addition in the margin by later hands, should convict the passage as being spurious. However, as supplementary evidence, the passage is absent from all of the Patristic Greek Fathers. If this passage had existed, and the early fathers had been aware of it, it stands only to reason that they would have used the passage in discussing the Trinitarian conflicts between Sabellian and Arian, but none of them did. The first time we find it in Greek is in a Greek version of the Latin Acts of the Lateran Council in 1215.

In addition to this external evidence, it is further absent from all ancient versions, including the Syriac, Coptic, Armenian, Ethiopic, Arabic, Slavonic, etc., except for the Latin. Among the Latin manuscripts, it is not found in the Old Latin in its earliest form; that is, Tertullian, Cyprian, Augustine, and it is not found in the Vulgate as originally completed by Jerome, as in Codex Fuldensis put down between 541-46, and Codex Amiatinus, put down before 716, nor in the revised form of Alcuin, Codex Vercellensis (ninth century).

These facts are more than enough to prove beyond doubt the fraudulent nature of this passage. Erasmus (Gerhard Gerhards), in the preparation of the first edition of his text which contained the Greek in one column and the Latin (as witnessed by the then current Vulgate) in another, omitted the passage from the Greek, but it was contained in the Latin parallel, as it had crept into the Vulgate in medieval times. The Catholic Church was outraged at Erasmus's correct reading in the Greek and threatened severe consequences

if he did not interpolate the passage into the Greek column. Erasmus agreed to do this only if a Greek text containing this passage could be produced and given to him. As a result, the Catholic Church initiated a search and found manuscripts 61 and 629, which contained the passage. These, at the time, were the only two that contained the passage. 635 existed, but the verse had not yet been written in the margin, and 88 existed but was not given credence because it merely contained the passage written in the margin. However, under pressure from the Catholic Church, Jerome used 61 and 629, two unreliable and recent texts, to rationalize the insertion of this passage into his Greek text in the third edition of 1522. Kenyon (*The Text of the Greek Bible,* p. 106) comments that in 61 the "passage had been intruded by translation from the Latin." In addition to this, 629 is a Greek-Latin diaglot belonging to the Vatican that had come into existence just a short time before Erasmus was given it, which would indicate that the Vatican had translated the verse from the Latin parallel and inserted it into the Greek. Thus, no Greek manuscript made before the invention of the printing press has ever existed in which the passage was originally contained.

The Catholic Church was so insistent about the interpolation of this passage into Erasmus's Greek because the Greek as it stood contradicted the Vulgate, and the Catholics felt and still do today that the Latin Vulgate is the only divinely inspired form of the Scriptures. They further believe that if the Latin Vulgate is different from all other witnesses, as in the case of this passage, then that difference must be accepted and reckoned to be a divinely inspired interpolation. In the current *Confraternity Version*, which is the accepted English version of the Scriptures translated from the Vulgate of the Catholic Church, there is a footnote attached to this verse which states that "according to many manuscripts and the majority of commentators" this passage is not original, but that "The Holy See reserves to itself the right to pass finally on [its] origin." Thus, the verse is still contained in the Catholic Bible. The Catholics claim to themselves the final say on all such matters, and have been notoriously wrong on such decisions throughout history. In the seventeenth century, the Catholics proclaimed that the fact of the earth revolving around the sun and not *vice versa* was "foolish, absurd, false in theology, and heretical, because expressly contrary to Holy Scripture." It is in the same spirit of utter contradiction and disregard of absolute facts that the Catholic Church has successfully and thoroughly corrupted the English translations of the Scriptures up until this present day. This same mentality of disregard for empirical fact is perpetuated by the Church of England and its Protestant school of Judeo theology, a behavior of dishonesty and denial of reality that the Bible describes as teaching for doctrine the traditions of men.

But the Catholic Church has had an equally important impact on the Protestant translations. The third (not the first or second) edition of Erasmus's text was used by William Tyndale in his translation of the New Testament into English. Since the Catholic Church had coerced Erasmus into including this passage in the Greek of his third edition, Tyndale translated this passage

and it was included without question in his Bible. This inclusion by Tyndale was responsible for its inclusion in the translations that followed. It must be remembered that subsequent English translations following Tyndale had to be closely conformed to his translation to avoid rejection by a society that had already been ingrained to hold Tyndale's work with undue reverence. The King James Version, which had specific directions to adhere closely to the former English translations, including Tyndale's, included the verse, completing the deception initiated by the Catholic Church and thoroughly duping all English-speaking people since that time. The English Revised Version was the first to finally omit the passage in 1881, and as late as 1946 their committee was still publicly attacked for this action which was viewed by the willingly-blind and deceived lackeys of the Catholic Church as an "attack against the Holy Writ."

Appendix 6: Note on Colossians 3:5

Colossians 3:5 has in the past been problematic due to textual problems and the word *members*. This verse reads: **"By all means, put to death the members which are upon the earth: whoredom, uncleanness, passion, evil lust, and greediness which is idolatry."** The textual problem, which has crept into the text perhaps in an attempt to alleviate any interpretational problems, is the addition of the word *your* to modify members.

The other source of confusion has been the word *members*, which has been suggested by some to be better translated *darkness*. This is because the Greek word translated *members* is τὰ μέλη, which is the neuter, accusative plural of τό μέλος. The Greek adjective μέλας means *black*, and if this adjective is used as a substantive, then it would mean *blackness*. In order to be used as a substantive, it would be declined a neuter, accusative plural, just as τὰ μέλη in Colossians 3:5. The problem, however, is that the adjective μέλας changes its stem when it is not in the nominative singular, so that any ending added to it would be added to μέλαν-. Therefore, unless Paul made a grammatical error, then he was not intending to use the substantive, but rather used the noun τό μέλος, meaning *member*.

It may help in understanding this verse to look at other instances where Paul has used this word and how he used it.

Romans 12:4-5: **"For even as we have many *members* in one body, but all *members* do not have the same function; so we the many are one body in the Anointed, and each one *members* of one another."**

I Corinthians 1:12: **"Even as the body is one, and has many *members*, but all the *members* of the one body, being many, are one body; so also the Anointed."**

I Corinthians 6:15: **"Do you not know that your bodies are *members* of the Anointed? Then taking the *members* of the Anointed, shall I make them *members* of a whore? Let it not be!"**

Appendix 7: The Title *Anointed* or *Christ* in the NT

Many translations have made the mistake of treating the Greek word Χριστός as a name and thus transliterating it into English as *Christ.* However, even cursory research into the Greek reveals that Χριστός is, in fact, a title, and as such demands to be translated. The word Χριστός is defined by Liddell and Scott as, "to be rubbed on; used as ointment or salve; anointed, anointing oil; the Anointed One." Thus, in the AST, the title Χριστός has been translated *the Anointed.* It is also important to understand that the word Χριστός was used in the Old Testament (in the Septuagint) and that the reader of the New Testament in Greek, particularly the first-century Christians who also read the Greek Septuagint, would have appreciated the continuity between the Testaments and understood that Jesus was the Anointed One spoken of in the Septuagint. For example, Psalms 2:2: **"The kings of the earth stood up, and the rulers came together against the Master, and against His *Anointed One*"** (cf. Dan. 9:25-26, Psalms 19(20):6, etc.).

Appendix 8: Note on Greek Manuscripts and Other Witnesses

The following is meant to serve as a guide to understanding the manuscripts and witnesses used in determining the text herein. The primary textual sources are: the papyri, the uncials, the minuscules, the lectionaries, the versions, and the Church Fathers. We shall discuss each of these types of witnesses and list those primarily used herein as an aid to understanding the apparatus of the footnotes. It should be noted that the Textual Apparatus used herein is in almost complete accordance with the standard established by The United Bible Societies' *The Greek New Testament* (Aland, Black, Martini, Metzger, Wikgren, et al). Additionally, many books written as companions to that work, such as the invaluable work of Metzger, *A Textual Commentary on the Greek New Testament,* or *The Text of the New Testament,* by Kurt and Barbara Aland, also use this Textual Apparatus. Thus, anyone familiar with any of these works should not have a problem understanding the footnotes contained herein. The actual origin for the Textual Apparatus, however, is from the work of Caspar René Gregory (1846-1917). The system he developed, which is used herein, has become almost a universal necessity among scholars due to the overwhelming number of witnesses in existence today and the ability of this system to catalogue them logically. As of 1987, Aland had reported that approximately 5,366 manuscripts of the New Testament existed, although most are fragmentary, with only two uncials and 56 minuscules containing all of the New Testament. Metzger, in 1965, catalogued the manuscripts as follows: 96 papyri; 299 uncials; 2812 minuscules; 2281 lectionaries; for a total of 5,488 manuscripts. (Note: the number of manuscripts does not necessarily correspond with the numbers applied to them, i.e.; Metzger lists 96 papyri but there are 97 in the following catalogue: this is because of redundant numbering.)

Symbols and Abbreviations Used Herein

⌊ ⌋ open brackets, found in the text, and indicate that the words enclosed have an equal amount of evidence supporting their inclusion as evidence supporting their exclusion.

[ ] when these brackets surround italicized words in the text, they indicate that the enclosed words are entirely added to the translation and have no basis in any witness, but have been added to ease a difficult passage.

[ ] following the symbol *Byz*, enclose symbols of Byzantine witnesses.

( ) when these symbols are found surrounding the symbols for witnesses in the footnotes, they indicate that the witness is in overall support of the issue at hand but do contain minor and negligible differences.

[( )] Byzantine witnesses with negligible differences but which are overall supportive.

* indicates the reading of the original hand of a manuscript.

? because of potential discrepancies in translation, this symbol indicates that an early version is more than likely in support of a reading, but there is a potential doubt due to translation.

$^{1,2,3,\,c}$ etc. indicate the readings of successive correctors.

$^{1/2,\ 2/3,\ 3/4}$ etc. these indicate statistics for variant readings in multiple instances of a passage, i.e., in lectionaries or the manuscripts of an early Church Father where the passage occurs more than once and there is a variance in the readings. The bottom number indicates the total times the passage is cited and the top number indicates how many of these occurrences support the attested reading.

$^{\text{acc. to}}$ according to; indicates the source of a citation by a Church Father which is indirectly preserved through quotation.

AD Apostoliki Diakonia.

Byz the reading of the majority of Byzantine witnesses.

Byz^{pt} the reading of a part of the Byzantine witnesses.

^{c} indicates the reading of a corrector.

$^{\text{com(m)}}$ the reading of the commentary text of a manuscript when it is different from the actual text of a manuscript.

cont. contextually, i.e., the meaning of a word given the context in which it is cited.

$^{\text{dub}}$ indicates a citation dubiously attributed to a Church Father.

$^{\text{ed}}$ the reading of an edition of a Church Father when it is different from the reading of the papyrus tradition of the text.

f^{1} indicates "Family 1" manuscripts: 1 118 131 209 1582 etc.

f^{13} indicates "Family 13" manuscripts: 13 69 124 174 230 346 543 788 826 828 983 1689 1709 etc.

ftnt. footnote.

Gr. Greek.

gr a citation from a Greek fragment of the work of a Greek Church Father which is preserved complete only in a translation.

ℓ a lectionary manuscript (*q.v.*).

Lat. Latin.

lat, syr, arm, slav, arab the Latin, Syriac, Armenian, Slavonic, or Arabic translation of a Greek Church Father.

Lect the reading of the majority of Lectionaries.

*Lect*pt the reading of a part of the Lectionaries.

lem refers to a *lemma*, which is the text of the New Testament found in the Church Fathers preceding a commentary.

LXX the Septuagint.

Met. Metaphorically, i.e., an implied or metaphorical meaning of a word or term.

mg textual evidence in the margin of a manuscript.

MT indicates the Masoretic Text.

ms(s) manuscript(s) of a Church Father's text or of a version which differ from the edited text.

pap a reading of a Church Father's text preserved in papyrus which differs from an edition of the Father.

supp a portion of a witness supplied by a later hand where the original was missing.

Theodotion Theodotion's text of the Greek Old Testament.

txt a reading of the text of a witness when it differs from the marginal reading or a reading from the commentary section.

vid (*videtur*) indicates the most probable reading of a manuscript where the condition of the manuscript makes a certain reading impossible.

v.r. a variant reading which is designated in the manuscript as an alternative.

Papyri

𝔓 The Papyri are those manuscripts written on some form of papyrus material. Each papyrus manuscript is given a number and is thus signified with the symbol $\mathfrak{P}^n$, where *n* is the number of the manuscript. There are currently two New Testament papyri which are not numbered according to the following system, which are presented at the end of this list. What follows is a chart of the papyri consulted herein.

No.	*Contents*	*Date*	*Location*
$\mathfrak{P}^1$	Gospels	III	Philadelphia
$\mathfrak{P}^2$	Gospels	VI	Florence
$\mathfrak{P}^3$	Gospels	VI/VII	Vienna
$\mathfrak{P}^4$	Gospels (Luke)	*c.* 100	Paris
$\mathfrak{P}^5$	Gospels	III	London

$\mathfrak{p}^{6}$	Gospels	IV	Strasbourg
$\mathfrak{p}^{7}$	Gospels	IV/VI	Kiev
$\mathfrak{p}^{8}$	Acts	IV	Berlin
$\mathfrak{p}^{9}$	General Epist.	III	Cambridge, Mass.
$\mathfrak{p}^{10}$	Pauline Epist.	IV	Cambridge, Mass.
$\mathfrak{p}^{11[+14?]}$	Pauline Epist.	VII	St. Petersburg
$\mathfrak{p}^{12}$	Pauline Epist.	III	New York
$\mathfrak{p}^{13}$	Pauline Epist.	III/IV	London, Florence
$\mathfrak{p}^{14[=11?]}$	Pauline Epist.	VII	Sinai
$\mathfrak{p}^{15}$	Pauline Epist.	III	Cairo
$\mathfrak{p}^{16}$	Pauline Epist.	III/IV	Cairo
$\mathfrak{p}^{17}$	Pauline Epist.	IV	Cambridge
$\mathfrak{p}^{18}$	Revelation	III/IV	London
$\mathfrak{p}^{19}$	Gospels	IV/V	Oxford
$\mathfrak{p}^{20}$	General Epist.	III	Princeton
$\mathfrak{p}^{21}$	Gospels	IV/V	Allentown, Penn.
$\mathfrak{p}^{22}$	Gospels	III	Glasgow
$\mathfrak{p}^{23}$	General Epist.	early III	Urbana, Ill
$\mathfrak{p}^{24}$	Revelation	IV	Newton Center, Mass.
$\mathfrak{p}^{25}$	Gospels	late IV	Berlin
$\mathfrak{p}^{26}$	Pauline Epist.	about 600	Dallas
$\mathfrak{p}^{27}$	Pauline Epist.	III	Cambridge
$\mathfrak{p}^{28}$	Gospels	III	Berkeley
$\mathfrak{p}^{29}$	Acts	III	Oxford
$\mathfrak{p}^{30}$	Pauline Epist.	III	Ghent
$\mathfrak{p}^{31}$	Pauline Epist.	VII	Manchester
$\mathfrak{p}^{32}$	Pauline Epist.	*c.* 175	Manchester
$\mathfrak{p}^{33+58}$	Acts	VI	Vienna
$\mathfrak{p}^{34}$	Pauline Epist.	VII	Vienna
$\mathfrak{p}^{35}$	Gospels	IV?	Florence
$\mathfrak{p}^{36}$	Gospels	VI	Florence
$\mathfrak{p}^{37}$	Gospels	III/IV	Ann Arbor, Mich.
$\mathfrak{p}^{38}$	Acts	about 300	Ann Arbor, Mich.
$\mathfrak{p}^{39}$	Gospels	III	Rochester, NY
$\mathfrak{p}^{40}$	Pauline Epist.	III	Heidelberg
$\mathfrak{p}^{41}$	Acts	VIII	Vienna
$\mathfrak{p}^{42}$	Gospels	VII/VIII	Vienna
$\mathfrak{p}^{43}$	Revelation	VI/VII	London
$\mathfrak{p}^{44}$	Gospels	VI/VII	New York
$\mathfrak{p}^{45}$	Gospels, Acts	*c.* 150	Dublin, Vienna
$\mathfrak{p}^{46}$	Pauline Epist.	*c.* 85	Dublin, Ann Arbor, Mich.
$\mathfrak{p}^{47}$	Revelation	late III	Dublin
$\mathfrak{p}^{48}$	Acts	late III	Florence
$\mathfrak{p}^{49}$	Pauline Epist.	late III	New Haven, CT
$\mathfrak{p}^{50}$	Acts	IV/V	New Haven, CT

$\mathfrak{p}^{51}$	Pauline Epist.	about 400	Oxford
$\mathfrak{p}^{52}$	Gospels	about 125	Manchester
$\mathfrak{p}^{53}$	Gospels, Acts	III	Ann Arbor, Mich.
$\mathfrak{p}^{54}$	General Epist.	V/VI	Princeton
$\mathfrak{p}^{55}$	Gospels	VI/VII	Vienna
$\mathfrak{p}^{56}$	Acts	V/VI	Vienna
$\mathfrak{p}^{57}$	Acts	IV/V	Vienna
$\mathfrak{p}^{58}$	*See* $\mathfrak{p}^{33}$		
$\mathfrak{p}^{59}$	Gospels	VII	New York
$\mathfrak{p}^{60}$	Gospels	about VII	New York
$\mathfrak{p}^{61}$	Pauline Epist.	about 700	New York
$\mathfrak{p}^{62}$	Gospels	VI	Oslo
$\mathfrak{p}^{63}$	Gospels	about 500	Berlin
$\mathfrak{p}^{64+67}$	Gospels	about 60	Oxford, Barcelonia
$\mathfrak{p}^{65}$	Pauline Epist.	III	Florence
$\mathfrak{p}^{66}$	Gospels	*c.* 125	Cologny, Dublin, Cologne
$\mathfrak{p}^{67}$	*See* $\mathfrak{p}^{64}$		
$\mathfrak{p}^{68}$	Pauline Epist.	VII?	St. Petersburg
$\mathfrak{p}^{69}$	Gospels	III	Oxford
$\mathfrak{p}^{70}$	Gospels	III	Oxford
$\mathfrak{p}^{71}$	Gospels	IV	Oxford
$\mathfrak{p}^{72}$	General Epist.	III/IV	Cologny, Rome
$\mathfrak{p}^{73}$	Gospels	VII	Cologny
$\mathfrak{p}^{74}$	Acts, General Ep.	VII	Cologny
$\mathfrak{p}^{75}$	Gospels	early III	Cologny
$\mathfrak{p}^{76}$	Gospels	VI	Vienna
$\mathfrak{p}^{77}$	Gospels	*c.* 150	Oxford
$\mathfrak{p}^{78}$	General Epist.	III/IV	Oxford
$\mathfrak{p}^{79}$	Pauline Epist.	VII	Berlin
$\mathfrak{p}^{80}$	Gospels	III	Barcelona
$\mathfrak{p}^{81}$	General Epist.	IV	Trieste
$\mathfrak{p}^{82}$	Gospels	IV/V	Strasbourg
$\mathfrak{p}^{83}$	Gospels	VI	Louvain
$\mathfrak{p}^{84}$	Gospels	VI	Louvain
$\mathfrak{p}^{85}$	Revelation	IV/V	Strasbourg
$\mathfrak{p}^{86}$	Gospels	IV	Cologne
$\mathfrak{p}^{87}$	Pauline Epist.	*c.* 125	Cologne
$\mathfrak{p}^{88}$	Gospels	IV	Milan
$\mathfrak{p}^{89}$	Pauline Epist.	IV	Florence
$\mathfrak{p}^{90}$	Gospels	*c.* 150	Oxford
$\mathfrak{p}^{91}$	Acts	III	North Ryde, Australia
$\mathfrak{p}^{92}$	Pauline Epist.	III/IV	Cairo
$\mathfrak{p}^{93}$	Gospels	V	Florence
$\mathfrak{p}^{94}$	Pauline Epist.	V/VI	Cairo
$\mathfrak{p}^{95}$	Gospels	III	Florence

$\mathfrak{p}^{96}$	Gospels	VI	Vienna
$\mathfrak{p}^{97}$	Gospels	VI/VII	Dublin
7Q4	I Timothy 3:16-4:3	< 68	
7Q5	Mark 6:53-53	< 68	

Uncials

Next, uncials are those texts written in capital letters with no spacing between the words (i.e., ΚΑΙΑΓΙΟϹ). These texts are generally the best witnesses, not only for their age, but also because they usually contain a more complete version of the text. The manuscripts are numbered with a "0" always prefixing the number and several of the texts also have a letter or symbol that identifies the text and that is usually used in place of the number. Byzantine texts are enclosed in brackets.

(G=Gospels, A=Acts, GenEp=General Epistles, PEp=Pauline Epistles, Rev=Revelation).

Manuscr.	*Contents*	*Date*	*Manuscr.*	*Contents*	*Date*
ℵ 01	G, A, GenEp, PEp, Rev	IV	A 02	G, A, GenEp, PEp, Rev	V
B 03	G, A, GenEp, PEp	IV	C 04	G, A, GenEp, PEp, Rev	V
D 05	G, A,	V	D 06	PEp	VI
[E 07]	Gospels	VIII	E 08	Acts	VI
[F 09]	Gospels	IX	[F 10]	PEp	IX
[G 011]	Gospels	IX	G 012	PEp	IX
[H 013]	Gospels	IX	[H 014]	Acts	IX
H 015	PEp	VI	I 016	PEp	V
[K 018]	Acts, PEp	IX	L 019	Gospels	VIII
[L 020]	Acts, GenEp, PEp	IX	[N 022]	Gospels	VI
[O 023]	Gospels	VI	[P 024]	Gospels	VI
P 025	GenEp, PEp	IX	[Q 026]	Gospels	V
T 029+0113+0125+0139	Gospels	V	Ψ 032	Gospels	V
Z 035	Gospels	VI	[Γ 036]	Gospels	X
Δ 037	Gospels	IX	Θ 038	Gospels	IX
Ξ 040	Gospels	VI	[Σ 042]	Gospels	VI
Ψ 044	G, A, GenEp, PEp	VIII/IX	Ω 045	Gospels	IX
048	A, GenEp, PEp	V	050	Gospels	IX
051	Revelation	X	057	Acts	IV/V
058	Gospels	IV	059+0215	Gospels	IV/V
060	Gospels	VI	062	PEp	V
066	Acts	VI	067	Gospels	VI
068	Gospels	V	069	Gospels	V
070+0110+0124 +0178+0179+0180 +0190+0191+0193+0202	Gospels	VI	071	Gospels	V/VI
072	Gospels	V/VI	073 +084	Gospels	VI
075	PEp	X	076	Acts	V/VI

077	Acts	V	078	Gospels	VI
079	Gospels	VI	081	PEp	VI
082	PEp	VI	083+0112+0235	Gospels	VI/VII
084	*See* 073		085	Gospels	VI
086	Gospels	VI	087+092b	Gospels	VI
088	PEp	V/VI	089+092a+092b	Gospels	VI
091+092a+0293	Gospels	VI	094	Gospels	VI
095+0123	Acts	VIII	096	Acts	VII
097	Acts	VII	098	PEp	VII
099	Gospels	VII	0101	Gospels	VIII
0102 +0138	Gospels	VII	0105	Gospels	X
0106 +0119	Gospels	VII	0107	Gospels	VII
0108	Gospels	VII	0109	Gospels	VII
0110	*See* 070		0111	PEp	VII
0112	*See* 083		0113	*See* 029	
0114	Gospels	VIII	0115	Gospels	IX/X
0118	Gospels	VIII	0119	*See* 0106	
0121a (0121)	PEp	X	0121b (0243)	PEp	X
0122	PEp	IX	0123	*See* 095	
0124	*See* 070		0125	*See* 029	
0126	Gospels	VIII	0127	Gospels	VIII
0128	Gospels	IX	0130	Gospels	IX
0131	Gospels	IX	0132	Gospels	IX
0138	*See* 0102		0139	*See* 029	
0140	Acts	X	0141	Gospels	X
0143	Gospels	VI	0145	Gospels	VII
0146	Gospels	VIII	0147	Gospels	VI
0148	Gospels	VIII	0149=0187		
0150	PEp	IX	0155	Gospels	IX
0156	GenEp	VIII	0159	PEp	VI
0160	Gospels	IV/V	0161	Gospels	VIII
0162	Gospels	III/IV	0163	Revelation	V
0164	Gospels	VI/VII	0165	Acts	V
0166	Acts, GenEp	V	0167	Gospels	VII
0169	Revelation	IV	0170	Gospels	V/VI
0171	Gospels	about 300	0172	PEp	V
0173	GenEp	V	0175	Acts	V
0176	PEp	IV/V	0177	Gospels	X
0178	*See* 070		0179	*See* 070	
0180	*See* 070		0181	Gospels	IV/V
0182	Gospels	V	0183	PEp	VII
0184	Gospels	VI	0185	PEp	IV
0186+0224	PEp	V/VI	0187	Gospels	VI
0188	Gospels	IV	0189	Acts	II/III
0190	*See* 070		0191	*See* 070	

0193	*See* 070		0198	PEp	VI
0199	PEp	VI/VII	0200	Gospels	VII
0201	PEp	V	0202	*See* 070	
0204	Gospels	VII	0205	PEp	VIII
0206	GenEp	IV	0207	Revelation	IV
0208	PEp	VI	0209	GenEp, PEp	VII
0210	Gospels	VII	0213	Gospels	V/VI
0214	Gospels	IV/V	0215	*See* 059	
0216	Gospels	V	0217	Gospels	V
0218	Gospels	V	0219	PEp	IV/V
0220	PEp	III	0221	PEp	IV
0222	PEp	VI	0223	PEp	VI
0224	*See* 0186		0225	PEp	VI
0226	PEp	V	0227	PEp	V
0228	PEp	IV	0229	Revelation	VIII
0231	Gospels	IV	0232	GenEp	V/VI
0233	Gospels	VIII	0234	Gospels	VIII
0235	*See* 083		0236	Acts	V
0237	Gospels	VI	0238	Gospels	VIII
0239	Gospels	VII	0240	PEp	V
0241	PEp	VI	0242	Gospels	IV
0243	PEp	X	0244	Acts	V
0245	GenEp	VI	0246	GenEp	VI
0247	GenEp	V/VI	0249	Gospels	X
0250	Gospels	VIII	0251	GenEp	VI
0252	PEp	V	0254	PEp	V
0256	Gospels	VIII	0259	PEp	VII
0260	Gospels	VI	0261	PEp	V
0262	PEp	VII	0266	Gospels	VI
0269	Gospels	IX	0270	PEp	IV/V
0271	Gospels	IX	0274	Gospels	V
0275	Gospels	VII	0276	Gospels	VIII
0277	Gospels	VII/VIII	0293	*See* 089	
0298	Gospels	VIII/IX	0299	Gospels	X/XI
0300	Gospels	VI/VII			

Minuscules

Next are listed the most important of the many thousands of minuscules. These are texts preserved in cursive form (with or without spaces; also known as *running hand*) and which carry relatively little weight compared to the uncials as most are of a late date. However, many minuscules still point to a currently nonexisting uncial or an earlier witness and therefore cannot be dismissed.

(G=Gospels, A=Acts, GenEp=General Epistles, PEp=Pauline Epistles, Rev=Revelation).

Manuscr.	*Contents*	*Date*	*Manuscr.*	*Contents*	*Date*
1	Gospels	XII	6	PEp	XIII
13	Gospels	XIII	28	Gospels	XI
33	Gospels, A, PEp, GenEp	IX	36a (2818)	A	XII
69	Gospels	XV	81	A, PEp, GenEp	1044
104	PEp	107	118	Gospels	XII
124	Gospels	XI	131	Gospels	XIV
157	Gospels	about 1125	174	Gospels	1052
180	Gospels	XII	181	A	XI
205	Gospels, Rev	XV	209	Gospels, Rev	XIV-XV
230	Gospels	1013	256	PEp	XI/XII
263	PEp	XIII	307	A	X
322	GenEp	XV	323	GenEp	XI
346	Gospels	XII	365	PEp	XIII
424[c]	PEp	XII/XIII?	436	PEp	XI
453	A	XIV	459	PEp	1092
543	Gospels	XII	565	Gospels	IX
579	Gospels	XIII	597	Gospels	XIII
610	A	XII	614	A	XIII
700	Gospels	XI	788	Gospels	XI
826	Gospels	XII	828	Gospels	XII
892	Gospels	IX	945	A, GenEp	XI
983	Gospels	XII	1006	Gospels, Rev	XI
1010	Gospels	XII	1067	GenEp	XIV
1071	Gospels	XII	1175	A, PEp, GenEp	XI
1241	Gospels, PEp, GenEp	XII	1243	Gospels, A	XI
1292	Gospels, A	XIII	1319	PEp	XII
1342	Gospels	XIII/XIV	1409	A, GenEp	XIV
1424	Gospels	IX/X	1505	Gospels, GenEp	XII
1506	PEp	1320	1573	PEp	XII/XIII
1582	Gospels	949	1611	GenEp, Rev	XII
1678	A	XIV	1689	Gospels	1200
1709	Gospels	X	1735	GenEp	XI/XII
1739	A, PEp, GenEp	X	1841	Rev	IX/X
1846	GenEp	XI	1852	PEp, GenEp	XIII
1854	Rev	XI	1881	PEp, GenEp	XIV
1891	A	X	1912	PEp	X
1962	PEp	XI/XII	2030	Rev	XII
2050	Rev	1107	2053	Rev	XIII
2062	Rev	XIII	2127	PEp	XII
2138	GenEp	1072	2200	PEp	XIV
2298	GenEp	XI	2329	Rev	X
2344	A, GenEp, Rev	XI	2351	Rev	X
2377	Rev	XIV	2427	Gospels	XIV

2464	A, PEp, GenEp	IX

Lectionaries

ℓ Lectionaries are manuscripts that contain verses used for daily Church readings.

Manuscript	*Contents*	*Date*	*Manuscript*	*Contents*	*Date*
ℓ 59	Acts	XII	ℓ 60	Acts	1021
ℓ 68	Gospels	XII	ℓ 76	Gospels	XII
ℓ 127	Gospels	IX	ℓ 147	Acts	XII
ℓ 156	Acts	X	ℓ 165	Acts	XI
ℓ 170	Acts	XIV	ℓ 184	Gospels	1319
ℓ 211	Gospels	XII	ℓ 253	Gospels	1020
ℓ 292	Gospels	IX	ℓ 384	Gospels	XII
ℓ 387	Gospels	XI	ℓ 422	Acts	XIV
ℓ 514	Gospels	IX	ℓ 524	Gospels	XII
ℓ 547	Gospels	XIII	ℓ 563	Gospels	VIII
ℓ 590	Acts	XI	ℓ 591	Acts	XI
ℓ 592	Acts	1576	ℓ 593	Acts	XV
ℓ 596	Acts	1146	ℓ 597	Acts	X
ℓ 598	Acts	XI	ℓ 599	Acts	XI
ℓ 603	Acts	XI	ℓ 617	Acts	XI
ℓ 672	Gospels	IX	ℓ 673	Gospels	XII
ℓ 680	Acts	XIII	ℓ 751	Gospels, Acts	XI
ℓ 770	Gospels	X	ℓ 773	Gospels	XI
ℓ 809	Acts	XII	ℓ 813	Gospels	1069
ℓ 858	Gospels	XI	ℓ 859	Gospels	XI
ℓ 866	Gospels	1174	ℓ 883	Acts	XI
ℓ 884	Acts	XIII	ℓ 890	Gospels	1420
ℓ 895	Acts	XIII	ℓ 921	Acts	XII
ℓ 938	Acts	XIII	ℓ 950	Gospels	1289/90
ℓ 1016	Gospels	XII	ℓ 1021	Acts	XII
ℓ 1074	Gospels	1290	ℓ 1153	Acts	XIV
ℓ 1154	Acts	XII	ℓ 1156	Acts	XIV
ℓ 1159	Acts	1331	ℓ 1178	Acts	XI
ℓ 1223	Gospels	XIII	ℓ 1298	Acts	XI
ℓ 1356	Acts	XI	ℓ 1364	Acts	XII
ℓ 1365	Acts	XII	ℓ 1439	Acts	XII
ℓ 1441	Acts	XIII	ℓ 1443	Acts	1053
ℓ 1552	Gospels	985	ℓ 1590	Acts	XIII
ℓ 1627	Gospels	XI	ℓ 1780	Acts	XII

ℓ^{1977}	Acts	XII

Early Versions

The witness of the early versions is especially important when considering matters of inclusion and exclusion of passages because the versions were translated from relatively early Greek texts and because matters of exact translation are irrelevant in considering these points. The primary versions considered herein are the Latin, Syriac, Coptic, Armenian, Georgian, Ethiopic, and the Old Church Slavonic, as well as a few minor versions.

it ***Latin.*** Latin texts are indicated by the symbol "it," which is short for *Itala.* The specific Latin text is noted by the addition of a superscript symbol, given in the following chart. The numbers following the alphabetic notation are the manuscript numbers given in the Beuron catalogue.

(G=Gospels, A=Acts, GenEp=General Epistles, PEp=Pauline Epistles, Rev=Revelation).

Manuscript		*Contents*	*Date*	*Edition*
it^{a}	3	Gospels	IV	Jülicher/Aland
it^{a2}	16	Gospels	V	Jülicher/Aland
it^{ar}	61	Acts, GenEp, PEp, Rev	IX	Gwynn
it^{aur}	15	Gospels	VII	Jülicher/Aland
it^{b}	4	Gospels	V	Jülicher/Aland
it^{b}	89	Pauline Epist.	VIII/IX	Frede
it^{β}	26	Gospels	VII	de Bruyne; Jülicher/Aland
it^{c}	6	Gospels, Acts	XII/XIII	Jülicher/Aland; Wordsworth/White
it^{comp}	109	Pauline Epist.	IX/X	Frede
it^{d}	5	Gospels, Acts	V	Scrivener; Jülicher/Aland
it^{d}	75	Pauline Epist.	V/VI	Tischendorf
it^{dem}	59	Acts, Pauline Epist.	XIII	Matthaei
it^{div}	–	Pauline Epist.	XII	Wordsworth/White
it^{e}	2	Gospels	V	Jülicher/Aland
it^{e}	50	Acts	VI	Tischendorf
it^{f}	10	Gospels	VI	Jülicher/Aland
it^{f}	78	Pauline Epist.	IX	Scrivener
it^{ff}	66	General Epist.	IX	Thiele
it^{ff1}	9	Gospels	VIII	Jülicher/Aland
it^{ff2}	8	Gospels	V	Jülicher/Aland
it^{g}	77	Pauline Epist.	IX	Matthaei
it^{g1}	7	Gospels	VIII/IX	Jülicher/Aland
it^{gig}	51	Acts, Revelation	XIII	Belsheim
it^{gue}	79	Pauline Epist.	VI	Tischendorf

it^{h}	12	Gospels	V	Jülicher/Aland
it^{h}	55	Acts, General Epist., Rev	V	Buchanan
it^{i}	17	Gospels	V	Jülicher/Aland
it^{j}	22	Gospels	VI	Jülicher/Aland
it^{k}	1	Gospels	IV/V	Jülicher/Aland
it^{l}	11	Gospels	VIII	Jülicher/Aland
it^{l}	67	Acts, General Epist.	VII	Fischer; Thiele
it^{λ}	–	Gospels	VIII/IX	Jülicher/Aland
it^{mon}	86	Pauline Epist.	X	Frede
it^{μ}	–	Gospels	V	Jülicher/Aland
it^{μ}	82	Pauline Epist.	IX	Frede
it^{n}	16	Gospels	V	Jülicher/Aland
it^{o}	16	Gospels	VII	Jülicher/Aland
it^{o}	–	Pauline Epist.	XV	Frede
it^{p}	20	Gospels	VIII	Jülicher/Aland
it^{p}	54	Acts	XII	Wordsworth/White
it^{ph}	63	Acts	XII	Sanders
it^{ϕ}	–	Gospels	V	Philippart
it^{π}	18	Gospels	VII	Jülicher/Aland
it^{q}	13	Gospels	VI/VII	Jülicher/Aland
it^{q}	64	General Epist.	VII	Thiele
it^{r1}	14	Gospels	VII	Jülicher/Aland
it^{r}	57	Acts	VII/VIII	Morin
it^{r}	64	Pauline Epist.	VI/VII	de Bruyne
it^{ro}	62	Acts	X	Wordsworth/White
it^{ρ}	24	Gospels	VII/VIII	Jülicher/Aland
it^{ρ}	88	Pauline Epist.	X	–
it^{s}	21	Gospels	VI/VII	Jülicher/Aland
it^{s}	53	Acts, General Epist.	VI	White; Thiele
it^{s}	87	Pauline Epist.	VIII	Frede
it^{sa}	60	Acts	XIII	Bover
it^{sin}	74	Acts, Revelation	X	Lowe
it^{t}	19	Gospels	V/VI	Jülicher/Aland
it^{t}	56	Acts, GEp, PEp, Rev	XI	Morin
it^{v}	25	Gospels	VII	Jülicher/Aland
it^{v}	81	Pauline Epist.	VIII/IX	Souter
it^{w}	58	Acts	XIV/XV	–
it^{w}	32	General Epist.	VI	Thiele
it^{z}	65	GenEp, PEp, Rev	VIII	Buchanan; Thiele; Frede

vg ***The Vulgate.*** Where all the major editions of the Vulgate agree, the symbol "vg" is used. Where there is a discrepancy, the following symbols are

used:

Text	*Contents*	*Date*
vg	Vulgate	IV
vg^{cl}	Clementine Vulgate	1592
vg^{ww}	Wordsworth-White Vulgate	1889-1954
vgst	Stuttgart Vulgate	1983

syr ***Syriac.*** The many fragmentary texts of the early Syriac translations are indicated by the letters "syr" and qualified with a series of superscripts indicated below.

(G=Gospels, A=Acts, GenEp=General Epistles, PEp=Pauline Epistles, Rev=Revelation).

Version	*Date*	*Type*	*Other, Contents*
syr^{s}	III/IV	Old Syriac	Sinaitic version; Gospels
syr^{c}	III/IV	Old Syriac	Curetonian version; Gospels
syr^{p}	V	Peshitta	Gospels, Acts, Pauline Epist., General Epist.
syr^{ph}	507-8	Philoxeniana	General Epist., Revelation
syr^{h}	616	Harklensis	Gospels, Acts, PEp, GenEp, Rev
- syr$^{h\ with\ *}$	616	Harklensis	Indicates that the reading is contained in asterisk and a metobelos
- syr^{hmg}	616	Harklensis	A variant, marginal Syriac reading
- syr^{hgr}	616	Harklensis	A marginal Greek reading
syr^{pal}	VI	Palestinian	Aramaic written in Syriac script used by the Melchites; Gospels, Acts, PEp, GenEp

cop ***Coptic.*** The Coptic translation dates from the Third Century and the family is indicated with the letters "cop."

(G=Gospels, A=Acts, GenEp=General Epistles, PEp=Pauline Epistles, Rev=Revelation).

Text	*Type*	*Contents*	*Date*
cop^{sa}	Sahadic	Gospels, Acts, PEp, GenEp, Rev	IV
cop^{bo}	Bohairic	Gospels, Acts, PEp, GenEp, Rev	IX
cop^{pbo}	Proto-Bohairic	Gospels	IV/V
cop^{meg}	Middle Egyptian	Gospels, Acts	IV/V
cop^{mf}	Middle Egyptian Fayyumic	Gospels	IV/V
cop^{fay}	Fayyumic	Gospels, Acts, Pauline Epist., GenEp	IV
cop^{ach}	Achmimic	Gospels, General Epist.	IV
cop^{ach2}	Sub-Achmimic	Gospels	IV

arm ***Armenian.*** The Armenian text dates from the fifth century and is indicated by the letters "arm."

geo ***Georgian.*** The original Georgian version dates from the fifth century and the family is indicated by the letters "geo."

Text	*Contents*	*Date*
geo	Gospels, Acts	V
geo^{1}	Gospels	IX
geo^{2}	Gospels	X
geo^{A}	Gospels	X
geo^{B}	Gospels	X

eth ***Ethiopic.*** This version dates to about 500 and the textual family is indicated by the letters "eth."

Text	*Contents*	*Date*
eth	Gospels, Acts, PEp, GenEp, Rev	VI
eth^{ro}	Rome edition	1548-49
eth^{PP}	Pell Platt Edition	1830
eth^{TH}	Takla Haymanot	1982-83
eth^{ms}	Gospels	XIII

slav ***Old Church Slavonic.*** This witness, composed of three main manuscripts, dates to the ninth century and is indicated by the letters "slav." A variance between the manuscripts is indicated by the superscript ^{ms}.

goth, arab, aeg ***Other Versions.*** Other versions referred to include the Gothic (goth), the Arabic (arab); all Egyptian versions (eth, arab, arm) are referred to with the symbol "aeg" when they are in complete agreement.

Church Fathers

Where a reference is made to an early Church Father, it is referring to an actual quote of an identified passage and not merely a paraphrase or expanded text. In presenting them as proof, Greek authors are cited first in order of antiquity, followed then by Latin authors in order of antiquity. For those Greek authors whose writings are preserved only in Latin, they are still cited among the list of Greek authors. The writings of many Church Fathers are preserved only in the writings of other authors. They therefore must be referred to through this secondary author. In this case, the secondary author is provided in the superscript (e.g., $Arius^{acc.\ to\ Epiphanius}$). The value of these secondary references depend on the context and reason for the quotation. What follows is a list of Church Fathers and the dates of their writings which have had an influence on the text used herein. (Note: 'Ps' in the following lists is an abbreviation for 'pseudo' or 'false.')

Greek Church Fathers

Acacius, of Cæsarea	366
Adamantius	IV
Amelius [Neo-Platonic]acc. to Eusebius	III
Ammonas	IV
Amphilochius	after 394
Andrew, of Cæsarea	VI/VII
Apostolic Canons	IV
Ariansacc. to Epiphanius	IV
Arsenius, Anachoreta	445
Asterius-Amasea	about 410
Athenagoras	II
Basil-Ancyra	about 364
Celsusacc. to Origen	about 178
Clement, of Alexandria	before 215
2nd Epistle of Clement	before 150
Cyril-Jerusalem	386
Didache	II
Diodore	before 394
Docetistsacc. to Hippolytus	II/III
Eunomians	IV/V
Eusebian Canons	IV
Eusebius-Emesa	about 359
Evagrius, of Pontus	399
Flavian-Constantinople	449
Gregory-Nyssa	394
Hegemonius	IV
Heraclonacc. to Origen	II
Hesychius, of Jerusalem	after 450
Letter of Hymenaeus	about 268
Irenaeus	II
John-Damascus	before 754
Julius Cassianusacc. to Clement	*c.* 170
Macarius/Symeon	IV/V
Marcian	about 390
Marcus, Gnosticacc. to Irenaeus	II
Maximus-Confessor	662
Methodius	III
Nestoriansacc. to Cyril	V
Nilus	about 430
Orsiesius	about 380
Acacius-Melitene	about 438
Alexander, of Alexandria	328
Ammon, Bishop	IV
Ammonius-Alexandria	V/VI
Anastasius-Sinaita	after 700
Apollinaris, of Laodicea	about 390
Apostolic Constitutions	about 380
Ariusacc. to Epiphanius	336
Asterius, Sophist	after 341
Athanasius, of Alexandria	373
Basil, the Great	379
Basilidiansacc. to Clement	II
(John) Chrysostom	407
Clementfrom Theodotus = Clement's *Excerpta ex Theodoto*	
Cyril, of Alexandria	444
Diatessaron, of Tatian	II
Didymus	398
Dionysius, of Alexandria	264/265
Epiphanius	403
Eunomius, of Cyzicus	about 394
Eusebius, of Cæsarea	339
Eustathius, of Antioch	before 337
Flavian-Antioch	404
Gregory-Nazianzus	about 390
Gregory-Thaumaturgus	about 270
Hegesippus	after 180
Heraclidesin Origen	about 245
Hippolytus	235
Hyperechius	IV/V
Isidore, of Pelusium	about 435
Josippus	IV?
Justin	about 165
Marcellus, of Ancyra	about 374
Marcionacc. to Tertullian/Origen/Adamantius/Epiphanius	II
Marcus-Eremita	after 430
Meletius, of Antioch	381
Naassenesacc. to Hippolytus	II/III
Nestorius	after 451
Origen	253/254
Paul-Emesa	after 432

Perateni[acc. to Hippolytus]	II/III
Philo-Carpasia	IV
Polychronius	about 430
Presbyter[acc. to Irenaeus]	II
Ps-Asterius, Sophist	after 341
Ps-Clement, of Rome	III
Ps-Dionysius	V
Ps-Gregory-Thaumaturgus	?
Ps-Ignatius	IV/V
Ps-Oecumenius	VI
Ptolemy[Flora acc. to Irenaeus]	II
Severian	aft. 408
Socrates, of Constantinople	aft. 439
Theodore, of Mopsuestia	428
Theodoret, of Cyrrhus	about 466
Theodotus-Ancyra	V
Theophilus-Alexandria	412
Titus-Bostra	before 378
Peter-Alexandria	311
Polycarp	156
Porphyry	301/304
Proclus	446
Ps-Athanasius	?
Ps-Clementines	IV
Ps-Eustathius	IV/V
Ps-Hippolytus	?
Ps-Justin	IV/V
Ps-Peter-Alexandria	?
Serapion	after 362
Severus, of Antioch	538
Tatian, *Oratio ad Graecos*	II
Theodore-Heraclea	355
Theodotus, Gnostic (see Clement[from Theodotus])	II
Theophilus, of Antioch	after 180
Timothy-Alexandria	IV/V
Valentinians[acc. to Irenaeus/Hippolytus]	II

Latin Church Fathers

Ambrose	397
Apringius	after 551
Augustine	430
Bede	735
Cassian	about 435
Chromatius	407
Facundus	after 571
Faustus, of Riez	490/500
Ferrandus	VI
Fulgentius	533
Gildas	about 570
Hilary	367
Julian-Eclanum	about 454
Leo	461
Maximinus	IV/V
Niceta	after 414
Optatus	IV
Pacian	before 392
Pelagius	after 418
Phoebadius	after 392
Priscillian	385
Ps-Vigilius	IV/V
Rebaptism (*De Rebaptismate*)	258
Ambrosiaster	after 384
Arnobius	after 455
Beatus	798
Cæsarius, or Arles	542
Cassiodorus	about 580
Cyprian	258
Faustinus	IV
Faustus-Milevis	IV
Fortunatus	392
Gaudentius	after 406
Gregory-Elvira	after 392
Jerome	419/420
Juvencus	IV
Lucifer, of Calaris	370/371
Maximus, of Turin	IV/V
Novatian	after 251
Orosius	after 418
Paulinus-Nola	431
Petilianus	IV/V
Primasius	after 552
Ps-Cyprian	IV
Quodvultdeus	about 435
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Novatian	after 251
Orosius	after 418
Paulinus-Nola	431
Petilianus	IV/V
Primasius	after 552
Ps-Cyprian	IV
Quodvultdeus	about 435
Rufinus	410

Salvian	about 480	Sedulius Scottus	IX
Severus	V	Speculum	V
Sulpicius	about 420	Tertullian	after 220
Tyconius	after 390	Varimadum	445/480
Victor-Tunis	after 566	Victor-Vita	after 489
Victorinus-Pettau	304	Victorinus-Rome, Marius	after 363
Vigilius	after 484	Zeno	IV

Diatessaron

Because of the difficulties involved in using the Diatessaron as a witness, it has been consulted only infrequently. The following conventions have been used in presenting its evidence.

Diatessaron	Ephraem Syrus's commentary where both Syriac and Armenian agree.
Diatessaron^{syr}	Where the Syriac differs from the Armenian.
Diatessaron^{arm}	Where the Armenian differs from the Syriac.

Appendix 9: Usage of ψυχή in the NT

Perhaps the most difficult word in the New Testament to define is the Greek word ψυχή. The word is traditionally translated as "soul," but the word "soul" has developed so many meanings as to become void of meaning at all. To the English-speaking peoples of the world, the word "soul" conjures up an endless number of definitions: *the animating and vital principle in man; the spiritual nature of man; the disembodied spirit of a dead person; a person; the central or integral part of something; personification; a person's emotional or moral nature;* etc. An exhaustive dictionary would provide many times the number of definitions given here, and to read books and articles written on the subject would provide many more definitions and ideas of what the word "soul" means.

Much the same is true of the Greek word ψυχή. In fact, one of the reasons that the English word "soul" has developed such a complex etymology is because men have sought to conform its meaning to their contextual understanding of the word ψυχή for which it is translated. In the King James Version, the word ψυχή is translated "soul" fifty-eight times; it is the only word in the New Testament King James Version translated "soul;" additionally, ψυχή is translated "life" forty times; "mind" three times; and once each as "heart," "heartily," "us," and "you." Thus, the King James Version, along with many other translations, has adopted a very inconsistent approach to translating ψυχή, and this too has not aided in understanding the meaning of the word.

As we have already stated, defining the word ψυχή is no easy task. When we examine the Greek classics, we find that there were at least two

dozen well-defined schools of thought concerning the word's meaning. When we examine the usage of the word in the New Testament, we find at least five ways the word is used.

(1) It is used twice in the New Testament and many times in the Septuagint of lower animals. From this we learn that it is not a unique attribute of Adamic man, but something that all living animals can possess.

(2) It is used several times in the New Testament to indicate an individual person, e.g., in Acts 2:43, we read: "And fear came to every life..." Here we see that ψυχή (translated *life*) could be interchanged with the word *person.*

(3) It is used of the physical life of a person nearly 60 times, which can be lost, saved, taken, etc. We read in Matthew 10:39: "The one finding his *life* will lose it, and he losing his *life* for My sake will find it."

(4) It is used about 20 times reflexively to enhance the force of a pronoun in identifying a person. We read in II Corinthians 12:15: "But I most gladly will spend and be spent out on behalf of your lives..."

(5) Finally, it is used about 10 times to express all the powers of one's being, much like we would say in English, "With all my heart and soul." We read in Matthew 22:37, "And Jesus said to them, 'You will love the Master, your God, with all your heart, and with all your *life*..."

Thus, we see that even within the confines of the New Testament, the word ψυχή carries a diversity of meanings. The word ψυχή literally means "breath," and this is a "sign of life." Thus, metaphorically, it means "life, spirit." In the AST, ψυχή has been translated as "life" or "lives" throughout but has been marked with a sidenote so that it is not confused with other words also translated "life." While it is agreed that this is not in all cases a perfect translation, it does seem to be the only English word that addresses each realm of the spectrum meaning of ψυχή.

The meaning *life* applies to the first way in which the word is used in reference to the lower animals. In the second case where ψυχή is in reference to individual persons, the meaning can be interchanged and it expresses the concept of individual *lives* of persons. The meaning *life* fits exactly the third usage of the word ψυχή. Case four, where ψυχή is used to enhance the force of a pronoun, is also agreeable with the definition *life* for the same reasons as case two. Finally, with case five, the word *life* expresses the appropriate meaning as it relates the entire existence of a person and thus the person's whole essence.

Beyond this overview, however, the meaning of the word must still be defined contextually in many cases. It is clear that there is a ψυχή or *life* in reference to believers and one in reference to non-believers. Thus, while the word ψυχή can be used of lower animals, it also can be modified to become a unique attribute of Adamic believers. This contextual implication, however, cannot be expressed literally in translation. Therefore, in reading passages that contain the word ψυχή, one must analyze the context to determine the original intent of the author in the employment of the term. To facilitate this, each occurrence of the word has been marked with a side-note.

Appendix 10: The Concept of *Mongrel* in the NT

Φθαρτός and ἄφθαρτος. These two Greek words, φθαρτός and ἄφθαρτος, express a conditional concept. They do not express a certain state so much as they express the ability to possess a certain state. Φθαρτός means *mongrelizable* and implies that an object is able to be mongrelized, whereas ἄφθαρτος means *unmongrelizable* which means that the object is not only not mongrelized, but it is not able to be mongrelized. Φθαρτός occurs in the New Testament six times (Romans 1:23; I Corinthians 9:25, 15:53-54; and I Peter 1:18, 23). The word ἄφθαρτος occurs in the New Testament seven times (Romans 1:23; I Corinthians 9:25, 15:52; I Timothy 1:17; I Peter 1:4, 23, 3:4). Ἄφθαρτος is the exact opposite of φθαρτός, being the negated form of the word with the addition of a prefixed alpha. With this in mind, we can determine the meaning of the one by examining the other, and this we shall do with the word φθαρτός, as the most evidence exists for it because it is the root of the other word. Nearly all lexicons, regardless of the word they might give to define φθαρτός, give it in the form of "corruptible" as Berry does. This "-ible" or "-able" suffix indicates that, as we have said earlier, the word is meant to imply the ability to possess the attribute it describes, but not necessarily possessing it.

Thus, an object described by the word φθαρτός is capable of being mongrelized or capable of mongrelizing but has not necessarily mongrelized or been mongrelized. Let us look now at other definitions given for this word. Most lexicons give the definition of φθαρτός under its immediate root φθείρω; thus, φθείρω is defined by Liddell and Scott as "to corrupt, spoil, ruin, kill; of a maiden, to debauch, deflower her; of colors, to mix together." We learn from this that the word carried a threefold meaning. Initially, we see that it has an overall meaning of *corruption* or *spoiling and ruining* something. (It needs to be noted here that in 1846, the time of the writing of Liddell and Scott, when the word *corruption* was used biologically or physically, it usually implied race-mixing, as the Webster's Third New International Dictionary makes clear in its example of "corruption of blood").

Next, in the definition of φθείρω, we see the more specific definition of sexual corruption; the word was used of corrupting young girls through deflowerment and debauchery. Finally, we see that the word in its most specific application was used to describe the *mixing of colors.* Thus, when used in the proper context, the word could be used of *sexual corruption* that resulted in *mixing of colors.* This is just a euphemistic way of saying *race-mixing* or *mongrelization.* Remember, however, that this word merely implies that the object under consideration has the ability to be *mongrelized* or to *mongrelize.* Upon further investigation, we find the definition of a related word, φθορά, which is given by Liddell and Scott as "seduction, mixing of colors." Here again we see the concept of *sexual seduction* that results in the *mixing of colors* or *race-mixing.* However, more importantly, we find etymological evidence linking this group of words to other groups of words

that are known to mean *mongrelization, to mongrelize, etc.* In Bauer's definition of φθορά, we find "w. [with] μοιχεία (Philo, Det. Pot. Ins. [Quod deterius potior insidiari soleat] 102) 2 Cl [II Clement] 6:4." This means that Philo and Clement used the word φθορά and μοιχεία together in such a way in these passages so as to show that they were synonymous, and μοιχεία, which is commonly translated *adultery*, without a doubt is defined as *mongrelizing, to mongrelize, etc.* And μοιχεία has further been connected directly with νόθος through the works of Josephus, and νόθος literally means *a mongrel.* Thus, once it has been established that φθαρτός literally means *mongrelizable,* then we see that its opposite ἄφθαρτος literally means *non-mongrelizable* or *unmongrelizable.* Now it should be understood that both of these words carry a spectrum meaning and that it would be incorrect to translate the words in this way every time they are seen in Greek literature. Since the words have a range of meanings, the context must be referred to when deciding the precise connotation the word had with the ancient reader. Sometimes, a translation of *corruptible* and *incorruptible* respectively might be appropriate, given the context.

Μοιχός. There are many simple proofs that may be given regarding μοιχός and its meaning of *mongrelization.* When we say the term μοιχός, we are actually referring to five different Greek words in all their various declensions. These words have all been translated in the AST employing the concept of *mongrelization* or *seedline corruption.* We have already mentioned one proof above, in that early versions of Josephus showed that νόθος and μοιχεία were synonymous, for they were interchanged freely by scribes of Josephus's works. Νόθος corresponds to the Hebrew word *mamzer* (ממזר, Deut. 23:2), which is defined by Strong's as *a mongrel.* Furthermore, *mamzer* is shown to be synonymous with the Greek word ἀλλογενής (via the LXX, Zech. 9:6) which is defined by Liddell and Scott as: "of another race."

Νόθος (used once in the NT, Heb. 12:8) also corresponds to the Latin word *nothus* which is defined by Cassell's as *a mongrel,* and several Greek lexicons also supply the definition of *a mongrel* or *cross-bred* to νόθος (e.g. Liddell and Scott, Lampe's, etc.). Those lexicons that do not supply the definition *mongrel* give the word *bastard,* which was a 19th century equivalent of *mongrel.* Therefore, the works of Josephus show clearly that in the 1st century the words were interchangeable and that, therefore, μοιχός means *mongrel, mongrelization, etc.* We also learn from Liddell-Scott Jones that νόθος is the opposite of γνήσιος, which they define as: "belonging to the true race, legitimate, opp. [opposed to] νόθος." The word γνήσιος occurs four times in the New Testament (I Tim. 1:2, Tit. 1:4, Phil. 4:3, and II Cor. 8:8). The adverbial form of the word occurs once in Phil. 2:20. As the opposite of νόθος and consistent with the definition of *belonging to the true race,* it has been translated herein to convey the idea of *racial purity.*

Let us now look at how μοιχός is defined in the lexicons. Under the entry μοιχεύω (a verbal form), Kittel's *Theological Dictionary of the New*

Testament gives the following definition: **"of the intermingling of animals and men or of different races."** Unfortunately, in most Greek lexicons, virtually the only definition to be found of μοιχός or associated words is *adultery* (with the exception of words like *to falsify* [Liddell-Scott Jones]; *adulterate* [Lampe, Frisk]; *bastard, spurious* [Pickering]; *spurious, degenerated* [Doddridge]). The reason for this is that the Vulgate and other early Latin translations of the Scriptures used the Latin words *adulterium* and *adulterare* to translate the Greek μοιχός or related words. Then, through the centuries, the Latin word *adulterium* continued to be the definition of the Greek word in early Greek-Latin dictionaries. The English word *adultery* is actually derived from the French descendent of the Latin word, *avoutrie*, but Latin influence has changed our spelling back to where it is closer to the Latin. Early English translations merely transliterated the Latin word into the translation and early Greek lexicons began to use both the Latin word and the English word *adultery* to define μοιχός.

Thus, today, usually the only definition available for the word is *adultery*. So the question now becomes, What did the Latin word *adulterare* mean when it was adopted as the Latin equivalent of the Greek μοιχός? *Adulterare* was a compound of the prefix *ad* which means "to" or "at" and the adjective *alter* which means "different" or "other." The raw etymological meaning of the verb then was *to make different, to alter.* This developed into the meaning *to make impure, to pollute*, or, using the English etymological descendent, *to adulterate.*

One of the best sources, therefore, for definitions for the Greek words used in the New Testament is from the Greek-Latin dictionaries. For example, the *Thesaurus Graecae Linguae* gives the following Latin definitions for the Greek words:

μοιχάς (*moichas*): "*adultera.*"
μοιχάω (*moichao*): "*adulter sum.*"
μοιχεία (*moicheia*): "*adulterium.*"
μοιχεύω (*moicheuo*): "*adulter sum.*"
μοιχίδιος (*moichidios*): "*adulterinus.*"
μοιχίκος (*moichikos*): "*adulterinus.*"
μοιχός (*moichos*): "*adulter.*"

Let us look, then, at the Latin lexical evidence for the various words given by Greek lexicographers as definitions for the Greek word μοιχός and its associated words (adapted from *The Sixth Law of God*):

adulter: "impure, adulterated, mixed, cross-bred, debased" (*Oxford Latin Dictionary* [OLD]). "A bastard" (Lewis-Short, *A New Latin Dictionary*).

adulteratio: "adulteration" (OLD). "The corrupting of anything by base mixture" (Leverett, *A New and Copious Dictinary of the Latin Language*).

adulterator: "one who counterfeits or debases" (OLD). "One who adul-

terates, debases, lessens the value of a thing by base admixtures" (Leverett).

adulteratus: "mixed, adulterated, produced by cross-breeding, of mixed descent or origin" (OLD).

adulterinus: "adulterated, impure, adulterine, bastard, interpolated, foreign" (OLD). "Not full-blooded, that has assumed the nature of something foreign" (Lewis-Short). "Not thorough-bred, not full-blooded" (Leverett).

adulterium: "the blending or mixing of different strains or ingredients, mixture with alien elements, adulteration, contamination" (OLD). "An ingrafting" (Lewis-Short). "Debasement by foreign admixture" (Leverett).

adultero: "to mix (a substance or kind) with another, adulterate; to give a variety of appearances to, change, to corrupt, debase" (OLD). "To pollute, to falsify, give a foreign nature to a thing" (Lewis-Short). "To mingle" (Holyoke, *A Large Dictionary*).

We see then numerous definitions from numerous sources confirming that μοιχός and its associated words carry a meaning of *mongrelization* or *seedline corruption*.

In classical literature, both Greek and Latin, we find numerous examples of the usage of these Latin and Greek words which require that the meaning of *to mongrelize* or *cross-breed* be understood. In the writings of Horace (*Epode* XVI:30-34), for example, we find the sentence *adulteretur et columba miluo*, which is translated by Cassell as "let the kite wed the dove," or by Lord Lytton as "the kite pairs with the dove." However, an accurate translation would be "let the hawk crossbreed with the pigeon." This statement is in reference to compelling normally segregated animals to cross-breed or mongrelize.

In L. Annaeus Florus's *Epitome of Roman History*, I, XXVII, we read in the translation of Nepos: "The race of the Gallo-Greeks, as the very name implies, was of mixed and confused origin." The words *mixed and confused* are translated for the Latin *mixta et adulterata*. Additionally, in a translation of Apuleius's *Metamorphoses* VII:16, J. Arthur Hanson translated the Latin phrase *adulterio degeneri* as "adulterous miscegenation."

Finally, let us return to the Greek. Aristotle in *Historia Animalium* VII:5 discusses a case where a white woman had a mongrel child after having sex with a Negro. To do so, he uses the word μοιχεύω. In IX.32.6-10 of the same book, Aristotle uses the word again to discuss the cross-breeding of birds.

Thus, when the word *adulterare* was used of μοιχός, it meant *to mongrelize*, and it should be noted that this Latin word is used to translate this Greek word time and time again in the Latin Vulgate. Therefore, the Greek word μοιχός and all related words also mean *mongrelization*. It is also interesting to note that in 17th century speech, a *bastard* was the product of an *adulterous* relationship, and as we know, in 17th century speech, a *bastard* was a *mongrel*.

(For much more information and proofs, the reader is encouraged to study *The Sixth Law of God* and *The Truth Unveiled* by Pastor V.S. Herrell).

Appendix 11: *Homosexual* in the NT

The Greek word ἀρσενοκοίτης occurs twice in the New Testament, once in I Corinthians 6:9 and once in I Timothy 1:10. There is no doubt that the word should be translated *homosexual*, as it has been in many modern translations including The Living Bible, The Modern Language Bible, The New International Version, and many others. However, since it was not translated correctly in the KJV, a simple proof will be given herein. The word ἀρσενοκοίτης is composed of two Greek words, ἄρσην + κοίτη. The word ἄρσην means *male* or *of the male sex*; κοίτη means *sexual intercourse* and is the word from which we derive the English word *coitus*. Thus, when the words are combined, we see that the combination carries the meaning of *sex between men* and thus is specifically in reference to male homosexuality or sodomy (*cf.* Romans 1:27).

Appendix 12: *Lesbianism* in the NT

Although many Greek words used in the New Testament can be applied to *lesbianism* in a spectrum meaning, there is no one Greek word which singularly is in reference to *lesbianism*. Also, the Greek word ἀρσενοκοίτης, discussed in Appendix 11, is in reference particularly to male homosexuality or sodomy. However, Romans 1:26 is a clear admonition and description of female homosexuality or lesbianism.

Appendix 13: Pharmakeia

Because of the difficulty in expressing the full meaning of the Greek word φαρμακεία and its associated word (φάρμακος), the AST uses the transliteration "pharmakeia." "Pharmakeia," translated for φαρμακεία, occurs in Galatians 5:20; Revelation 9:21 and 18:23; and the words "pharmakeia promoters" are translated for φάρμακος in Revelation 21:8 and 22:15.

The late A.T. Robertson, speaking of the nuances and shaded meanings of the original Greek autographs, wrote in his book *The Minister and His Greek New Testament*, "The Greek New Testament has a message for each mind. Some of the truth in it has never yet been seen by anyone else. It is waiting like a virgin forest to be explored." Such a concept would certainly include the multifaceted word φαρμακεία. It has been translated in the past as *witchcraft* or *sorcery*, and could legitimately be translated as *drug-pusher*. Yet, none of these single concepts are by themselves suitable to convey the full meaning of φαρμακεία in modern society. The concept would include persons of superior knowledge who misuse knowledge to victimize the ignorant or to lead away from rational and empirical truth, as in the case of the Pythagorean philosophers or the Zoroastrian Magi or magicians. It would no doubt include as well the con-artistry of the Oracles of Delphi and certainly all the practices of the Mystery Cult religions and their misuse of natu-

ral drug elements as a means to alter consciousness and induce hallucinations.

Thus, any misuse of superior, natural knowledge, including the willful manipulation of mathematics or even mechanical sciences, were all used as the tools of the practice of φαρμακεία. It was as much indicative of a thought and belief system shrouded in the popular superstitions as it was the actual practice of pagan priests and priestesses using drugs to gain superiority over their devotees. From the Christian point-of-view, φαρμακεία included the practice of fortune telling and astrology. It connoted a deceived person or group caught-up in and espousing a philosophy, religious or political, that was opposed to the truth of the laws of God and nature. In this broad sense, it included both the abortionist and the local pimp, and false religious knowledge would, of necessity, fall under the category of φαρμακεία. It carries the idea of a person being drugged or drunken on false ideas or concepts, as in the case of the whore of Babylon who had made all nations to drink of her heady wine of false religious philosophy.

Thus, since φαρμακεία is virtually untranslatable, it has been left as it is, transliterated.

Appendix 14: Absence of Mark 16:9-20

Mark 16:9-20 has been omitted in the Anointed Standard Translation. There are four endings to the Book of Mark among the witnesses. The ending as herein, with verse 8, is attested by the two oldest existing Greek manuscripts for this part of the book, ℵ B, from a very early Latin text of this passage, it^{k}, as well as from 304 syr^{s} cop^{sams} arm^{mss} $geo^{1,A}$. Also, among the Church Fathers, Clement of Alexandria and Origen were unaware of the existence of these verses, and Eusebius and Jerome testify that the verses were absent from a preponderance of witnesses known to them (cf. Eusebius $mss^{acc.\ to\ Eusebius}$ $Epiphanius^{1/2}$ Hesychius $mss^{acc.\ to\ Severus}$ Jerome $mss^{acc.\ to\ Jerome}$).

The second reading common among the witnesses (L Ψ 099 0112 syr^{h} etc.) is a short expansion: "But they reported briefly to Peter and those with him all that they had been told. And after this Jesus Himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."

Thirdly, there is the traditional reading preserved in the KJV and the Textus Receptus, which is attested by A C D K W X Δ Θ Π Ψ 099 0112 f^{13} 28 33 etc.

Finally, Codex Washingtonianus (W) preserves a fourth century expansion to the traditional ending.

It is clear that the last ending has no validity, being found only in one witness of poor quality with many non-Markan words and phrases.

As for the traditional ending of the KJV and the Textus Receptus, it too must be judged as spurious. The connection from verse 8 into verse 9 is very

rough and nontypical. Also, how are we to explain the subject of verse 8 being changed with no explanation in verse 9? The vocabulary of the entire passage is heavily non-Markan and awkward. Additionally, although this expansion possesses a numerical advantage of witnesses, all of the witnesses attesting to it suffer when compared with those that do not contain it and point to the insertion of the passage sometime in the first half of the second century. Traditional arguments supporting the retention of the longer ending rest upon several fallacies. First, many argue that since the Syriac versions contain the interpolation and since they were made from Greek witnesses predating those that omit it, then the passage must be genuine. However, this argument ignores the fact that syr^{s}, the oldest of the existing Syriac manuscripts, omits the passage.

Next, the same argument is made for the Latin, but here again, the testimony of it^{k} is ignored. it^{k} is the oldest existing Latin manuscript that witnesses to the inclusion or omission of this passage and it, of course, omits it. The oldest Latin to contain the passage is it^{dsupp}. Since this text is marked ^{supp}, that means that the passage was added by a later hand. However, even if it were not added by a later hand, it still postdates it^{k} by at least 100 years, as do it^{ff2} and other Latin texts that contain it.

This same argument is also made for the Vulgate. It is argued that the Greek texts from which Jerome translated the Vulgate predate the manuscripts which omit the passage and since the Vulgate contains the passage, it must be original. However, the witness of the Vulgate merely points to the age at which the interpolation was made into the Greek manuscripts, because again, the interpolation's supporters ignore the fact that Jerome stated (in Jerome $mss^{acc.\ to\ Jerome}$) that a majority of the Greek manuscripts with which he was acquainted omitted the passage. Additionally, the two oldest Georgian manuscripts omit the passage, as do about one hundred Armenian witnesses.

Finally, many texts that include the interpolation mark it with obeli as spurious, including all of the Family 1 minuscules.

The shorter expansion of case 2 is also doubtlessly spurious. This passage not only contains poor textual support but also contains many internal inconsistencies and non-Markan words and phrases. Also, all the witnesses containing this shorter expansion and all the families of witnesses from which they were derived and to which they belong can be taken as evidence against verses 9-20 of the KJV, because no scribe would omit these verses and then add this shorter expansion if either had been present originally.

Thus, it is clear that the shortest reading of the first case is the original reading.

Appendix 15: Supposed Usage of εἰ as a Negative Particle

The Greek word εἰ means *if* or *whether*. However, modern translators

and Greek scholars and even some of those of the King James era claim that four occurrences of the word in fact mean *no* or *not*. Liddell and Scott and all other leading lexicographers, as well as Greek grammarians, never list *no* or *not* as even a potential meaning of the word εἰ. The four occurrences where it is falsely assumed that εἰ means *no* or *not* are Mark 8:12; Hebrews 3:11, 4:3, and 5. This is assumed for two reasons. First, the passages in Hebrews are quoted from the Septuagint at Psalms 95:11. The Hebrew from which the Septuagint was translated is virtually identical, with a Hebrew conditional particle meaning *if* as the source of the Greek conditional particle, or εἰ. However, it is assumed that the Hebrew conditional particle was occasionally used as a negative particle, and that this was the meaning implied in the passage in Psalms. The problem with this reasoning is simple: if this were true of the Hebrew particle, then the translators of the Septuagint, who certainly knew more about the Hebrew language than we do today, would have known that this was the meaning and would have used a Greek negative particle in its place. They would have done this for the simple reason that if they did not, no Greek-speaking reader would have understood this passage in the Septuagint because this "special" usage of the conditional particle εἰ existed nowhere else in the Greek literary tradition. Here it may be argued that the Septuagint translators were not aware of the special usage of the Hebrew particle and instead simply supplied the Greek conditional particle for the Hebrew conditional particle. If this were the case, then would not the writer of Hebrews have made the change in order to not cause the same confusion to the Greek-speaking readers of his epistle who would certainly not have any knowledge of this special usage of the word εἰ? In effect, the claim is that the author of Hebrews invented the special usage of εἰ or assumed a special usage of εἰ because of the passage in the Septuagint.

However, here lies the second argument made for the special usage of εἰ. In Hebrews 3:18, the passage appears to show the negative particle μή being substituted for εἰ. But this does nothing for the occurrence in Mark 8:12, and as we shall see in the examination of the Hebrews passages that follow, it does little there also.

Mark 8:12. This verse reads in the AST: "And groaning in His Mentality, He said, 'Why does this race seek a sign?! Truly, I say to you, as if this race will be given a sign!'" The latter part of this verse reads in the KJV/AV, "There shall no sign be given unto this generation." In this verse, since it is not a Septuagintal quotation, no argument can be made about a corresponding special usage of the Hebrew conditional particle. However, translators seek to capitalize on this verse in building their argument for a special case for the Greek particle. It is easy to do here because the parallel gospels show that this clause is indeed meant to be understood negatively. However, what is hidden is that it is understood this way when it is translated properly and in fact is understood this way with greater force. Notice the proper translation: "As if this race will be given a sign!" This is not a Hebraism at all, as it is argued, but is in fact a Greek rhetorical mechanism. An aposiopesis has been

constructed in which the word "if" implies a certainty of its negation. To the Greek-speaking reader and hearer of this unfinished sentence, there would be no doubt as to its meaning; there would be no need to know about a one-in-a-million special usage of the conditional particle. The language of the New Testament was the common street-speaking dialect; it did not require a special knowledge of Hebrew or any other language to understand it.

Hebrews 3:11, 4:3, and 5. Here we must consider the internal evidence (as no real external evidence exists for either position of the argument). We must also consider the validity that Hebrews 3:18 shows that μή = εἰ. What proponents of the "special usage" theory have not considered is that there may be two things sworn. In verses 3:11, 4:3, and 5, the questionable clause is translated in the AST: "As I swore in My anger, they will enter into My rest," with εἰ being translated in view of the pregnant usage, i.e., joined with a verb that expresses rest in a place, wherein εἰ may be translated *in, into,* or *unto.* In the AV, the passage in 3:11 is translated, "They shall not enter into my rest." However, in 4:3 and 5, the translators of the AV slipped up and translated the exact same Greek words as "If they shall enter into my rest." Here it is clear that these translators were uncertain about the supposed "special use" theory. In modern translations, though, all three are translated with εἰ as *not.* It is doubtless that these three verses are quotations from Psalms 95:11, for in Hebrews 3:7-11, the entire passage of Psalms 95:8-11 is cited, and we know that in both the Greek and the Hebrew of the passage in Psalms there is no evidence that the conditional particle should be taken as a negative particle.

Now to consider internal problems. If εἰ is translated as *not* in all three instances, then a contradiction arises at 4:3 (which the AV tried to hide by translating the last two verses differently). To analyze this contradiction, we quote 4:3 from the NRSV: "For we who have believed enter that rest, just as God has said, 'As in my anger I swore, they shall not enter my rest.'" Notice the problem: the first part says "enter that rest, just as God said ... they shall not enter my rest." Obviously, this is a diametric contradiction.

Then there is a contradiction in 4:4-6. Again, quoting the NRSV: "And God rested on the seventh day from all his works. (5)And again in this place it says, 'They shall not enter my rest.' (6)Since therefore it remains open for some to enter it..." Notice the problem: "'They shall not enter my rest.' Since therefore *[indicating a dependence on the previous clause and a continuation of it]* it remains open for some to enter it." There is an irreconcilable contradiction: the first clause states the opposite of the second clause.

When the three passages are translated as in the AST, these two contradictions disappear. However, proponents of the "special usage" theory argue that a new contradiction arises: Hebrews 3:18 contradicts 3:11, 4:3, and 5, and shows that εἰ = the negative particle μή. Hebrews 3:18 reads in the AST: "And who did He swear would not enter His rest, except to those not obeying?" It is argued that this verse shows that the other verses must also be negative because it is argued that, while this is not a direct quote as the other

verses are, it is an allusion to the source of the quotations.

However, if the writer of Hebrews assumed that the reader was aware of the special usage of εἰ, why would he not also use it here? Instead, would it not make more sense that this verse alludes to another oath given somewhere else that was antithetical to the oath of 3:11, 4:3, and 5? When we look at Psalms 95, we find that the Scriptures in reference to the "provocation" are to be found in Numbers 14. In Numbers 14:22-23 (LXX), we read:

> "For all the men who see my glory, and the signs which I wrought in Egypt, and in the wilderness, and have tempted me this tenth time, and have not hearkened to my voice, (23) surely they shall not see the land, which I swear to their fathers; but their children which are with me here, as many as know not good or evil, every inexperienced youth, to them will I give the land; but none who have provoked me shall see it."

Notice in this passage that two oaths were sworn: one to the fathers and one to the children. One oath was negative, one was positive. We also notice in Hebrews 3:18 that a question is being asked: the writer asks who received the negative oath and answers the question, "those not obeying," and we see this as well in the passage in Numbers: those who "have not hearkened to my voice."

Thus, when it is understood that two oaths are being discussed, then it is not necessary for the author of Hebrews to assume that those reading his epistle will know without forewarning that when he says one thing, he means the exact opposite.

Appendix 16: Summary of English Versions

Here is presented a summary of the major translations of the Bible into English that have served to create the legacy of translations extant today.

Wyclif's Bible This is the name of two translations, both of the Latin Vulgate. The first, completed in 1384, was the first complete English version of the Bible and it is unknown how much of it was actually completed by Wyclif. The second was completed in 1397 by John Purvey.

Tyndale's Bible The chief work of Tyndale was with the New Testament, which was the only part of the Bible he completed (in 1525). For this he drew upon both Greek and Latin, especially employing the work of Erasmus and the Textus Receptus. In 1534, a translation of the Old Testament up to the end of Chronicles was published, and this work was later incorporated into Matthew's Bible.

Coverdale's Bible This was the first complete, printed edition of the Bible, published in 1535. However, like its predecessors, the manuscripts upon which it was based were far from original. In fact, it was a translation of the Luther Bible, and relied upon the Latin for some passages.

Matthew's Bible This translation was made in 1537 by John Rogers, an assistant of Tyndale, under the alias Thomas Matthew. It was based entirely upon the work of Tyndale and Coverdale and it was printed under the King's Licence as the third edition of Coverdale's Bible had been.

Taverner's Bible This was an unimportant revision of the Matthew's Bible appearing in 1539, the work of Richard Taverner.

The Great Bible This Bible also appeared as an authorized version (1539) and as it underwent seven versions, it was made mandatory that all parish churches own a copy. It was a revision of the Coverdale Bible based upon the Matthew's Bible and therefore was still not based upon original manuscripts.

Cromwell's Bible This was the name given to the 1539 edition of The Great Bible as it was produced under the direction of Thomas Cromwell.

Cranmer's Bible This was the name given to the 1540 edition of The Great Bible. It contained a prologue by Cranmer.

The Geneva Bible This Bible was first published in 1560, the work of William Whittingham, Anthony Gilby, and Thomas Sampson. It provided nothing new in terms of an accurate translation as it was based upon The Great Bible and Matthew's Bible. It was, however, the first to be divided into verses following the model of Robert Stephen's Greek-Latin Testament of 1537. It was also known as the **Breeches Bible**, **Goose Bible** and **Place-Maker's Bible.**

The Bishop's Bible This Bible, which appeared in 1568, was merely a revision of The Great Bible made in order to combat the popularity of the Geneva Bible.

Matthew Parker's Bible See *The Bishop's Bible.*

The Douai Bible Also known as the **Rheims and Douai Version**, this was a translation of the Vulgate made by English Roman Catholics. The New Testament was published at Rheims in 1582 and the Old Testament in 1609 at Douai.

The Authorized Version Begun in 1607 and published in 1611, this translation was the result of 47 men working at the appointment of the homosexual King James I. By constraints issued for the construction of the Bible, it was based largely on the Bishop's Bible, although Tyndale's, Matthew's, Coverdale's, and the Geneva Bible were consulted. Since the Talmudic, Masoretic Hebrew was used as the authority for the Old Testament (and not the Latin as before), many of the Old Testament translators, who made up the bulk of the team, were trained in Talmudic Jewish synagogues in preparation for the work. At the time of the translations, of the few manuscripts available to them, none were older than 1000 A.D. In many parts, no Greek manuscripts were available for the New Testament, such as in the Revelation, where Latin was translated back to Greek and then the Greek into English.

King James Version See *The Authorized Version.*

The Revised Version This was a revision of the Authorized Version, with the

New Testament appearing in 1881 and the Old Testament in 1885.

The American Standard Version This version incorporated American disagreements with the Revised Version and was published in 1881.

The Revised Standard Version This translation was made between 1946 and 1952. It preserved the wording of the Authorized Version but attempted to correct several major textual problems and omitted certain spurious passages.

The Jerusalem Bible This was a Roman Catholic translation made in 1966. It was one of the first modern translations to replace *Lord* with *Yahweh*.

The Revised Standard Version Common Bible This Bible was a compromise between Protestant and Roman Catholic Bible teams in 1973 and was meant to be used among both denominations.

The Good News Bible This Bible, published in 1973, was a very loose paraphrase with no respect as to the original manuscripts.

The New International Version This is the latest of the new, major translations, published in 1978. Like most recent translations, this Bible was a committee effort employing Jews, Catholics, Protestants, etc. on the translation teams.

The New Revised Standard Version This is a revision of the Revised Standard Version, finished in 1989.

Appendix 17: Excluded Theological Terms

The following should serve as a digest of common theological terms in popular translations that have been translated literally herein. In the table that follows, the first word given is the translation as it appears in the AST, with the theological terms commonly used by other translations following.

ambassador//apostle The English word *apostle* became preponderant when early translations merely anglicized the Greek word ἀπόστολος. However, the Greek word was originally a naval term; it is derived from ἀποστολή which means *a sending off, a dispatch, an expedition*. Thus, the word ἀπόστολος itself means *an ambassador* or *a messenger*. In order to stress the governmental nature of the word and to distinguish it from ἄγγελος, it has been translated as *ambassador* throughout the AST.

authority//name See Appendix 19.

body politic//church The word *church* has become such a euphemism in modern English that it only poorly expresses the intent of the Greek word ἐκκλησία. The word *church* finds its origin in the Gothic *kyriko*, from which the Middle English derived the word *chirche*. The Gothic *kyriko*, however, traces back to the Greek κυριακός, which means *belonging to the Master*. The Greek word ἐκκλησία for which the word *church* is commonly employed carries an entirely different meaning, however. Liddell and Scott show quite clearly that at Athens, the word was employed as follows: "an assembly of citizens summoned by the crier, the legislative

assembly." The word is derived from ἔκκλητος, a combination of ἐκ+κλητός, which literally means *called forth* and is equal to the Latin *evocatus.* From this and the general meaning of *assembly* given to the word by many linguists, several translations have rendered the word *Assembly.* However, this rendition neglects the communal and governmental aspect of the word; it was understood by all Greek-speaking peoples that the word ἐκκλησία was the same word used in reference to their local governmental assemblies or legislative assemblies, which were in fact groups of local citizens. In the Christian sense, the word is properly understood to be in reference to a closed society, i.e., the governing body of the closed community or society of the Anointed. The first-century Christian would have been very familiar with this word from its numerous occurrences in the Old Testament (LXX). Thus, the word ἐκκλησία has been translated *Body Politic.*

confidence//hope The word *hope* is translated for ἐλπίς in the noun form and ἐλπίζω in the verb form. The English word *hope* originally carried a much different meaning than it often implies today. According to the *Webster's Third New International,* the older meaning of hope is, "trust, reliance; desire accompanied with expectation of obtaining what is desired or belief that it is obtainable." However, the modern usage and meaning of the word is closer akin to "a wish." Thus, in order to recapture both the original meaning of the Greek (for even Strong's agrees with the meaning *confidence*) and of the English, the word *confidence* has been used herein.

torture stake//cross In most translations, the Greek word σταυρός is translated as *cross.* Herein, however, the English words *torture stake* have been used to more correctly express the meaning of the Greek word. Liddell-Scott Jones define σταυρός as an "upright pale or stake." It was the instrument used in *crucifixion,* but the modern concept implied by *cross* was not the instrument of execution used by Romans, that is, the Latin *crux.* Lewis and Short define *crux* as "a tree, frame, or other wooden instruments of execution." The Latin *crux* and the Greek σταυρός could both be used to hang or impale. A cross-beam was not used; however, a sign was placed on Jesus' *torture stake* which may have modified His σταυρός to have a *cross* shape; nevertheless, His arms would not have been outstretched on this sign or some other cross-beam.

diabolical one//devil The English word *devil* is actually an etymological development of the Greek word διάβολος for which it is translated. *Devil* is derived from the Middle English *devel,* which is from the Old English *deofol,* which traces to the Latin *diabolus,* and finally the Greek διάβολος. It is, of course, from this Greek word that we directly derive the English word *diabolical.* Thus, since the word *devil* has come to be understood more as a name than as a description, the words *diabolical one* have been employed to better express the original meaning of the Greek.

failure//sin The lexicographical proof for translating ἁμαρτία as *failure* is readily available and preponderant. Liddell and Scott's primary definition

of the word is "a failure," followed by "error, sin." The word finds its origin in ἁμαρτάνω, the definition of which clearly explains the intent of the word: "to miss, miss the mark, to fail of doing, fail of one's purpose, go wrong, to fail, do wrong, err, sin" (Liddell and Scott). Thus, the word implies *failure* to keep or do something, to fall short of a goal or fail to measure up to an objective standard. The English word *sin* carries simply the meaning *transgression of religious law*, implying only avoidance of transgressing by abstaining from certain things, whereas *failure* also implies missing a a goal that must be achieved.

favor//grace The English word *grace*, like *faith*, could be an appropriate term if its true meaning were correctly understood. The original meaning of the word *grace*, and certainly the common meaning at the time of the translation of the KJV, was *favor*. Today, however, the word has become a vague euphemism with a variety of subjective meanings. Thus, in order to better convey the meaning of the Greek word χάρις, the word *favor* has been employed. Indeed, the primary definition of the word, according to Liddell and Scott, is "favour."

good message//gospel In order to understand the etymology of εὐαγγέλιον, it must be seen in light of the word *messenger* or ἄγγελος (*q.v.*). The word ἄγγελος is commonly translated *angel*, which is in fact a transliteration of the Greek word. However, the Greek word actually means *messenger*, as virtually every Greek lexicon will attest. Thus, εὐαγγέλιον is a combination of εὐ+ἀγγέλλω or *good+message*. The word *gospel* originally carried this same meaning, being derived from the Old English *godspel*, a combination of *god+spel* or *good+tale*.

government//kingdom The word *government*, translated for βασιλεία, was felt to be a better representation to the modern mind of all the concepts the word invokes, given the archaism of *kingdom* or *dominion*. In the true Christological sense, the Kingdom or Government of God is manifested in the people chosen as God's portion of the earth. It is therefore not geographical, but is rather biological inasmuch as God's original intent, restored in Christianity, is for His Spirit-Mind to dwell in the bodies of believers. Thus, the Government is only geographical in the dominion exercised by believers.

Judean//Jew The word *Jew* is a Middle English shortening of the Latin *Judaeus*. The modern word *Jew*, however, implies a racial and philosophically atheist group of people, whereas both the Greek word Ἰουδαῖος and the Latin word *Judaeus* were geographical terms in reference to inhabitants of Judea. Therefore, in order to restore the original intent of the word, Ἰουδαῖος has been transliterated as *Judean*.

just//righteous The word *just* is translated for the Greek word δίκαιος, which is defined by most lexicographers as *righteous*. The word *just* is superior to *righteous* because δίκαιος and its related words were the Greek words used to describe legal matters in Greek. The euphemism *righteous* does not convey this meaning.

life//soul See Appendix 9.

man//husband The word *man* is translated for the Greek word ἀνήρ. In the New Testament, there is no separate word used to distinguish between *man* and *husband.* Therefore, in the KJV or other translations, whenever the word *man* or *husband* is seen, it is translated for the same Greek word, ἀνήρ, which literally means *man.* It is, therefore, a matter of context whether the *man* in question is married and is someone's *husband.* Therefore, the word has been translated literally so that no assumptions were made accordingly.

master//lord Although the word *lord* is quite adequate in expressing many of the concepts that the Greek word κύριος carries, it was felt that the word *master* was more adept in expressing many more of those concepts. Liddell and Scott summarize the word as follows: "having power or authority, principal, chief, a lord, master, an owner, possessor."

mentality//spirit The word πνεῦμα literally means *wind* or *air,* from which we derive the English word *pneumatic,* for example. Thus, both the word *mentality* and the word *spirit* are representative of the metaphorical meaning of the word. The word *spirit* became a common English translation of this word due to the influence of the Latin in the use of the word *spiritus.* This Latin word is also the derivation of such English words as *sprite,* which means *ghost.* Hence, the word *spirit* too came to carry the meaning of *ghost* and in the KJV πνεῦμα is also translated *ghost.* The word πνεῦμα is defined in a plethora of ways among the lexicons, but most agree with the meaning of *an intelligent, incorporeal being.* In view of this definition and taking count of the usage of the word in the New Testament, it was felt that the word *mentality* best described the original intent of the authors of the NT (See also Appendix 22).

messenger//angel The word *messenger* is translated for the Greek word ἄγγελος. An overwhelming preponderance of Greek lexicons assign a definition virtually identical to that given the word by Liddell and Scott: "a messenger, envoy." The word ἄγγελος is from the Greek word ἀγγέλλω, which means *to bear a message.* Past this, we find that the word was originally of Iranian origin, for there exists a Persian word in the Greek, ἄγγαρος, which means *a mounted courier or messenger.* What we do not find in any of the definitions is any implication of a mystical or supernatural meaning, which the English word *angel* clearly garners. *Angel* is, in fact, a transliteration of the Greek word *via* Latin. Thus, since *angel* now carries the meaning of *a supernatural being,* it was viewed as necessary that the literal meaning of ἄγγελος be restored.

be persuaded//believe The Greek word πιστεύω, for which these words are translated, is actually the verbal form of the word πίστις or *persuasion* (*q.v.*). It should suffice to state here that most Greek lexicons, such as Berry's, supply the meaning "to be persuaded" in their definition. Also, the *Webster's Third New International Dictionary* defines *believe* as: "to have a firm or wholehearted religious conviction or persuasion." This concept,

however, is self-defined in the New Testament in the sense of trusting and obeying that which is reputed of the Living God in His Word, with the understanding that His Word is His reputation.

persuasion//faith Liddell and Scott define the word πίστις, for which *persuasion* is translated, as: "persuasion of a thing, confidence, assurance." It is derived from the word πείθω, which means "to persuade." Also, the goddess Πείθω is translated in English as *Persuasion*, and the Latin equivalent was *Suada*, from which we derive the English word *persuade*. Thus, in view of the overwhelming lexicographical attestation of the definition *persuasion*, and in light of the vague and often misunderstood meaning of the word *faith*, πίστις has been translated as *persuasion*.

reputation//glory The word *glory* is most often understood to mean *praise* or *honor*, which is inadequate in expressing the meaning of the Greek word δόξα for which it is translated. Liddell and Scott define δόξα as: "a notion, opinion, expectation, a sentiment, judgment, the opinion others have of one, one's reputation, good report, credit, honor." Thus, *reputation*, which means "the estimation in which one is generally held, the honor or credit belonging to one," best incorporates the original idea of the word δόξα.

separated//holy In most instances, *holy* is translated for ἅγιος. The word *holy* is also translated for ἁγνος, which is more commonly translated *sanctify*. However, both of these words are better translated as *separated* as herein. The concept in the Greek of *holy* was that an object was *separated* unto the gods for their use and their use alone. Thus, in order to be considered *holy*, something had to be *separated*, which is also the origin of the concept of *sanctify*. Therefore, in order to emphasize the means as well as the end-effect, ἅγιος, ἁγνος, and all related words have been translated employing the concept of *separated*.

slave//servant The word δοῦλος is translated as *slave* in the Anointed Standard Translation. This is the primary definition of the word as given by most lexicographers. Bauer points out that the translation *servant* for δοῦλος is largely confined only to biblical translations, thus showing that it has become a theological euphemism. The two English words obviously do not have the exact same semantic range.

trustworthy//faithful The word *trustworthy* is translated for the Greek word πιστός when it occurs in the passive sense. The word also occurs in the active sense, and there it is translated like πίστις, as *persuaded*. There is no single English word which can be used to express both the passive and active sense of πιστός. In Greek, all of these words are related to πείθω, which in the active means *to persuade* or *to convince*. In the passive, this word means *to be persuaded*, *to be convinced*, and *to obey* (Bauer). To the Greeks, it was natural that obeying followed being persuaded. Therefore, when πιστός occurs with the passive sense, it describes more than just *being persuaded*, but being in an active state of *obeying* and therefore *trustworthy*, which means not only *dependable*, but also *worthy of confidence*. In this sense it is the reciprocal of *persuading*.

woman//wife The word *woman* is translated for the Greek word γυνή. In the New Testament, there is no separate word used to distinguish between *woman* and *wife*. Therefore, in the KJV or other translations, whenever the word *woman* or *wife* is seen, it is translated for the same Greek word, γυνή, which literally means *woman*. It is, therefore, a matter of context whether the *woman* in question is married and is someone's *wife*. Therefore, the word has been translated literally so that no assumptions were made accordingly.

Appendix 18: Long Hair

The Greek word κομάω is translated as *wears long hair* in the Anointed Standard Translation I Cor. 11:14 and as *wear long hair* in I Cor. 11:15. Bauer defines this word as: "wear long hair, let one's hair grow long." The meaning of this word, however, is slightly more complicated. Liddell and Scott give the following definition: "let the hair grow long, plume oneself," and others add "to adorn the hair." Thus, part of the semantic domain of the word is *to adorn the hair,* but this could only be done to hair that was long. Therefore, the primary definition of this word, which is related to the Greek κόμη or *hair*, is *to let the hair grow long.* Historically, Greek men did not let their hair grow long, and we learn of the origin of this in Herodotus 1.82.7, where he uses the word κομάω (in the translation of Godley):

> "Ever after this the Argives [Greeks], who before *had worn their hair long* by fixed custom, shaved their heads, and made a law, with a curse added thereto, that no Argive should grow his hair..."

Appendix 19: Name, Authority

The word *authority* as it appears in the Anointed Standard Translation is translated for one of two words: ἐξουσία (occurrences of which are sidenoted throughout) and ὄνομα. While ἐξουσία is only translated as *authority* throughout the New Testament, ὄνομα is translated as both *name* and *authority*, given the context. While the primary and literal meaning of the word ὄνομα is certainly *name*, the word *authority* has been used in numerous instances in the AST in order to convey how the word was understood, in context, by the original reader. Bauer, for instance, points out that ὄνομα was often used where the implication was not a *name, per se*, but an *office.* Lampe expresses a similar concept with his definition *in the name of.* In other words, it is as if in English one might say *in the name of the king.* The phrase is one of *pretext* (Liddell-Scott Jones), and it refers not to the actual name of, for example, Jesus, but to His *office* and therefore the *authority* upon which the pretext was based. If ὄνομα were translated as *name* solely, then this concept, which came natural to the mind of the Greek reader, would be lost to most English readers, and, therefore, *authority* has been

used when the context deemed that choice appropriate. That being said, however, there are certainly instances where neither English word was entirely suitable. For example, in John 17:11-12, Jesus prays: "Separated Father, keep them in Your Authority, which You gave to Me, that *[they]* may be one, as We. While I was with them, I kept them in Your Authority, which you gave Me..." It is certainly clear that *authority* is at issue in this passage, but it is also probable that Jesus used ὄνομα as opposed to ἐξουσία in order to also express something regarding a *name*, which might be here *the Anointed* or *the I am* or other similar names which both God used in the Old Testament and Jesus in the New Testament.

Appendix 20: Gehenna

The word *Gehenna* (Jc. 3:6; Mt.5:22,29,30, 10:28, 18:9, 23:15,33; Mk. 9:43,45,47; Lk. 12:5) in the AST is transliterated for the Greek word γέεννα, which in turn is a transliteration of the Hebrew words גי הנם or *Gehennom* or *valley of Hinnom.* In ancient times, infants were burned alive after being thrown upon a heated image of Moloch as part of a worship practice of Moloch in this place. In later times, the same area was used as a place for burning trash, where a fire was kept going all the time. In addition to trash, the bodies of animals and/or people, such as criminals or other people who had no place to be buried, were burned there as well. *Gehenna* was a real and literal place on earth and it was used in the New Testament as a figurative, yet tangible, example of a place of disposition for the ungodly and unbelieving; not that the literal valley of Hinnom was the place referred to, but the literal valley of Hinnom was an example of a far worse place. This place is also called *the Lake of Fire* or the *everlasting fire*, as in Matthew 25:41. Revelation 21:8 tells us specifically: "...their part is in the Lake burning with fire and brimstone, which is the second death."

Appendix 21: The Years of Jesus' Birth and Crucifixion

There are several clues throughout the New Testament that serve to identify the birth-year of Jesus. The fullest account of the birth of Jesus is given in Matthew 2, which tells us: 1) Jesus was born before the death of Herod; 2) that the Herod spoken of is Herod the Great, for it was he who ordered the killing of all male children in Bethlehem, and it was he who was the father of Archelaus; 3) that Herod died shortly after the birth of Jesus. Thus, we learn from Josephus and several other sources that Herod the Great died *c.* late 4/ early 3 BC. Given the likelihood that Jesus was born in the Spring, it may be concluded with some degree of confidence that Jesus was born in the Spring of 4 BC.

We learn from Luke 1:26 that John the Baptist was six months older than Jesus, thus placing his birth in the Fall of 5 BC. These facts are agreed upon by most scholars. Next, in order to determine the date of the crucifixion of

Jesus, we must use the ministry of John the Baptist, because definite dates are given for the beginning of John's ministry in the New Testament. This information is in Luke 3:1-2, which reads:

> "And in the fifteenth year of the government of Tiberius Cæsar, in the governing of Pontius Pilate of Judea, and Herod ruling as tetrarch of Galilee, and his brother Philip ruling as tetrarch of Iturea and of the Trachonitis country, and Lysanias ruling as tetrarch of Abilene, upon the high priesthood of Annas and Caiaphas, the Word of God came upon John, the son of Zacharias, in the wilderness."

In ancient times, the year was identified by how it related to the years of rulership of any of a number of officials. In these verses, several such clues are given that can be used to triangulate the year in which John the Baptist began his public ministry.

We are given only ranges for Herod, Pilate, Lysanias, and Philip, and of these we know that Lysanias ruled from 25–30 AD (no months), that Herod ruled from 4 BC – AD 39, and that Pilate ruled from 25/26–36 AD. Therefore, from these dates, we are given a high value of 30 AD, but no indication as to which month, and a low value of late 25, early 26 AD, again with no certainty regarding the month. The most exact date given in the verse is that John the Baptist began his ministry in *the fifteenth year of the government of Tiberius.* This was a typical way that a date was given during the Roman empire, for the times or reign of each of the Cæsars was well-known and today is well-documented.

Tiberius officially began his rule on September 17, 14 AD (and ruled till 37 AD), but he began ruling as co-regent in 12 AD. That means that the 15th year of his government must be calculated from 12 AD onward. So this information confirms that John the Baptist began his public ministry sometime in the year 26 AD, give or take a few months. At this time, John the Baptist would have turned 30 years old. Many point out that this is significant because under Israelite law, a priest served from the age of 30-50 based on Numbers 4:3 in the Masoretic Text. However, Numbers 8:24 states that the range is from 25-50 in the Masoretic Text, and when we consult the Greek Septuagint, the Bible of Jesus and the Apostles, we find that the range of 25-50 is given in both verses. Also, I Chronicles 23 in the Septuagint and the Hebrew confirms that the ministry was actually entered into at the age of 20, but a five year probationary period made the range during which a priest served with authority from 25-50. So while it is important that John the Baptist, in accordance with the law, entered into his ministry after the age of 25, it should be noted that this is five years after his eligibility and therefore not much can be made out of this relation. It could have just as easily been six years or four years after his eligibility.

Next, we must determine how long John the Baptist's ministry lasted. Matthew 17:11-13 confirms that Elijah was the figure of John the Baptist, and

Jacob 5:17 shows that John the Baptist's ministry, as he corresponded to Elijah, would last three and one-half years. Thus, John's ministry lasted from *c.* 26–29/30 AD, after which he was beheaded by order of Herod as recorded in the New Testament and in Josephus.

We know that Jesus' ministry also lasted three and one-half years, at the end of which was the crucifixion. What must be determined is when Jesus' ministry began in relation to John's. It is often assumed that just as John began his ministry after turning thirty, so too did Jesus, but this is not actually stated in the Bible. Furthermore, as pointed out already, the only reason this assumption is made is because of the false reading in the Masoretic Text. When we understand that one could begin the ministry at 25 years old, then it is really not that significant whether Jesus began as soon as He turned thirty or when He was thirty-two, because in either case, He began several years after He was eligible. The verse that is often pointed to is Luke 3:23, which says:

> "And Jesus Himself was beginning to be about thirty years, as was supposed, the Son of Joseph, of Heli..."

This is the only verse in the New Testament that assigns an age to Jesus as an adult. However, it does not assign an exact age. It says *about.* Was Jesus younger than thirty? Was He older than thirty? Given the wording of this verse, it would not be unreasonable to assume that Jesus was 29 or 31 years old, because it merely says *about.* Additionally, when this verse notes His approximate age, it does not do so in reference to the beginning of Jesus' ministry; it does so only in reference to when He was baptized by John. It is clear from the wording here and in the other gospels that the Temptation immediately followed His baptism by John, but the gospels do not indicate that His public ministry immediately followed the Temptation. The mere fact that nothing is told of the time in between the Temptation and His public ministry does not mean anything; indeed there are several places in the gospels and in Acts where a period of several years are passed over in subsequent verses. However, we do not have to make any assumptions about whether there was a time between the Temptation and the beginning of His public ministry; we need only turn to Mark 1. In verses 9-11, we are told of the baptism of Jesus by John. In verses 12-13, we are told of the Temptation, which, as shown in Luke 4:1-2, happened immediately following the Baptism. We also know that Jesus was about thirty when He was baptized, which means that John, who began his ministry when he was about thirty, and being six months older than Jesus, was probably only in the first year of his ministry when he baptized Jesus. But returning to the next verse in Mark, 1:14, we read:

> "And after John was delivered up, Jesus came into Galilee, proclaiming the good message of God, and saying, **'The time has been fulfilled, and**

the Government of God draws near; repent and have persuasion in the good message.'"

This is the beginning of Jesus' ministry, for in the following verses, Jesus is shown immediately proceeding to call His first students. Therefore, we know that Jesus' baptism and the Temptation likely occurred in the first year of John's ministry, when Jesus was about thirty. But Jesus did not begin His ministry until John had been imprisoned by Herod. This was surely in the last year of John's ministry, if not in the last sixth months. Thus, a period of time of about two years passed between the Temptation and the beginning of Jesus' ministry. John 1 indicates that Jesus' ministry probably began almost at the same time that John was imprisoned, because the encounter between John and Jesus described in John 1 took place immediately before John's imprisonment and Jesus' ministry.

Thus, in all likelihood, Jesus began his ministry when He was about 32 years old, in 29 (possibly early 30) AD, when John was imprisoned. His ministry lasted three and one-half years, until 33 AD, when Jesus was crucified at approximately 36 years of age (See Appendix 27).

Appendix 22: The Concept of Air/Mentality in the NT

As stated in Appendix 17, the Greek word πνεῦμα, translated as *Mentality* in the AST, literally means: "blast, wind, breeze, breathed air, breath" (Liddell-Scott Jones). Additionally, in the New Testament we find the word ἀήρ, which Liddell-Scott Jones define as: "air." This word is derived from the verb ἄημι, which Liddell-Scott Jones defines as: "breathe hard, blow, breathe." To the ancient Greek speaker, these two words, ἀήρ and πνεῦμα, were essentially synonymous. To understand better how πνεῦμα came to be used as *mentality*, we need to look at the Greek word θυμός, which occurs in the New Testament and is usually translated *anger* (i.e. Luke 4:28). *Anger* is the appropriate meaning of this word by New Testament times, but the etymology of the word gives insight into the Greek way of thinking about *air*.

Liddell-Scott Jones give as the older definitions of θυμός: "soul, spirit, feeling, thought, breath, life." The word later became used for *heart*, and then *the seat of anger*, and finally *anger* itself. But this word can be traced back to a verb that meant *seething*, and further back to a word meaning *to puff* or *to pant*. *Breath* and *breathing* were signs to the Greeks of life; *breathing hard* or *panting* was a sign of emotion, such as anger. But emphasis was placed on the act of inhaling itself, for through inhaling one captured ἀήρ or πνεῦμα, that is, *air*. The Greeks believed that in this *air*, no matter which word was used (including θυμός with its meaning *breath*), there resided *spirits* or *mentalities*. These *spirits* or *mentalities* which circulated in the air of the atmosphere could be in-breathed and then they would become a part of the person, affecting, for example, his θυμός.

Ephesians 4:14 uses this metaphor in the phrase *wind of teaching*.

Indeed, this Greek metaphor is used throughout the New Testament. There is clearly a good πνεῦμα or *air*, which is the Mentality of Separation or Separated Mentality, and a bad πνεῦμα or *air*, which is the mentality of the Diabolical One. When the Greek reader read the word πνεῦμα (translated herein as *mentality* and in other translations as *spirit*), he literally read the word *air* but understood it in this metaphorical sense. But this metaphor also was present to the mind of the Greek reader when he read, for example, Ephesians 2:2 where the word ἀήρ is used:

> "...in which you used to walk according to the fashion of this world, according to the ruler of the authority of the lower earthly *air*, the mentality now working in the sons of disobedience."

The reader of Ephesians in Greek clearly saw the connection between the words *air* and *mentality* in this verse, that is between ἀήρ and πνεῦμα. The words are essentially interchangeable. The Greek reader literally read: *the authority of the lower earthly air, the air now working in the sons of disobedience.* Or, understanding the metaphor: *the authority of the lower earthly mentality, the mentality now working in the sons of disobedience.* It cannot be stressed enough that these two words in the Greek are virtually synonymous, both meaning *air* and both carrying an added concept metaphorically.

These facts become particularly important in understanding other Scriptures, that is, understanding how they would have been naturally interpreted by the first-century Greek reader. For example, I Thes. 4:17 reads in the Anointed Standard Translation:

> "...then, we, who remain alive, will be caught up together with them to a meeting with the Master in the *air*, and in this way always with the Master we will be."

To the first-century Greek reader, this verse would have been very easily understood given the numerous times they had encountered the *air=mentality* metaphor in the New Testament. In other words, they would have naturally understood *to a meeting with the Master in the mentality, and in this way always with the Master we will be.* The words *in this way* are also important because they state very clearly that it is in this *air* or *mentality* that the believers are *forever* to be united with the Master, not that the *air* or *mentality* is an intermediate step, as this verse is commonly misinterpreted. Indeed, the first-century reader of the New Testament in Greek would have found this verse and this understanding of the word *air* confirmed in the reading of Acts 2:1-4, which reads in the AST:

> "And in the fulfilling of the Day of Pentecost, *they were all together* in the same place. And there was suddenly a sound out of heaven, *as being*

borne along by a violent wind, and it filled all of the house where they were sitting. And tongues as of fire appeared to them, being distributed, and it sat on each one of them. And they were all filled of the *Mentality* [or *Air*] of Separation, and began to speak in other tongues, as the *Mentality* [or *Air*] gave them to speak."

The word *wind* is translated for πνοή, which means *wind, breath*, or *air*. To the first-century Greek reader, the statements *borne along by a violent wind* or *air* and *caught up together in the air* would have been nearly identical. Subsequently, those believers present at Pentecost were filled with the Mentality or Air of Separation, and in that way and in that medium, they were united with the Anointed, Who said in John 14:20:

"In that day you will know that I am in My Father, and you in Me, and I in you."

Appendix 23: Mary/Mariam

The name *Mary*, as given in other translations, has throughout the Anointed Standard Translation been rendered as *Mariam*. *Mariam* is the name of at least six and probably seven different women in the New Testament. This name occurs 43 times in the New Testament. The actual Greek of the name is Μαριὰμ, the same as the name of the sister of Aaron given in Exodus 15:20. Many names of Hebrew origin, when used in the New Testament, such as *David*, are not declined; that is, different grammatical endings are not placed on the name to signify its function in a sentence, like all other Greek words are. In the case of *Mariam*, this is sometimes true and sometimes not true. The form Μαριὰμ would be in the nominative case which is the case of a word when it is the subject of the sentence. However, this form occurs in the New Testament both as the nominative case and other cases. Of the 43 occurrences, 27 appear as Μαριὰμ. Another 7 appear as Μαρίας, the genitive case of Μαριὰμ, and 2 appear as Μαρίαν, the accusative case of Μαριὰμ. The remaining 17 occurrences have the spelling Μαρία. It is this last spelling which has led many to use the name *Mary*, though, obviously, *Maria* would be more accurate. However, as we shall see, the spelling Μαρία must have been understood to be equivalent to Μαριὰμ. Let us look at each of these seven different women:

1) Mariam, the mother of Jesus (Mt. 1:16,18,20, 2:11, 13:55; Mk. 6:3; Lk. 1:27,30,34,38,39,41,46,56, 2:5,16,19,34; Ac. 1:14). Her name appears 13 times as *Mariam* and 6 times declined. It does not appear in the New Testament as *Maria*, but in Luke 2:19 it does appear as *Maria* in ℵ* B D, etc. Since that spelling occurred in these very early sources, it is evidence that the scribes perceived no difference in the two names.

2) Mariam Magdalene (Mt. 27:56,61, 28:1; Mk. 15:40,47, 16:1; Lk. 8:2, 24:10; Jn. 19:25, 20:1,11,16,18). Her name appears as *Mariam* 4 times and as

Maria 9 times. Matthew uses both spellings in chapter 27 and John uses both spellings in chapter 20. This would again indicate that John and Matthew saw no difference in the two spellings.

3) Mariam, mother of Jacob and Joses, the *other* Mariam (Mt. 27:56,61, 28:1; Mk. 15:40,47, 16:1; Lk. 24:10). Her name appears only as *Maria.*

4) Mariam, the wife of Clopas, who some assume to be the same as (3) above (Jn. 19:25). The only occurrence of this name is also *Maria.*

5) Mariam, sister of Martha (Lk. 10:39,42; Jn. 11:1,2,19,20,28,31,32, 45, 12:3). Her name appears as *Mariam* 10 times and is declined as the genitive in its other occurrence.

6) Mariam, mother of John Mark (Ac. 12:12). The only occurrence of her name is declined as *Marias*, the genitive of *Mariam*, as illustrated in Matthew 2:11.

7) Mariam whom Paul greets (Ro. 16:6). The only occurrence of this name is also declined, this time as *Marian*, the accusative of *Mariam,* as illustrated in Matthew 1:20. In $\mathfrak{p}^{46}$, the *c.* 85 AD papyrus containing the part of Romans where this name occurs, the spelling *Mariam* is preserved.

Therefore, the spelling *Mariam,* or one of its declined forms, is used at least once of numbers 1, 2, 5, 6, and 7 above. Numbers 3 and 4 only show the spelling *Maria.* However, numbers 2 and 1 also show this spelling, thus indicating that *Maria* was perhaps a diminutive form of *Mariam.* Therefore, *Mariam* has been used throughout the AST.

Appendix 24: "People Hated By God"

In Romans 1:30, the phrase *people hated by God* is translated for the Greek word θεοστυγής. Romans 1:30 is the only occurrence of this word in the New Testament. Many translations render this word with the reciprocal meaning, *God-haters.* However, this incorrect translation seems to have arisen as a result of theological bias, because the classical use of the word always required a meaning, as given by Liddell-Scott Jones specifically for this passage, of "hated of God." Some argue that *hated of God* or *hated by God* is the active meaning and that the occurrence of the word in Romans 1:30 requires a passive meaning, even though this, again, requires an understanding opposite of what the 1st century Greek speaker would have had. That the early Christian reader understood the word to mean *those hated by God* is confirmed by the translation of this word in the Latin Vulgate, which reads *Deo odibiles.* This Latin phrase, using the definition of *odibiles* given by Lewis and Short, would be translated: *those that deserve to be hated by God.*

Appendix 25: "I am" and "The Being"

Many times in the Anointed Standard Translation, the words *I am* are translated for the Greek words ἐγώ εἰμι. This is an unusual, emphatic expression which, depending on the context, can carry more meaning than

at first realized. In the book of John, for example, the expression is used 24 times. Seventeen of these occurrences are coupled with a predicate, such as John 6:35, where Jesus says, **"I am the Bread of Life."** Use of ἐγώ εἰμι in this context is straightforward, but it is still a very emphatic statement with the meaning *I, and no one else, am.* Three occurrences in John are similar to John 6:20, where the phrase is used by Jesus to identify Himself. The translation *I am* is somewhat unusual in this context, and ἐγώ εἰμι might also be translated *It is I*; nevertheless, this latter translation is not as literal and does not indicate that Jesus was again using an emphatic expression. The phrase is also used by speakers other than Jesus, such as in John 9:9, and in these contexts it must still be understood that emphasis was being placed on the statement.

The remaining seven usages in John are of a unique type. These include John 8:24, 28, 58; 13:19; 18:5, 6, and 8. In each of these verses, the usage of ἐγώ εἰμι can be said to be *absolute.* A similar usage is found in Mark 14:62. John 8:58-9 demonstrates this usage: **"'...Before Abraham was born, I am!' Then they took up stones that they might throw on Him..."** The usage is not only emphatic, but is has more meaning than what the previous statement might warrant, such as *I was* or *I existed.* As the next verse shows, this statement elicited a violent response. The High Priest accused Jesus of blasphemy after He said ἐγώ εἰμι in Mark 14:62. Again, this is because these words carried more meaning than may be readily obvious. John Chrysostom said regarding this, "As the Father used this expression, 'I am,' so also does Christ.... On which account the expression seemed to them to be blasphemous" (*Hom. Jn.* 14:199). The background for this fact lies in the Greek Septuagint, where the expression is used numerous times.

The emphatic ἐγώ εἰμι is used with the predicate in Exodus 3:14, where God says, **"*I am* the Being."** Isaiah 41:4 reads: **"I, God, the first and to the things coming, I am!"** Here again is the *absolute* usage, and similar occurrences are found in the LXX at Isaiah 43:10 and 46:14 and numerous other passages. In Isaiah 46:4, God says, **"I am; and until you have grown old, I am!"** These many passages in Isaiah and elsewhere in the LXX show that this absolute, emphatic statement was reserved for God alone; when Jesus uses it in this way in the New Testament, He was stating that He is God, and this is clearly how His audience understood it. Revelation 4:8 and 1:8, along with the previously cited Exodus 3:14, again show that the exact phrasing of God's words as used in the Septuagint are being referred to in the New Testament. In Exodus 3:14, **"I am the Being,"** the words *the Being* are translated for the Greek phrase ὁ ὢν; this is simply the present active participle of the verb *to be* in Greek, and the translation is difficult. We find this phrase again in Revelation 1:8 and 4:8 where it is rendered using the subordinate phrase *Who is* in the Anointed Standard Translation, though it could literally be translated *the Being.* In Revelation 1:8, Jesus says that He is the ὁ ὢν or *the Being*, the *one Who is*, whereas in 4:8, God is referred to by the same expression, which He used of Himself in Exodus 3:14.

Thus, just as the absolute ἐγώ εἰμι was used by God and then by Jesus, so too the title ὁ ὢν was used by God and also by Jesus. In fact, God told Moses in Exodus 3, **"Thus shall you say to the children of Israel, The Being has sent me to you ... the Master God of our fathers, the God of Abraham, and God of Isaac, and God of Jacob, has sent me to you: this is my name forever..."** Both of these expressions, ἐγώ εἰμι and ὁ ὢν, when used as Jesus used them, are equivalent to names of God, and when He used them, as Luther stated, He was stating, "I am God" (*Sermons on the Gospel of John,* 6-8).

Appendix 26: Weights, Measures, and Coins

Greek Term (***translation***, if different)	Ratio	Metric Equivalent	English Equivalent
Weights			
litra (***pound***; Jn 12:3)		0.34 kg	12 oz
talent (cf. under ***Coins***)		26-36 kg	58-80 lbs
Dry and Liquid Measures			
batos (***bath***, Lk 16:6)	72 *sextarii*	39.6 L	~9 gal.
choinix (***choenix***, Rv 6:6)	2 *sextarii*	1.1 L	1 qt.
koros (***cor***, Lk 16:7)		~393 L	10-12 bushels
metretes (***measure***, Jn 2:6)		39.39 L	9 gal.
modios (***grain-measure***, Mk 4:21 *et al.*)	16 *sextarii*	8.75 L	1 peck
saton (***measure***, Mt 13:33, Lk 13:21)	24 *sextarii*	13.2 L	12 dry qt.
xestes (***pitchers***, Mk 7:4)	1 *sextarius*	0.55 L	1 pint
Linear Measures			
kalamos (***reed***, Rv 11:1, 21:15)	6 *cubits*	2.78 m	9 ft
milion (***mile***, Mt 5:41)	8 *stades*	1.48 km	4,854 ft
orguia (***fathom***, Ac 27:28)	4 *cubits*	1.85 m	6 ft
pechys (***cubit***, Mt 6:27, Lk 12:25)	1 *cubit*	0.463 m	18 in
stadion (***stadia***, Mt 14:24 *et al.*)	400 *cubits*	185 m	607 ft
Coins			
kodrantes (***quadrans***, Mt 5:26, Mk 12:42)	2 *lepta*	smallest Roman copper coin	
assarion (***assarion***, Mt 10:29, Lk 12:6)	1/16 *denarius*	approximately=4 *quadrans*, bronze	
denarion (***denarius***, Mt 18:28 *et al.*)	1 *denarius*	=daily wage of a laborer/soldier, silver	
lepton (***lepton***, Mk 12:42, Lk 12:59, 21:2)	1 *lepton*	smallest Greek copper coin	
drachma (***drachma***, Lk 15:8)	1 *drachma*	Greek coin approximately=*denarius*	
didrachmon (***didrachma***, Mt 17:24)	2 *drachmas*	a double-drachma, silver	
argurion (***silver piece***, Mt 26:15)	~4 *drachmas*	(may be in reference to a *stater*)	
stater (***stater***, Mt 17:27)	4 *drachmas*	a silver coin	
mna (***mina***, Lk 19:13,16,18,29,24)	100 *drachmas*	one mina=3 months' wages of laborer	
talent (***talent***, Mt 18:24, 25:15-28)	6000 *drachmas*	one talent=more than 15 years' wages	

Appendix 27: The Last Days of Jesus

There has been much confusion regarding the day when Jesus was crucified. Tenable arguments have been made for a Wednesday, Thursday, and Friday crucifixion. In order to make an accurate determination, however, it is

necessary to examine all of the evidence throughout the New Testament. It must be determined, therefore, what can be accurately stated from the New Testament.

1. Jesus was put on the cross at 9:00 AM and died at 3:00 PM on the Day of Preparation.

John 19:31 states: **"Then since it was the Preparation, that the bodies not remain on the torture stake on the sabbath (for great was the day of the sabbath...)."** Mark 15:25 states that He was crucified at the "third hour," which was the third hour of daylight or about 9:00 AM, and Mark 15:34 tells us that Jesus died at the "ninth hour," which was about 3:00 PM. The Preparation was the day before the sabbath, when food was prepared and other tasks were taken care of so that no work was done on the Sabbath. This normally would mean that the Preparation was Friday, because the weekly Sabbath was on Saturday, and this would mean that Jesus was crucified on Friday.

However, the Wednesday and Thursday theories propose that this was a Preparation before the first day of the Feast of Unleavened Bread, on which no work was to be done. However, nowhere is the Greek word παρασκευή or *Preparation* used as the day preceding a feast day or non-seventh day festival sabbath. In fact, by the 1st century, among Greek-speaking Judeans, the word παρασκευή had become a synonym for *Friday.* Luke 23:56 states that when the women returned from the tomb on the Day of Preparation, they prepared spices and then **"on the sabbath day they rested according to the command."** The wording of this statement implies that they rested according to the sabbath commandment or Exodus 20:8. In none of the accounts is there even an implication that this was a special Day of Preparation. Such a qualification would be expected, especially considering how strongly the word παρασκευή was associated with the word *Friday.* Thus,

2. The Day of Preparation on which Jesus was crucified was the Preparation before the Saturday sabbath, that is, Friday.

Luke 22:7-8, 13-16 states:

> "And the Day of the Unleavened came, on which the passover must be killed. And He sent Peter and John, saying, **'Going, prepare the passover for us, that we may eat.'** ... And going, they found as He told them, and they prepared the passover. And when the hour came, He reclined, and the twelve ambassadors with Him. And He said to them, **'With desire, I desired to eat this passover with you, before My suffering. For I say to you that in no way will I eat of it, until when it is fulfilled in the Government of God.'"**

These events occurred on the night before Jesus was crucified, before what is traditionally called "The Lord's Supper" and shortly before He was betrayed. Matthew, Mark, and Luke all record that this happened at night. The students secured a room that would have to be used until the sabbath

was completed and they also obtained a lamb which would normally have been slaughtered the following afternoon and then prepared. But Jesus told them that He could not eat that passover with them. That night they merely ate bread and wine. Since the day began at night, according to the Judean calendar, that evening was actually the beginning of the Passover, which would end the next day at evening, by which time Jesus had been buried. A point of confusion comes from Luke's statement, **"And when the hour came..."** Again many wrongly interpret this to mean the hour of eating the Passover, but Matthew 26:20 and Mark 14:17 clarify that all that is meant by that statement is that evening came.

Jesus was crucified on the Passover and He died at the time when the Judeans were beginning to slaughter their Passover lambs. Josephus (*War of the Jews,* VI:9:3) confirms that the Judeans slaughtered their lambs from the ninth hour to the eleventh hour, or approximately 3:00 PM to 5:00 PM. Leviticus 23:5 states that on the first month (Nisan), the Passover was between the evenings starting on the fourteenth day of the month. Again, the "day" of the Judean calender started at sunset and went to the following sunset, instead of from midnight to midnight like our current calendar. Therefore, Passover was the fifteenth day of the month, but it began at sunset following the fourteenth. Leviticus 23:6 states that on sunset of the fifteenth day of the month began the Feast of the Unleavened Bread, which lasted for seven days. Again, the day would have actually been the sixteenth, but it began at sundown on the fifteenth. This first day of the Feast of the Unleavened Bread was also the normal Sabbath, or Saturday. This is why John 19:31 calls this Sabbath a Great Sabbath, because it was both the regular weekly Sabbath and the first day of the Unleavened Bread. The Preparation was the day before the regular Sabbath and the Passover was the day before the start of the Feast of Unleavened Bread. This was Friday, Nisan 14.

3. Jesus rose on Sunday, the first day of the week, before daylight.

Luke 24:1 states that on the first day of the week, Sunday, early in the morning, the women returned to the tomb. In verse 7, the two messengers in the tomb said that He would rise the third day, and in verse 21, Cleopas said that Sunday was the third day since He had been crucified. Therefore, Jesus was resurrected on the third day. I Corinthians 15:20 states, **"But now the Anointed has been raised from the dead; He became the first-fruit of those having fallen asleep."** This verse makes it clear that Jesus was to be resurrected on the day of First-fruits, or the Sheath Offering (Lev. 23:10-11). The Sheath Offering occurred on the day following the first day of the Feast of Unleavened Bread. Therefore, if Jesus was resurrected on the Sheath Offering, and this was a Sunday, then the first day of the Feast of Unleavened Bread had to be on Saturday, and the Passover on Friday. This again confirms that Jesus was crucified on Friday. Finally, we know that Jesus was resurrected before daylight on Sunday, because John 20:1 states **"...Mariam Magdalene came early to the tomb, there yet being darkness..."** Mariam arrived when it was still dark outside, and Jesus was already gone.

4. Jesus was resurrected on the third day after His death and burial.

Jesus had said that after three days He would rise again (Mat. 27:63, **"...on the third day to rise again"** Lk. 24:7). In fact, herein lies the reason why some advocate a Wednesday or Thursday crucifixion, for Jesus also said in Matthew 12:40 that He would be in the earth *three days and three nights.* Thus, in order to make three literal days and three literal nights, the date of the crucifixion is pushed back. The Thursday theory still does not satisfy the three literal days and three literal nights because if He was buried at sunset on Thursday, then Thursday, Friday, and Saturday night (by modern reckoning) would be the three nights, but the only days that could be counted are Friday and Saturday (remembering that He rose before daylight on Sunday). If a claim is made for the few minutes of daylight that might have been left on Thursday, then there are still not three literal days. Thus, in order to satisfy the three literal days and three literal nights, Wednesday is proposed as the day of crucifixion, and therefore Wednesday night, Thursday night, Friday night, Thursday day, Friday day, and Saturday day. But this means that Jesus would have had to be resurrected on Saturday at evening at sunset approximately 72 hours after He was buried. But proponents of the theory state that the resurrection took place right when Saturday turned into Sunday at sunset in order to satisfy the requirement that Jesus was resurrected on Sunday.

There are, however, multiple problems with these two theories. First and foremost is that this requires a special Sabbath and a special Day of Preparation. There is no implication that either of these things took place and no precedent in the Bible for such a special Day of Preparation. The other problem is the numerous passages which state that He was raised the third day. I Corinthians 15:4 states that He was **"raised on the third day."** Luke 24:22 states "**But then with all these things, this third day comes today since these things occurred."** This statement was made on Sunday, the first day of the week, and the prior verses define "these things" which occurred: the chief priests and the rulers delivered Him to the judgment of death and crucified Him. If these things happened on Friday (remembering that Friday began at sunset on Thursday), then Sunday was the third day since Friday. If these things happened on Thursday, then Sunday would have been the fourth day, and if on Wednesday, then Sunday would have been the fifth day. But Jesus said that He would rise on the third day and the students said that Sunday was three days since He had been tried, condemned, and crucified.

How then can the three days and three nights be explained? The answer is that because of the way that Judeans thought of the day (that it started at sunset), the phrase "day and night" referred to a part of a 24 hour period, but not necessarily the whole 24 hour period. "Three days and three nights" referred to some part of three 24 hour periods. This is confirmed by examining I Samuel 30:12, which states, **"...he had not eaten bread and had not drunk water for three days and three nights."** But in the next verse, we

learn that this is equivalent to **"three days ago."** Three days ago does not mean 72 hours, it means *the day before yesterday.* This is confirmed from I Kings 12. In verse 5, the king told the people to depart **"for three days"** and then to return. In verse 12, the people returned **"on the third day."** The words the *third day* mean *the day after tomorrow* or *the day before yesterday.*

Therefore, the last days of Jesus can be firmly established:

8 Nisan, Saturday. The weekly Sabbath. Jesus spent the Sabbath at the house of Mariam, Martha, and Lazarus. Mariam anointed Jesus' feet (John 12:2-5).

9 Nisan, Sunday. Jesus' triumphal entry into Jerusalem occurred (John 12:12-13).

10 Nisan, Monday. Four days before the Passover, the Passover lamb was to be selected (Ex. 12:3). The Scribes and chief priests sought to kill Jesus on this day after Jesus overthrew the tables of the money-changers (Mark 11:12-19).

11 Nisan, Tuesday. Jesus returned to teach in the Temple (Mark 11:20-27).

12 Nisan, Wednesday. This was two days before the Passover (Mark 14:1). The priests conspired to put Jesus to death (Mat. 26:2-5). Jesus made the Mount Olivet prophecies (Mat. 24, Mark 13, Luke 21).

13 Nisan, Thursday. Towards the end of this day (near sunset), Jesus instructed His students to prepare a room for them and also make preparations for the Passover, which began at sunset. Peter and John made arrangements (Luke 22:8).

14 Nisan, Friday. Passover. The Preparation. After sunset on Thursday, at the beginning of Friday, "the last supper" took place (Mat. 26:20-25). Jesus then went to Gethsemane (Mat. 26:36-46). The betrayal and arrest took place (Mat. 26:47-56). Jesus was taken before the Sanhedrin (Luke 22:54-71). He was then taken before Pilate and Herod. At about midnight (the sixth hour since sunset), Pilate said, **"Behold, your King"** (John 19:14). In the morning, Jesus was taken to Golgotha (Luke 23:26-32). He was crucified at about 9:00 AM (the third hour since dawn, Mark 15:25). The sun was darkened from 12:00 noon to 3:00 PM (the sixth to the ninth hour, Mat. 27:45). He died at the ninth hour or 3:00 PM just when the Passover lambs were being slaughtered (Mark 15:37). John 20:31 records that according to Judean law the bodies had to be buried before the Passover started at sunset, so Pilate ordered that the legs be broken of those crucified to hasten death. However, when the soldiers came to Jesus, He was already dead, at which point one of the soldiers pierced Jesus' side. Joseph of Arimathea came and requested permission to take the body. The body was wrapped in a linen cloth, but there was not enough daylight left to anoint the body. Thus, He was put in the tomb later that day, before the beginning of the Sabbath at sunset (Luke 23:52-56).

15 Nisan, Saturday. Sabbath. Feast of the Unleavened Bread. Jesus

was in the tomb. A Roman guard was posted.

16 Nisan, Sunday. The First-fruits of Sheath Offering. Sometime before dawn, on the third day (Luke 24:21), Jesus was resurrected (John 20:1). Jesus appeared to Mariam Magdalene (John 20:11). Later that day, Jesus appeared to the students (John 20:19-23).

23 Nisan, Sunday. Jesus appeared again to the students and Thomas (John 20:26).

Thus, Jesus was murdered on Friday, 14 Nisan, at approximately 3:00 PM, 33 AD. He was 36 years old (see Appendix 21).

Appendix 28: The Syrophoenician Woman, Ethiopian Eunuch

The story of the Syrophoenician woman is told in Mark 7:25-30 and Matthew 15:21-28. The woman is said to be **"Greek, a Syrophoenician by race"** in Mark, but in Matthew she is said to be a **"Canaanite,"** that is, a woman of Canaan. Syrophoenicia was a district which belonged to Syria at that time; this was not the same as the Phoenicia in North Africa known as Libyophoenicia. In fact, this was an area less than 20 miles north of Galilee. This area also corresponded to the territory of Canaan.

Thus, in saying that the woman was a Canaanite, it meant only that she was from the region of Canaan, the territory just north of Galilee. The term *Syrophoenician by race* indicated that she was a native to that area just north of Galilee. The fact that Mark referred to her as a Greek indicates that her native language was likely Greek and that fact may also indicate that she was the descendent of Greeks who might have settled the area. There is absolutely no evidence, however, internal or historical, to indicate that this woman was non-white. Had she been a Greek, she would have been white. Had she been a native to the area, she could be classified racially along with the inhabitants of Galilee, just a few miles to the south. Jesus makes the statements to her that He does merely because she was not an Israelite; Jesus said clearly that He had come only to the Lost Sheep of the House of Israel.

The story of the Ethiopian eunuch is another place where a knowledge of the history and political circumstances of the time is a must. Acts 8:27 states,

> **"And, behold, an Ethiopian man, a eunuch, one in power with Candace, the queen of Ethiopians, who was over all her treasure, who had come to Jerusalem to worship."**

It must first be carefully noted that it was the Ethiopian man, not Candace, who had come to Jerusalem to worship. The Greek makes this clear. It should also be noted that modern day Ethiopia is not the same as ancient Ethiopia. The Ethiopia of ancient times was more northwest. Before examining the eunuch specifically, the racial composition of ancient Ethiopia should first be mentioned. In Book VII of Herodotus, he discusses the racial differ-

ences that existed in Ethiopia at that time. There were clearly two classes, one white, one black or Nubian. The upper class, and the ruling class in particular, however, was white.

Nevertheless, when Acts 8 is read in context, the racial composition of Ethiopia is irrelevant. The first thing to be noticed is that the eunuch had come to Jerusalem to worship. Next we see that he is reading from Isaiah 53:7-8. What is essential to note here is that when the Greek of Acts is compared to the Greek of Isaiah in the Septuagint, the passages are identical. The passage reads quite differently, however, in the Masoretic Text. The significance of this is that it proves that the eunuch was reading Isaiah in Greek from the Greek Septuagint. This, coupled with the fact that he had come to Jerusalem to worship, shows positively that he was a Greek-speaking Israelite, one of the *Diaspora*, living in Ethiopia. In fact, in the first century, there were well over one million such Greek-speaking Israelites living in Northern Africa. In the same way that the eunuch was referred to as an Ethiopian, so too a Greek-speaking Israelite living in Alexandria might have been referred to as an Egyptian. But in both cases, the men were, in fact, Israelites.

Appendix 29: Statements of Immediacy in the NT

Many times the New Testament uses the Greek word τάχος or its adjective or adverb form to express the time elements of events, especially in The Revelation, such as Revelation 1:1 which states that the revelation shows things **"which must occur with speed."** Also, we find the words **"I am coming quickly"** in Revelation 2:5, 3:11, 22:7, 22:12, 22:20, and similar statements in Revelation 2:16 and 22:6. In each of these instances, the term *quickly* is translated for ταχύς, the adjective form of τάχος. According to Bauer and Gingrich, this word means, "quickly, at a rapid rate, without delay, quickly, at once, in a short time, soon." This is important because the use of this Greek word does not allow for the popular but Jewish contention that the events in The Revelation have not yet occurred. In no way can a delay of 2,000 years be harmonized with the use of this word. The very reason that this word would be used to begin with is to make clear that such an interpretation was impossible and untrue. Each and every time this word or a related word is used in the New Testament, it is used of events which happen immediately, such as Mat. 28:7-8, Mark 16:8, Luke 14:21, John 11:29, 13:27, Acts 12:7, 22:18, II Tim. 4:9, etc.

Appendix 30: "Of One Blood"

The King James Version has promoted the following often-quoted phrasing of Acts 17:26: "And [He] hath made of one blood all nations of men to dwell on the face of the earth." When this phrase is quoted from the King James Version, it is done to imply that God made all the nations of men into one blood. However, this was not the original intent of the King James trans-

lators. In the 1611 vernacular, what was meant was *And he made from one blood all nations...* The word *blood*, in fact, is an interpolation, added by Western scribes in order to attempt to explain what the word *one* was in reference to. In the Anointed Standard Translation, this verse reads, "**And He made from one every nation of men, to live on all the face of the earth...**" The word *one* in this verse, as nearly all modern translations agree, is in reference to Adam, so that the statement means that God made from one man, Adam, every nation of men, or in broader terms, He made from one racial stock, the Adamic race, every nation of men.

This verse, then, serves as the New Testament definition of the word ἔθνος or *nation*; this word is commonly translated as *gentile*. The definition, therefore, is that all *nations of men* are descendants of Adamic stock. They are all of the same race, the race of Adam. The Hebrew word *Adam* (אָדָם) carries the meaning *ruddy, to show blood in the face, flush, turn rosy* (Strong's *Hebrew Dictionary, et al.*). This word indicates that the original Adamic creation was ruddy or able to blush or to turn rosy, in other words, a very fair-complected person, or what would today be referred to as a white person. Race-mixing was strictly prohibited in the Old Testament (as well as in the New Testament). Hundreds of examples might be cited, but Deuteronomy 23:2 shall suffice (from the Hebrew):

> "A mongrel shall not enter into the Body Politic of the Master, even to the tenth generation shall none of his enter into the Body Politic of the Master. An Ammonite or a Moabite shall not enter into the Body Politic of the Master; even to the tenth generation shall none of them enter into the Body Politic of the Master, forever."

Since such race-mixing was strictly prohibited, we know, for example, that David was a pure descendent of the original Adamic man. A racial description is given for David in I Samuel 16:12, where David is described with the adjective *ruddy*: "**...and he was ruddy...**" Ruddy is translated for the Greek word πυρράκης which means *to have a ruddy complexion.* Josephus, in *Jewish Antiquities* VI:164, further defines what the first century reader understood by this description. He says of David, "...a boy with golden blonde skin, with fiery eyes..." Josephus used the Greek word χανθός, a Greek term used of a fair-skinned person with light, blonde hair. Thus, if David was a fair-skinned white man, so too was Adam and all of the racially-pure Adamic progeny, including Jesus, who in Revelation 22:16, said, **"I am the Root and Race of David, the bright and morning Star."**

Therefore, when the term *nation* is used in the New Testament, it is used only of those people who were the racial progeny of Adam. When Romans 16:26 states that the mystery of the Anointed had been made known "to all the nations," that statement is qualified by Acts 17:26. Many criticize Romans 16:26 and other verses which state that the Good Message had already been or was shortly to be delivered to all the nations, such as Mark 13:10, because,

they rightly point out, no student or ambassador or other early Christian is recorded, either in the Bible or in other historical sources, going to any Asiatic or black African nations; though the New Testament does record that the Good Message had been delivered to nations and peoples such as the Scythians, Greeks, Romans, Parthians, Medes, Elamites, Mesopotamians, Judeans, Cappadocians, Phrygians, Pamphylians, Egyptians, Libyans, Cyrenians, Cretes, Arabians, etc. Yet, all of these nations, in the first century, were composed of white people. However, there is no contradiction between passages that state that the Good Message was to be delivered to every nation and the historical reality that it was not delivered to Orientals, Nubians, etc., when it is understood that by Biblical definition, the term *nations*, or as some translations render it, *gentiles*, was only in reference to white Adamics.

Old Testament Quotations in the NT

The following list presents, in order of the Old Testament books, the quotations from the New Testament of the Old Testament. Each of these quotations was taken from the Greek Septuagint, either quoted verbatim or loosely quoted with the same meaning (the list does not include verbal parallels and allusions). In other words, these quotes were not taken from the Hebrew Masoretic Text (MT), which underlies the Old Testament portion of most modern translations, including the KJV.

After each citation that follows, a letter, either '**A**' or '**B**' is given. '**A**' signifies that, while the quote was taken from the Greek Septuagint (LXX), it is not so different from the Hebrew that it could not have been translated into Greek from the Hebrew. The letter '**B**', on the other hand, signifies that the quotation in the NT is so different from the Hebrew MT, and at the same time so similar if not identical to the LXX, that it could *only* be derived from the Greek Septuagint. The standard applied in assigning either '**A**' or '**B**' to the following quotes was very liberal. Obviously, since the LXX and the NT are both written in Greek, it is much easier to rule out the LXX as a possible source than the Hebrew MT, where some allowance must be given for any translational differences that might have occured between Hebrew and Greek. Nevertheless, the LXX is not ruled out in a single instance, whereas the Hebrew MT is entirely ruled out as a potential source of ~40% of the New Testament quotations. This percentage would increase with the application of a more strict standard, that is, not giving so much consideration to differences that could arise as a result of translation from Hebrew to Greek.

Also, there are a vast number of verbal allusions and borrowed phrases in the New Testament, many of which could only have their origin in the LXX. An incomplete but representative list of these allusions is appended to the complete list of quotations which follows.

Genesis								
1:27, 5:2	Mt 19:4	**A**	**15:13-14**	Ac 7:6-7	**A**	**3:2**	Ac 7:30	**B**
	Mk 10:6	**A**	**17:5**	Ro 4:17	**A**	**3:5-10**	Ac 7:33-34	**B**
2:2	He 4:4	**A**	**18:10,14**	Ro 9:9	**B**	**3:6**	Mt 22:32	**A**
2:7	I Co 15:45	**A**	**18:18** *see* 12:3				Mk 12:26	**A**
2:24	Mt 19:5	**B**	**21:10**	Ga 4:30	**A**		Lk 20:37	**A**
	Mk 10:7-8	**B**	**21:12**	Ro 9:7	**A**		Ac 3:13	**A**
	I Co 6:16	**B**		He 11:18	**A**		Ac 7:32	**A**
	Eph 5:31	**B**	**22:17**	He 6:14	**B**	**3:12**	Ac 7:7	**A**
5:2 *see* 1:27			**22:18**	Ac 3:25	**B**	**3:15**	Mt 22:23	**A**
5:24	He 11:5	**B**		Ga 3:8	**B**		Mk 12:26	**A**
12:1	Ac 7:3	**A**	**25:23**	Ro 9:12	**A**		Ac 3:13	**A**
12:3, 18:18	Ga 3:8	**A**	**26:4**	Ac 3:25	**B**	**9:16**	Ro 9:17	**B**
12:7	Ga 3:16	**A**	**47:31**	He 11:21	**B**	**12:46**	Jn 19:36	**B**
14:17-20	He 7:1-2	**A**				**13:2**	Lk 2:23	**B**
15:5	Ro 4:18	**A**	**Exodus**			**13:12**	Lk 2:23	**A**
15:6	Ro 4:3,9,22	**A**	**1:8**	Ac 7:18	**A**	**13:15**	Lk 2:32	**A**
	Ga 3:6	**A**	**2:14**	Ac 7:27-28	**B**	**16:18**	II Co 8:15	**A**

19:5,6	I Pe 2:9	B
19:12-18	He 12:20	B
20:12	Mt 15:4	A
	Mk 7:10	A
	Ep 6:2-3	A
20:12-16	Mt 19:18-19	A
	Mk 10:19	A
	Lk 18:20	A
20:13	Mt 5:21	A
	Jc 2:11	A
20:13-15	Ro 13:9	A
20:14	Mt 5:27	A
	Jc 2:11	A
20:17	Ro 7:7	A
21:17	Mt 15:4	A
	Mk 7:10	A
21:24	Mt 5:38	A
22:28	Ac 23:5	A
24:8	He 9:20	A
25:40	He 8:5	A
32:1	Ac 7:40	A
32:6	I Co 10:7	A
32:23	Ac 7:40	A
33:19	Ro 9:15	B
	Leviticus	
10:9	Lk 1:15	A
12:8	Lk 2:24	A
18:5	Ro 10:5	B
	Ga 3:12	B
19:2	I Pe 1:16	A
19:12	Mt 5:33	A
19:18	Mt 5:43	A
	Mt 19:19	A
	Mt 22:39	A
	Mk 12:31	A
	Mk 12:33	A
	Lk 10:27	B
	Ro 13:9	A
	Ga 5:14	A
	Jc 2:8	A
23:29	Ac 3:23	A
24:20	Mt 5:38	A
26:12	II Co 6:16	B
	Numbers	
9:12	Jn 19:36	A
16:5	II Ti 2:19	B
27:17	Mt 9:36	A
	Mk 6:34	A
30:2	Mt 5:33	A
	Deuteronomy	
4:24	He 12:29	A
4:35	Mk 12:32	B
5:16	Mt 15:4	A
	Mk 7:10	A
	Ep 6:2-3	A
5:16-20	Mt 19:18-19	A
	Mk 10:19	A
	Lk 18:20	A
5:17	Mt 5:21	A
	Jc 2:11	A
5:17-19,21	Ro 13:9	A
5:18	Mt 5:27	A
5:21	Ro 7:7	A
6:4	Mk 12:32	A
6:4-5	Mk 12:29-30	B
6:5	Mt 22:37	A
	Mk 12:33	A
	Lk 10:27	A
6:13	Mt 4:10	A
	Lk 4:8	A
6:16	Mt 4:7	A
	Lk 4:12	A
8:3	Mt 4:4	A
	Lk 4:4	A
9:4	Ro 10:6	A
9:19	He 12:21	A
17:7	I Co 5:13	B
18:15	Ac 7:37	A
18:15-16	Ac 3:22	A
	Ac 7:37	A
18:19	Ac 3:23	B
19:15	Mt 18:16	A
	II Co 13:1	A
19:21	Mt 5:38	A
21:23	Ga 3:13	A
24:1	Mt 5:31	B
	Mt 19:7	B
24:1,3	Mk 10:4	A
25:4	I Co 9:9	A
	I Ti 5:18	A
25:5,7	Mt 22:24	B
	Mk 12:19	B
	Lk 20:28	B
27:26	Ga 3:10	B
29:4	Ro 11:8	A
30:12-14	Ro 10:6-8	A
31:6,8	He 13:5	A
32:21	Ro 10:19	A
32:35	Ro 12:19	A
32:35-36	Ro 10:30	A
32:43	He 1:6	B
	Ro 15:10	B
	I Samuel	
13:14	Ac 13:22	A
	II Samuel	
7:8	II Co 6:18	A
7:14	II Co 6:18	A
	He 1:5	A
	Re 21:7	A
22:50	Ro 15:9	A
	I Kings	
19:10,14	Ro 11:3	A
19:18	Ro 11:4	A
	Job	
5:13	I Co 3:19	A
41:11	Ro 11:35	A
	Psalms	
2:1-2	Ac 4:25-26	B
2:7	Ac 13:33	A
	He 1:5	A
	He 5:5	A
2:9	Re 2:27	A
4:4	Ep 4:26	B
5:9	Ro 3:13	B
6:8	Mt 7:23	A
8:2	Mt 21:16	B
8:4-6	He 2:6-8	B
8:6	I Co 15:27	A
10:7	Ro 3:14	B
14:1-3	Ro 3:10-12	A
16:8-11	Ac 2:25-28	B
16:10	Ac 2:31	B
	Ac 13:35	B
18:49	Ro 15:9	A
19:4	Ro 10:18	B
22:1	Mt 27:46	A
	Mk 15:34	A
22:18	Jn 19:24	A
22:22	He 2:12	A

24:1	1 Co 10:26	A		I Pe 2:7	A	**40:3**	Mt 3:3	B
31:5	Lk 23:46	A	**118:22-23**	Mt 21:42	A		Mk 1:3	B
32:1-2	Ro 4:7-8	A		Mk 12:10-11	A		Jn 1:23	B
33:8	I Pe 2:3	A	**118:25-26**	Mt 21:9	A	**40:6-8**	I Pe 1:24-25	A
34:12-16	I Pe 3:10-12	A		Mk 11:9-10	A	**40:13**	Ro 11:34	B
35:19	Jn 15:25	A		Jn 12:13	A		I Co 2:16	B
36:1	Ro 3:18	A	**118:26**	Mt 23:39	A	**42:1-4**	Mt 12:18-21	B
40:6-8	He 10:5-7	B		Lk 13:35	A	**43:20-21**	I Pe 2:9	B
41:9	Jn 13:18	B		Lk 19:38	A	**45:21**	Mk 12:32	A
44:22	Ro 8:36	A	**132:11**	Ac 2:30	A	**45:23**	Ro 14:11	B
45:6-7	He 1:8-9	A	**140:3**	Ro 3:13	B	**49:6**	Ac 13:47	A
51:4	Ro 3:4	B				**49:8**	II Co 6:2	A
53:1-3	Ro 3:10-12	A		**Proverbs**		**49:18**	Ro 14:11	B
68:18	Ep 4:8	A	**3:11-12**	He 12:5-6	B	**52:5**	Ro 2:24	B
69:4	Jn 15:25	A	**3:34**	Jc 4:6	B	**52:7**	Ro 10:15	A
69:9	Jn 2:17	A		I Pe 5:5	B	**52:11**	II Co 6:17	B
	Ro 15:3	A	**11:31**	I Pe 4:18	B	**52:15**	Ro 15:21	B
69:22-23	Ro 11:9-10	B	**25:21-22**	Ro 12:20	B	**53:1**	Jn 12:38	B
69:25	Ac 1:20	A	**26:11**	II Pe 2:22	A		Ro 10:16	B
78:2	Mt 13:35	A				**53:4-5**	Mt 8:17	A
78:24	Jn 6:31	A		**Isaiah**		**53:7-8**	Ac 8:32-33	B
82:6	Jn 10:34	A	**1:9**	Ro 9:29	B	**53:9**	I Pe 2:22	A
89:20	Ac 13:22	A	**6:9**	Lk 8:10	B	**53:12**	Lk 22:37	A
91:11-12	Mt 4:6	A	**6:9-10**	Mt 13:14-15	B	**54:1**	Ga 4:27	A
	Lk 4:10-11	A		Mk 4:12	B	**54:13**	Jn 6:45	A
94:11	I Co 3:20	A		Ac 28:26-27	B	**55:3**	Ac 13:34	B
95:7-8	He 3:15	B	**6:10**	Jn 12:40	B	**56:7**	Mt 21:13	A
	He 4:7	B	**7:14**	Mt 1:23	B		Mk 11:17	A
95:7-11	He 3:7-11	B	**8:8,10**	Mt 1:23	B		Lk 19:46	A
95:11	He 4:3,5	B	**8:12**	I Pe 3:14	A	**59:7-8**	Ro 3:15-17	A
102:25-27	He 1:10-12	B	**8:14**	Ro 9:33	A	**59:20-21**	Ro 11:26-27	B
104:4	He 1:7	B		I Pe 2:8	A	**61:1-2**	Lk 4:18-19	B
109:8	Ac 1:20	A	**8:17-18**	He 2:13	B	**62:11**	Mt 21:5	A
110:1	Mt 22:44	A	**9:1-2**	Mt 4:15-16	B	**64:4**	I Co 2:9	A
	Mt 26:64	A	**10:22-23**	Ro 9:27-28	B	**65:1-2**	Ro 10:20-21	B
	Mk 12:36	A	**11:10**	Ro 15:12	B	**66:1-2**	Ac 7:49-50	A
	Mk 14:62	A	**22:13**	I Co 15:32	A			
	Lk 20:42-43	A	**25:8**	I Co 15:54	A		**Jeremiah**	
	Lk 22:69	A	**27:9**	Ro 11:27	B	**7:11**	Mt 21:13	A
	Ac 2:34-35	A	**28:11-12**	I Co 14:21	B	**9:24**	I Co 1:31	A
	He 1:13	A	**28:16**	Ro 9:33	B		II Co 10:17	A
110:4	He 5:6	A		Ro 10:11	B	**31:15**	Mt 2:18	A
	He 7:17,21	A		I Pe 2:6	B	**31:31-34**	He 8:8-12	B
112:9	II Co 9:9	A	**29:10**	Ro 11:8	B	**31:33-34**	He 10:16-17	B
116:10	II Co 4:13	B	**29:13**	Mt 15:8-9	B			
117:1	Ro 15:11	A		Mk 7:6-7	B		**Ezekiel**	
118:6	He 13:6	B	**29:14**	I Co 1:19	B	**20:34,41**	II Co 6:17	A
118:22	Lk 20:17	A	**29:16**	Ro 9:20	A	**37:27**	II Co 6:16	A
	Ac 4:11	A	**40:3-5**	Lk 3:4-6	B			

Daniel		
7:13	Mt 24:30	**A**
	Mt 26:64	**A**
	Mk 13:26	**A**
	Mk 14:62	**A**
	Lk 21:27	**A**
9:27, 11:31	Mt 24:15	**A**
12:11	Mk 13:14	**A**
Hosea		
1:10	Ro 9:26	**B**
2:23	Ro 9:25	**B**
6:6(7)	Mt 9:13	**B**
	Mt 12:7	**B**
10:8	Lk 23:30	**A**
11:1	Mt 2:15	**A**
13:14	I Co 15:55	**B**
Joel		
2:28-32	Ac 2:17-21	**B**
2:32	Ro 10:13	**B**
Amos		
5:25-27	Ac 7:42-43	**B**
9:11-12	Ac 15:16-17	**B**
Jonah		
1:17	Mt 12:40	**A**
Micah		
5:2	Mt 2:6	**A**
7:6	Mt 10:35-36	**A**
Habakkuk		
1:5	Ac 13:41	**B**
2:3-4	He 10:37-38	**B**
2:4	Ro 1:17	**B**
	Ga 3:11	**B**
Haggai		
2:6(7)	He 12:26	**B**
Zechariah		
8:16	Ep 4:25	**A**
9:9	Mt 21:5	**A**
	Jn 12:15	**A**
11:12-13	Mt 27:9-10	**A**
12:10[1]	Jn 19:37	**A**
13:7	Mt 26:31	**A**
	Mk 14:27	**A**
Malachi		
1:2-3	Ro 9:13	**A**
3:1	Mt 11:10	**B**
	Mk 1:2	**B**
	Lk 7:27	**B**

1. The LXX has a textual problem in Zechariah 12:10 (one word) which does not exclude the LXX as the source of the quotation in John. In fact, the quotation in John, who exclusively quotes from the LXX, can be used to correct the LXX text.

Representative Verbal Allusions and Borrowed Phrases

Genesis		
2:8	Re 2:7	**B**
25:22	Lk 1:41	**B**
46:27	Ac 7:14	**B**
Exodus		
1:5	Ac 7:14	**B**
8:4,24,9:28	Ac 8:24	**B**
23:22	I Pe 2:9	**B**
Numbers		
24:6	He 8:2	**B**
Deuteronomy		
29:17	Ac 8:23	**B**
33:43	Re 18:20	**B**
33:2	Mt 25:31	**B**
Joshua		
24:32	Jn 4:5	**B**
I Samuel		
1:11	Lk 1:15	**B**
II Samuel		
22:3	He 2:13	**B**
Nehemiah		
9:6	Re 10:6	**B**
Esther		
1:1	Re 4:5, 8:5	**B**
Job		
13:16	Php 1:19	**B**
19:26,27	Jn 19:30	**B**
Psalms		
67:36, 88:8	II Th 1:10	**B**
Proverbs		
3:4	Ro 12:17	**B**
	II Co 8:21	**B**
4:26	He 12:13	**B**
22:8	II Co 9:7	**B**
23:31	Ep 5:18	**B**
24:12	Lk 16:15	**B**
Ecclesiastes		
5:15	I Tm 6:7	**B**
12:14	II Co 5:10	**B**
Isaiah		
2:10,19,21	II Th 1:9	**B**
	Re 6:15	**B**
24:19	Lk 21:25	**B**
26:11	He 10:27	**B**
26:20	He 10:37	**B**
40:5	Lk 2:30-31	**B**
	Ac 28:28	**B**
45:23	Php 2:10-11	**B**
48:6	Re 1:19	**B**
61:1	Ac 26:18	**B**
Jeremiah		
7:18	Ac 7:42	**B**
Lamentations		
3:15	Ac 8:23	**B**
Ezekiel		
9:11	Re 1:13	**B**
28:13	Re 2:7	**B**
Daniel		
3:36	He 11:12	**B**
Hosea		
10:12	II Co 9:10	**B**
Amos		
3:13	II Co 6:18	**B**
Zechariah		
8:6	Mt 19:26	**B**
	Mk 10:27	**B**
12:3	Lk 21:24	**B**
	Re 11:2	**B**
I Esdras		
1:32	Mt 1:11	**B**
Judith		
16:16	Jc 5:3	**B**
Sirach		
15:11-13	Jc 1:13	**B**
Tobit		
4:6	Jn 3:21	**B**
Wisdom		
2:11	Ro 9:31	**B**
5:18	Ep 6:14	**B**
	I Th 5:8	**B**
7:7	Ep 1:17	**B**

Glossary

ablative grammatical case expressing typically the relations of separation and source; the objective of the preposition, comparative, source, means, and separation

accusative marking the direct object of a verb

active voice a verb that produces the action

anacoluthon syntactical inconsistency or incoherence within a sentence, esp. the shift from one construction, left incomplete, to another, sometimes for rhetorical effect (as "But I don't think – well, never mind.")

anadiplosis repetition of a prominent word, usu. the last phrase, clause, sentence, or verse, at the beginning of the next phrase, clause, sentence, or verse (as "rely on his honor – honor such as his?")

anarthrous in Greek grammar, denotes a word used without the article (*q.v.*)

antecedent the noun or equivalent to which a relative pronoun refers

aorist tense a verb denoting simple occurrence of an action without reference to its completeness or incompleteness, duration, or repetition and without reference to its position in time; unlimited, indefinite tense

apodosis the concluding clause of a conditional sentence; compare to *protasis*

aposiopesis a sudden breaking off in the midst of a sentence, as if from reluctance to proceed, sometimes used for rhetorical purposes

article one of the words *a* or *an,* which are referred to as **indefinite articles**, or *the*, which is referred to as the **definite article**, or their equivalents in another language, which are used before nouns to indicate the scope of their applications

asyndeton the omission of conjunctions for rhetorical purposes (i.e., *veni, vidi, vici*)

codex *pl.* **codices** a manuscript volume, e.g. the Sinaitic (א)

conflation two variant texts combined into one

conjugation the inflection of a verb in its different forms according to voice, mode, tense, number, and person; a systematic arrangement of these forms; or a class of verbs similarly conjugated

cursive a manuscript written in cursive characters, i.e., written in a running or flowing hand; compare to *uncial*

dative the indirect object of a verb; instrumental

dittography the unintentional repetition of a letter or word, or a series of letters or words, often occurring in copying when the eye catches a similar word or end of a word in two places and confuses them; compare *haplography*

dual a word having this number can be used to express an indefinite number of objects, whether one or many; compare *singular* and *plural*

ellipsis a mark which show the omission of words or phrases; in English, the symbol '...' is commonly used; in many Greek manuscripts, a variety of

other symbols were used

feminine constituting the gender that ordinarily refers to words referring to females; compare *masculine* and *neuter*

future tense a verb tense expressive of time yet to come

genitive grammatical case marking a relatively close, unchanging, and exclusive relationship such as that of a possessor or source; possessive

gloss a brief explanation or a translation or definition; an expanded interpretation; an explanation made by a copyist or scribe that has found a permanent location in a Greek text

hapax legomenon a word or form that occurs only once in a document

haplography the omission in writing or copying of one of two or more adjacent and similar letters, syllables, words, or lines; occurs when the eye of a copyist skips to another line with a similar beginning or another word with a similar beginning

hendiadys in rhetoric, the expression of an idea by two nouns connected by an *and* or a similar copulative conjunction instead of by a noun and an adjective (i.e., 'to pour from *cups and gold'* instead of 'to pour from *golden cups*')

homoeoteleuton *or* **homoioteleuton** an occurrence in writing of the same or similar endings near together, which is a common source of accidental omission

idiom the syntactical, grammatical, or structural form peculiar to a language; an expression established in the usage of a language that is common only to itself (i.e., *how are you?* for *what is the state of your health and wellness?*)

imperative mood the grammatical mood that expresses the will to influence the behavior of another; indicates a command

imperfect tense a verb tense used to indicate a continuing state or an incomplete action, esp. in the past

indicative mood verbal mood stating or expressing something as actual and not merely as possible or desirable, as a mode of the verb used in predicating, asking, and affirming questions; indicates certainty

infinitive unlimited or indefinite: applied to a certain mode or form of the verb which expresses the general sense of the verb without restriction as to person or number; a verbal-noun, often preceded by *to* in English

inflection the state of the number, case, mode, tense, etc., of a word being inflected

interpolation a word or passage introduced into a text, esp. deceptively or without authorization; a spurious addition to a text

itacism pronunciation of the Greek Eta as a long 'e'

lectionary a book of lessons used in a Church service

litotes an understatement in which an affirmative is expressed by the negative of the contrary (i.e., *that's not a bad glass of wine*)

liturgy a rite or series of rites, observances, or procedures prescribed for public worship

manuscript a handwritten copy of an ancient author or work
masculine constituting the gender that ordinarily refers to words referring to males; compare *feminine* and *neuter*
metathesis transposition of two phonemes in a word, or of other letters or syllables
middle voice a verb that is participating in the results of the action
minuscule a manuscript written in the size or style of minuscule letters
modifier a grammatical qualifier
neuter constituting the gender that ordinarily refers to words referring to neither male nor female; compare *masculine* and *feminine*
nominative the subject of a verb
obelus *pl.* **obeli** a mark used to indicate a spurious or doubtful passage in ancient manuscripts
optative mood a mood of the verb expressing a wish or a desire and mere possibility
paleography an ancient manner or style of writing or the study thereof
papyrus writing material made from an aquatic plant grown originally in the Egyptian Nile marshes
parablepsis false or distorted vision
paraphrase a restatement of a text, passage, or work, giving the meaning in another form, usually with no consideration to original form
parchment prepared animal skin used as writing material
parenthetical of or relating to a word or phrase used to amplify, or, of or relating to an explanatory comment inserted in a passage
participle a word having the characteristics of both a verb and an adjective
passive voice a verb that receives the action
patristic of or relating to the early Church Fathers
pedantic narrowly academic, excessively meticulous
perfect tense a verb tense used to indicate completed action
pericope a selection or extract from a book
pleonasm iteration or repetition in speaking or writing; the use of more words than necessary to denote mere sense
pluperfect tense a verb tense denoting an action or state completed before a given past time
plural the number of a word denoting two or more; compare *singular* and *dual*
polemical of or relating to controversial discussion or argument
present tense the tense of a verb that expresses action or state in the present time and is used of what is true at the time of speaking
protasis the conditional clause of a conditional sentence; compare to *apodosis*
recension a revision of a text by an ancient editor, or a version of a text established by a critical revision
singular the number of a word denoting one; compare *plural* and *dual*
subjunctive mood of a verb form that represents an attitude toward or con-

cern with a denoted act or state not as fact but as something considered in thought as a possibility; indicates probability

syntax sentence structure: the arrangement of word forms to show their mutual relations

translation a rendering from one language or representational system into another

transliteration an instance of representing the words or letters of one language with the words or letters of another

uncial a book hand used in Greek and Latin manuscripts between the 4th and 8th centuries AD; a manuscript written in the uncial style

vellum a writing material made from the skin of young calves

version something rendered from another language, esp. in reference to early translations of the New Testament (i.e., Syriac, Latin, Armenian, et al.)

vocative a grammatical case marking the one addressed; direct address

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